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TEN SUTTAS

FROM

DĪGHA NIKĀYA

LONG DISCOURSES OF THE BUDDHA

(Reprint of Burma Pitaka Association Publication, 1984)

Central Institute of Higher Tibetan Studies

Sarnath, Varanasi

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LONG DISCOURSES OF THE BUDDHA

BURMA PITAKA ASSOCIATION

RANGOON, BURMA

Sāsanā : 2528 1984 Burmese Era : 1346

Namo tassa bhagavato arahato sammāsambuddhassa

Veneration to the Exalted One, the
Homage-Worthy; the Perfectly
Self-Englightened

The Buddha is an Arahat and he is worthy of the highest veneration. All beings including devas and Brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Noble Truths, and who is endowed with the six great qualities of glory, namely, *Issariya* (supremacy), *Dhamma* (knowledge of the Path to Nibbāna), *Yasa* (fame and following), *Sirī* (noble splendour of appearance), *Kāma* (power of accomplishment) and *Payatta* (diligent mindfulness).

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PUBLISHER'S NOTE

In December 1985, I received a communication from the Department of Culture, Ministry of Human Resource Development asking my opinion about the reprint of an English Translation of the *Dīgha Nikāya* published by the Burma Pitaka Association. The communication did not specify details of the translation. So my instant reply was that since the entire *Dīgha Nikāya* was already translated by T. W. Rhys Davids and Mrs. Rhys Davids towards the commencement of the present century and published by the Pali Text Society (PTS), London, unless the new translated work was compared with the extant translation, I would not be in a position to give any definite comments. In response to my letter, sometime in March, 1986 I received the copy of the *Dīgha Nikāya* published in Burma for comments. Impressed by the translation but without having the competence to comment on the Pali text and its translation, I sought the guidance of the following reputed scholars in the field.

(1) Prof. Jagannath Upadhyaya, former Head of Deptt. of Pali and Theravada Buddhism, Sampurnanand Sanskrit Vishvavidyalaya (SSV), Varanasi. (Unfortunately he is no more with us now).

(2) Prof. Ram Shankar Tripathi, Chairman, Deptt. of Buddhist Philosophy (Bauddha Darshan), SSV.

(3) Prof. L. N. Tiwari, Chairman, Deptt. of Pali and Theravada Buddhism and Dean, Faculty of Śramaṇa Vidyā, SSV.

(4) Prof. N. H. Samtani, former Chairman, Deptt. of Pali and Buddhist Studies, Banaras Hindu University.

(5) Prof. C. S. Upasak, former Director of the Nava Nalanda Mahavihara, Nalanda.

They unanimously recommended for reprinting the translation as it has some specialities which lack in the earlier translation. Thereafter, I submitted by comprehensive comments on the translation and recommended its reprinting in India.

Meanwhile, as a matter of happy coincidence, Mr. U. Nu, former Prime-Minister of Burma and President of the Burma Pitaka Association paid a visit to the Institute and had a long discussion with me in regard to the translation work of Tripitaka inititally in Burmese and presently in English with expertise of dedicated translators who worked not for material advantage but for service to the Śāsana. He revealed to me the discussion he had with the late Prime Minister, Smt. Indira Gandhi and on her instance subsequent discussions with Dr. (Mrs) Kapila Vatsyayan, the then Head of the Department of Culture and their willingness to reprint it in India for wider circulation among the Indian readers. This further strengthened our zeal to reprint it.

I suggested to the Ministry that the lengthy portion of the donors' list may be substituted by a comprehensive index which would be more useful in the long run. The Ministry contacted the Burma Pitaka Association through the Embassy of India in Rangoon and discussed the matter in detail through exchange of notes and personal meetings. Their views and comments have subsequently been transmitted to me and the Ministry wants the work to be included in our publication programme. We felt honoured to take up the work, since for long we had been contemplating to develop the study of Pali in this Institute as essential supplement to Buddhist/

Tibetan studies. The study of Śrāvakayāna and specially that of its Abhidhamma and Vinaya is indispensable for understanding Buddhism as a whole.

With great pleasure and dedication reprint work started in the beginning of 1987, but due to unavoidable reasons considerable delay occurred in releasing the reprint. Prof. N. H. Samtani, a renowned scholar of Pali, former Chairman of the Department of Pali and Buddhist Studies, Banaras Hindu University, was requested to go through the work and make a comprehensive and useful index for the Indian reprint which he gladly accepted. The reprint being made by the photo offset device, the contents have been only partly affected by adding the indexes and a brief preface. We are, indeed, thankful to Prof. N. H. Samtani to make the indexes, and write a preface in a short span of time to enable us to release the reprint on the Buddha Jayanti Day.

This is the first volume of the translation series of the Tripitaka which will follow many more volumes in future by the concerted efforts of the Burma Pitaka Association. We hope that the Government of India will arrange to reprint them in continuation of the first volume to constitute the series of publications. This reprint will hopefully serve the purpose of wider circulation of the message of the Buddha. I consider this humble effort as a gesture of respect to those great personalities of Burma who have preserved and promoted the undiluted teaching of the Buddha for generations.

13 May, 1987
Vaiśākha Pūrṇimā,
Sarnath.

S. Rinpoche

PREFACE
TO
INDIAN REPRINT

It is a matter of great pleasure to present this Indian reprint of the translation of *Ten Suttas from Dīgha Nikāya* (Long discourses of the Buddha), published by the Burma Piṭaka Association, Rangoon, in 1984.

Some scholars, including the present writer, were asked by the Venerable Prof. Samdhong Rinpoche, Director of the Central Institute of Higher Tibetan Studies, Sarnath, to go through this work and suggest whether its Indian reprint would be useful. The scholars unaminously recommended that the work had its own special features and would be a valuable supplement to the already existing versions of the Pali Suttas of the *Dīgha Nikāya* published in English and in other languages.

As the Editorial Committee of Burma Piṭaka Association (ECBPA) in its Introduction (p. xi), in all humility says that the translations as edited by them must necessarily be inadequate. It further says : "Burma is a land of many eminent scholars of Buddhism, ranging from the very learned and revered Sayadaws (chief monks) to the Dhammācariyas (i.e. those who have been awarded the title of Teacher of the Dhamma, both monks and laymen) and these eminent scholars have a profound understanding of the Dhamma and can interpret it effectively in Burmese. But with a very few exceptions they are not able to translate the Pali texts into English as they do not have an adequate command of English for this task". In fact no translation can be adequate but still translations are necessary to understand the teachings of great masters.

The ECBPA had to face the challenging task. There was an intensive search in Burma for qualified translators in English. *Introduction* discusses the problems and how the work was completed with the help of the Dhamma consultants.

The ECBPA initially has selected for English version, ten important suttas, viz. *Brahmjāla, Sāmaññaphala, Poṭṭhapāda, Mahānidāna, Mahāparinibbāna, Māhāsatipaṭṭhāna Cakkavatti, Sampasādanīya, Pāsādika* and *Siṅgāla*. These are significant suttas explaining Buddhist doctrinal viewpoints and ethical system as well as throwing light on social, cultural, religious and political conditions of ancient India during the time of the Buddha.

The *Brahmajāla Sutta* is important from the point of view of the Buddhist ethics and the sixty-two wrong views or speculations prevalent at that time. The *Sāmaññaphala Sutta* discusses the different creeds of contemporary teachers during the times of Buddha and also gives insight into the liberated life of a monk as well as Buddhist meditational practices. It also ably puts forth the arguments for the justification of founding of Buddhist Sangha.

The *Poṭṭhapāda Sutta* discusses the question of *atta* and the absence of any abiding entity in the individual. It also discusses Dhammas that are certain to lead to *nibbāna* and those which do not lead to it. *Mahānidāna Sutta* discusses the fundamental doctrine of causation (*Paṭicca-samuppāda*).

The *Mahāparinibbāna Sutta* describes the last days of the Buddha and also explains many doctrinal points. It gives a lucid description of the last journey of the Buddha and association of Ānanda with the former. These narrations have many emotional touches. This important

sutta also mentions the parting instructions of the Buddha to the members of the Sangha. The cremation rites of physical body of Buddha and distribution of relics are vividly described.

The *Mahāsatipaṭṭhāna Sutta* explains the four methods of steadfast mindfulness and also the fundamental categories of Buddhist thought like the *khandha, āyatana, dhātus, ariyasaccas* (Noble Truths). The importance of this sutta for understanding the basics of Buddhism can not be overemphasised. Its significance in the *Vipassanā* meditation is also very well known.

The *Cakkavatti Sutta* speaks of the conquest of universal monarch by Dhamma. It also explains the noble duties of a universal monarch. There is a reference in it to Metteya, the future Buddha. The *Sampasādanīya Sutta* gives exposition of classifications of dhammas and individuals and the attainment of insight. It explains the Eightfold Path also.

The *Pāsādika Sutta* gives us glimpses of life of Jain monks and mutual bickerings among them. This Sutta also gives us an idea of what is perfect and imperfect teaching. The last discourse, the *Siṅgāla Sutta* is a kind of guide book for householders. It is a Buddhist code of conduct. This sutta speaks of duties of the parents towards their wards and vice versa. Similarly in this sutta are described the duties of wife, husband, teachers, students etc. and also what is a false and true friend, etc.

Thus, we see that all the suttas selected in this collection are very important for understanding various aspects of Buddhist doctrine and discipline.

The translation of these suttas, from the point of view of understanding Buddhism, is unique. And we must

say it is an improvement on earlier translations, although it is not literal.

Some brief observations on the important features of this work are outlined :

(1) This is a translation by scholars who are deeply versed in the uninterrupted textual tradition of Pali. Hence we get the correct interpretation of Buddhist masters. It is Buddhism as interpreted by Buddhists. Earlier translations were made by Western scholars who had no opportunity to study Pali in the traditional way, although they did visit countries where these Buddhist texts are still read and studied. However, they had their own limitations and they had hardly any time to go through the vast commentarial material. Moreover, as pointed out in Introduction (p. xi), *ECBPA* has tried to avoid using English words or terms which carry connotation or association with fundamental ideas or practices in another religion. Possibily the reference is to religious traditions as maintained in the West.

(2) The most significant feature of the present translation is that it is based on commentarial tradition. This is not the case in earlier translations although, occasionally, commentaries are quoted in footnotes, especially in the later translations of Pali texts. Much labour has been put in this translation. Qualified translators were searched and only those translators were selected who qualified the rigorous test. Whenever difficult points in the Dhamma arose in the course of this work, the relevant *Aṭṭhakathā* and *Ṭīkā* were constantly referred to and as the Introduction (p. vii) informs us Dhamma consultants had a busy time in explaining the doctrinal points.

(3) This translation is not literal. However, it is close to the text. Sometimes Pali expressions and phrases

are paraphrased. Thus explicatory material from the commentary has been added to make the idea more clear. The philologist may perhaps not like this method but mere words in translation are not likely to convey the sense intended, especially in translation of the texts which abound in technical phraseology which is associated with religious and philosophical concepts.

This can be especially seen in the explanation of such often occuring phraseology mentioning the epithets of the Buddha. To quote one instance, I am giving below the original passage in Pali in the *Sāmmaññaphala-sutta* (in which Jīvaka recommends King Ajātasattu to visit the Buddha to calm his troubled mind) and its English translation in the present work.

Pali

'Ayaṃ deva Bhagavā arahaṃ sammā-sambuddho amhākaṃ Amba-vane viharati, mahatā bhikkhu-saṃghena saddhiṃ aḍḍha-telasehi bhikkhu-satehi. Taṃ kho pana Bhagavantaṃ Gotamaṃ evaṃ kalyāṇo kitti-saddo abbhuggato' : "Iti pi so Bhagavā arahaṃ sammā-sambuddho vijjācaraṇa-sampanno sugato loka-vidū anuttaro purisa-dammasārathi, satthā deva-manussānaṃ buddho bhagavā ti." Taṃ devo Bhagavantaṃ payirupāsatu, app eva nāma devassa Bhagavantaṃ payirupāsato cittaṃ pasīdeyyāti.'

—*Dīgha Nikāya* (P.T.S. ed.), p. 49

English

"Your Majesty ! (said Jīvaka)," The Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, is now dwelling in our mango grove with a large company of bhikkhus, numbering twelve hundred and fifty. His fame has spread far and wide in this way :

'It has been said of the Bhagavā that he is worthy of special veneration (Arahaṁ); that he truly comprehends

the dhammas by his own intellect and insight (Sammāsambuddha); that he possesses supreme knowledge and the perfect practice of morality (Vijjācaraṇasampanna); that he speaks only what is beneficial and true (Sugata); that he knows all the three *lokas* (Lokavidū); that he is incomparable in taming those who deserve to be tamed (Anuttaropurisadammasārathi); that he is the Teacher of devas and men (Satthādevamanussānaṁ); that he is the Enlightened One, knowing and teaching the Four Noble Truths (Buddha); and that he is the Most Exalted (Bhagavā).

"Let your Majesty attend on the Bhagavā, and if you should attend on him, your mind might become clear and calm". (See p. 76)

This passage is translated by T. W. Rhys Davids in the *Dialogues of Buddha* (London, Pali Text Society, 1978, Vol. I, p. 67) as follows :

'The Blessed One, Sire, the Arhat, the all-awakened-one, is now lodging in our Mango Grove, with a great company of the brethren with twelve hundred and fifty brethern. And this is the good report that has been noised abroad as to Gotama the Blessed one : "An Arhat, fully awakened, is the exalted One, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, the teacher of gods and men, a blessed Buddha." Let your Majesty pay a visit to him. It may well be that, on calling upon him, your heart, Sire, shall find peace.'

The difference between these two renderings is obvious. Besides the divergence in translation of words and phrases, in the present translation, the epithets of the Buddha are explained on the basis of commentary.

The rendering of epithets of Buddha in *Buddhānussati*, found at many places in the Nikāyas was further

improved. I. B. Horner in the *Middle Length Sayings* (tr. of *Majjhim-Nikāya*, P. T. S., London, 1967, Vol. I, p. 46) renders the words as follows :

> "Thus indeed is he the Lord, perfected, wholly self-awakened, endowed with knowledge and right conduct, well-farer, knower of the world(s), incomparable charioteer of men to be tamed, teacher of *devas* and mankind, the Awakened One, the Lord."

Whether the above translation is more satisfactory is not the question. We find here two Western scholars working on Pali texts differing in translation of terms. None, however, gives in footnotes the explanation as given by the ECBPA.

4. There are many useful footnotes on Buddhist terms in the present work which are based on the commentarial tradition. I have mentioned all the important notes with letter 'n' following page number in the *General Index*. I am sure this will help readers to understand the basic terminology.

5. This work contains useful appendices on some technical terms, viz., *pubbenivasānussati-ñāṇa, vedanā, bhūmis*, the discoverer of the Ariya Path, *paṭibhāga nimitta, dukkha, saṁyojana, abhibhāyatana jhāna, vimokkha, nirodha-samāpatti*. This has enhanced the value of the present work.

6. The present work also contains important contributions on the three fundamental concepts and comments on salient points in each sutta by U Nu, President, Burma Pitaka Association and other eminent Burmete scholars. I am sure this explicatory material will be very useful for understanding the discourses of the Buddha.

7. Many Pali words have generally been left untranslated, e.g., *bhagavā*, *atta*, *bhikkhu*, *dukkha*, *khandha*, etc. The ECBPA perhaps felt that these basic words be better retained in original. Incidentally, it may be pointed out that not less than five renderings have been made of often occurring word bhikkhu, viz., "priest", "brother", "monk", "friar", "mendicant", etc. Similarly Bhagavā has been rendered as "Blessed One", "Exalted One", "Lord", etc. in many translations published in the West.

8. A modest index is given by the ECBPA at the end but references are to paragraphs, not to page numbers. I found the index quite useful but insufficient. I have therefore, added more detailed—but not yet exhaustive—index referring to page numbers. An additional separate index of proper names is also appended. Both these indices, will cover many references in this important work.

Now, I would draw attention to some translated words for which I have some reservations. *Brahmacariya* is translated as "practice" (p. 140). This should be "highest (*brahma*) practice". Similarly, *sabbaññutā-ñāṇa* is rendered "perfect wisdom" (p. 25). It should be better rendered "omniscience." *Nibbāna-dhātu* is translated "ultimate peace" (p. 235). In my view, "realm of nibbāna" would be better. *Chanda-rāga* is rendered "excitement of passion and delight" (p. 163). Perhaps "passion" is quite strong word to include "excitement" also. See also note on this compound term. There are some other terms also about which there may be disagreement.

Also there has been emphasis on *Vipassanā Bhāvanā* at many places. Textual context does not refer to it but this has been mentioned on the basis of commentarial tradition, Burma being the chief centre of *Vipassanā* tradition. When the Buddha became ill, the *Mahāparini-*

bbāna Sutta informs us that he warded off his illness through *Vipassanā* meditation (cf. p. 223).

Finally, I am grateful to Venerable Professor Samdhong Rinpoche for entrusting me the work of going through this important translation of the *Ten Suttas from Dīgha Nikāya* and to prepare indices and write a preface. This gave me a good opportunity to study *Buddhavacana* again. I have greatly benefited from *gavesanā* (research) on *Dhamma* which is *ādikalyāṇaṃ*, *majjhekalyāṇaṃ* and *pariyosāna-kalyāṇaṃ*. I refrain from translating these Buddhist phrases which should be better left untranslated to retain their sweetness and melody.

Bhavatu sabbamaṅgalaṃ.

5th May, 1987
Buddha Kuti,
Sarnath

N. H. Samtani

INTRODUCTION

The Burma Piṭaka Association was founded on 20th August,1980, by U Nu, former Prime Minister of Burma, with the concurrence of the Government of the Socialist Republic of the Union of Burma headed by the then President, U Ne Win. The primary aim of the Association is to promote through translations in English an understanding of the Piṭaka texts as interpreted and accepted in Theravāda Buddhism. After this translation of the original sources is completed, it is intended further to translate the Commentaries and the Sub-Commentaries of the Theravāda school of Buddhism, as well as explications and expositions by eminent scholar-monks of Burma.

The Burma Piṭaka Association now has twenty-nine members, thirteen from Rangoon and sixteen from the districts. To supervise the work being done under its sponsorship,the Association holds two (sometimes three) meetings a month, but members from the districts attend only quarterly meetings to hear reports and to decide on policy matters. They may also attend other meetings of the Association if they happen to be in Rangoon.

As is generally known, the Piṭaka texts are in the Pāḷi language. These texts are divided into three Divisions which are known as the Three Piṭakas. (Piṭaka literally means 'basket'.) Thus they are called Tipiṭaka in Pāḷi, (ti meaning 'three'). The three Piṭakas are the Vinaya (containing the Rules of Discipline for the Order of monks), the Suttanta (consisting of Suttas or Discourses), and the Abhidhamma (which deals with more profound philosophical and psychological aspects of Buddhism). The overall term for all the texts in these three Piṭakas is just Piṭaka.

According to this Piṭaka classification the Suttanta Piṭaka consists of five Nikāyas or Collections. These five Nikāyas are: Dīgha Nikāya or Collection of long discourses of the Buddha; Majjhima Nikāya or Collection of middle-length discourses;- Saṁyutta Nikāya or Collection of groups of connected discourses; Aṅguttara Nikāya or Collection of numerically graduated

discourses· and lastly, Khuddaka Nikāya or Collection of miscellaneous works or books, an omnibus Collection which contains compilations of Suttas (i.e. Discourses and Narrative Accounts).

The Dīgha Nikāya or Collection of the long discourses of the Buddha has three compilations, which we can call books, known as the Sīlakkhandha Vagga or Division of discourses on morality (containing thirteen suttas or discourses), the Mahā Vagga or Large Division (containing ten suttas) and the Pāthika Vagga or the Pāthika Division (containing eleven suttas). This last Division takes its name from the first sutta in this Division.

The Majjhima Nikāya also has three compilations, each containing a fair number of suttas. The Saṁyutta Nikāya is divided into five compilations, each called a Division (Vagga), and each has a large number of short suttas. The Aṅguttara Nikāya, Collection of numerically graduated discourses, has eleven parts or books, ranging from the first part consisting of discourses dealing with just one point or subject-matter, to the eleventh containing discourses each enumerating eleven things or points. The Khuddaka Nikāya contains eighteen books of miscellaneous suttas, as accepted by the Sixth International Buddhist Synod of 1954-56.

When the Pāḷi Texts as a whole are divided into Nikāyas, the five books of Vinaya and the seven books of Abhidhamma are included in the Khuddaka Nikāya·

Thus there are fifty-two Pāḷi works or books which are collectively termed the Piṭaka. Of these, all but seven have been officially translated into Burmese.

After the Burma Piṭaka Association was founded, there was an intensive search in Burma for qualified translators into English. The whole of the year 1981 was taken up with this task and with the assigning of particular books to these translators who were accepted after some testing. Translation manuscripts started coming in towards the end of 1981, and continued coming in through the year 1982. Not all translators completed their assignments, and a fair number of the completed assignments were found to be unsatisfactory on subse-

quent examination. However, twenty translators completed the translation of thirty-two books. Eleven more books are works-in-progress. The remaining nine books have not yet been assigned for translation.

From the beginning the translations were regarded as raw material which would need to be processed considerably. An editorial board was formed early. One method after another of editing the translation manuscripts was tried. Towards the end of 1982, a new editorial committee was formed with U Shwe Mra as Chairman.

Three staff-members were assigned to the editorial committee to assist in the work of editing, and another staff-member was assigned the task of card-indexing translated terms.

Sayadaw U Kumāra of Bhamo Monastery, Mandalay, a member of the Saṁgha Advisory Board of the Association, acted as Adviser throughout the editing period of these ten suttas, and the final drafts were submitted to this learned Sayadaw for scrutiny.

A very important member of the editorial committee was the Consultant on doctrinal points of the Dhamma, Sayagyi U Kyaw Htut, a very learned scholar who early in life passed the highest examinations in the Dhamma and had earned the title Dhammācariya (Teacher of Dhamma). In editing a translation manuscript, it was collated with the Pāḷi text officially approved by the Sixth International Buddhist Synod held in Rangoon (1954-56). The Burmese Version of the text was also used as an aid. When difficult points on the Dhamma arose in the course of editing, or when doubtful renderings of a word, or a sentence, or a passage were in question, the relevant Aṭṭhakathā (the Commentary) and the Ṭīkā (the Sub-Commentary) were constantly referred to, and the Dhamma Consultant had a busy time explaining points of significance to the other members of the editorial committee. Sometimes when such difficult points could not be resolved by the committee, or when there was disagreement amongst the members on a particular point, the matter was put up for decision to one of the eminently learned chief monks on the Saṁgha Advisory Board of the Association.

From the time the translation work started, early in 1981, four learned Dhamma Consultants were always on hand at the headquarters of the Association, and were available for consultation by the translators who were strongly exhorted to seek their guidance on doctrinal matters, to ask them for elucidation of perplexing words, phrases or passages, to obtain from them explanation of difficult Dhamma concepts. and to approach them for amplification upon points which needed to be explicated according to the Commentaries. Nevertheless, much editing work remained to be done on the translation manuscripts.

When the editorial committee was formed towards the end of 1982, it was decided to take ten suttas from the three books of the Dīgha Nikāya, (comprising three from the first book, three from the second book and four from the third book), and to edit their translations first so as to be able to publish these ten sutta-translations in collected form by the middle of 1983. Although the first editing process was finished by the middle of 1983, it was felt necessary to revise and review those edited versions again and again. Even after that, it was found that many of the sentences and passages in the translation text needed to be expanded and elucidated according to the Commentary, if they were to be understood fully. Therefore, it is only now (November, 1983) that we have completed the work of editing the ten sutta-translations to be published in this collection.

The above editorial procedure has been described rather fully, because a new editorial and translation scheme is to be introduced in order to speed up the editing process and publication.

We should now like to describe our approach to the editing process. Our aim generally has been to produce a translation which is not too literal but which is as close as possible to the original Pāḷi text. We have done our best to realize this aim.

Since, however, we are fully conscious of the fact that the reader we have in mind is a person who knows English fairly well, and who is interested in finding out from the primary sources what Buddhism says, but who is not familiar with Buddhist concepts or with the way these concepts are expressed, we have endeavoured to help him. This means that sometimes an approximation

in English to the Pāḷi expression, amounting to a paraphrase, has had to be preferred to a strictly exact rendering. It also means that sometimes explicatory material from the Commentary has to be incorporated in the translation text itself, since if that is not done what is read by the kind of reader we have in mind would be mere words, without conveying the sense intended. This will be seen especially in the translation of the Mahāsatipaṭṭhāna Sutta.

We find that in several places of the translations the reader we have in mind will be unable to understand correctly and completely what is intended to be conveyed, unless he is helped. Footnotes and appendices do not seem to be sufficient to meet the case. He will have no one to turn to for explanation, no readable annotations explaining the very points that puzzle him in the phraseology or the subject-matter of the passage before him.

The need is immediate for our reader who has a particular translation before him and who wants to understand what a certain phrase or a certain passage signifies. Therefore we have tried to help him in several places in the translations. In our anxiety to help such a reader, we have inserted in the body of the translation, either in a paragraph or between paragraphs, explanatory or amplificatory material or synopses, in brackets.

We wish to assure the readers that in the coming publications, we will do our very best to give them better help, so that they will be in a good position to understand what they read.

As in the case of some people engaged in a similar task, but for a different religion, we have not felt obliged to make an effort to render the same Pāḷi word everywhere by the same English word. By exploiting a wide range of English words covering a similar area of meaning and association, we feel that the meaning of the sentence as a whole is conveyed more effectively. This sort of approach applies also to structure. For instance, we have felt free to use the Active Voice where the Pāḷi text uses the Passive Voice, and vice versa. To try to follow closely the idiom of Pāḷi in an English rendering is to make it, at the least,

awkward reading. But we have tried to keep a little of the flavour of Pāḷi, if not the flavour of words or tone, at least the flavour of modes of thought or modes of exposition, the latter being due to the early tradition of oral transmission. Thus, the reader will find many repetitious phrases, paragraphs and passages. But where the Pāḷi text has a letter-symbol indicating the omission of a repeated passage, we have used either the symbol (p), standing for the Pāḷi word *peyyāla*, or dots.

The reader may be puzzled by the numbering sequence of the paragraphs in some places. The actual numbering follows that of the Pāḷi text as approved by the Sixth International Buddhist Synod held at Rangoon. This numbering is consecutive for all the suttas in a particular book. But for this first publication of translations by the Association, we have taken the first, the second and the ninth suttas from Book One of the Dīgha Nikāya. Thus there is a gap in paragraph numbers between the second and the following sutta. The first sutta from Mahāvagga in this publication, the fourth one here, starts with paragraph No.95, because this actually is the second sutta in Book Two. When the three books of the Dīgha Nikāya are published in their entirety, the suttas in the present publication will come in their proper place and the numbering of the paragraphs will be consecutive in each book

Wherever we have used Pāḷi words, and this we have done fairly liberally, English renderings of these Pāḷi words are provided the first few times. The use of Pāḷi words, we hope, will help to obviate ambiguity for those who have some knowledge of Pāḷi, and secondly, we again hope, will help the reader who is keenly interested in Buddhism to familiarise himself with significant terms, each of which carries a whole bundle of meaning in Buddhism.

We are glad to acknowledge our debt to both western and oriental writers on Buddhism from the Theravāda point of view, and to previous translators of Pāḷi texts, especially those from Sri Lanka, even though in many places we have diverged. Also, Pāḷi-English dictionaries compiled by both western and oriental scholars have been of great help in our task.

We have tried to avoid using English words or terms which carry connotations or associations closely connected, especially in the mind of a western reader, with fundamental ideas or practices in another religion. Thus, we have avoided words such as 'sin', 'salvation', 'deliverance' and 'Heaven'. In the Mahānidāna Sutta, the sutta which sets forth the Doctrine of Dependent Origination, *Paṭiccasamuppāda*, we have deliberately avoided the term 'becoming' or 'the process of becoming' for *bhava*, inspite of a whole book justifying the term, which was published by an eminent western scholar in 1937, but which, in our opinion, is not in conformity with the Theravāda view. This term has been accepted and used even by later Theravāda scholars and translators who have overlooked the implications of the term, and we can only think that this is due to etymological considerations which, we venture to say, are sometimes misleading.

We have had to weigh carefully the choice of English equivalents for certain Pāḷi words. To give only one or two instances, the Pāḷi word *nibbidā*, which is on the surface very simple and is usually translated as 'disgust' or 'weariness', cannot be translated adequately by a single word; a phrase should really be used, but that is awkward sometimes since the smooth flow of the text is disturbed. Another word that has often been superficially translated because of etymological considerations is *abhiññā*. Since it has more than one meaning, we have rendered it 'Magga Insight', following the Commentary, where the context calls for such a rendering.

We say in all humility and without false modesty that the translations as edited by us must necessarily be inadequate. Burma is a land of many eminent scholars of Buddhism, ranging from the very learned and revered Sayadaws (chief monks) to the Dhammācariyas (i.e., those who have been awarded the title of Teacher of the Dhamma, both monks and laymen), and these eminent scholars have a profound understanding of the Dhamma and can interpret it effectively in Burmese. But with a very few exceptions, they are not able to translate the Pāḷi texts into English as they do not have an adequate command of English for this task. Because of this situation, the members of this editorial committee have had to attempt an uphill task. We are conscious of our short-

-comings and our limitations. Our task has been made possible only because of the guidance we have had from our Dhamma Consultants and because of the support we have had from members of our Advisory Body of Revered Saṁghas.

We do not regard the translations we have edited and produced as the final word on the subject. We therefore sincerely invite scholars of the Dhamma from all over the world to assist us by sending in criticisms, comments and suggestions, so that later editions of these translations issued by us may be better and more correct.

May the Buddha's Teaching Shine
Forth Like the Radiant Sun.

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Burma Piṭaka Association
Visākhā Hall,
Kabā-Aye Pagoda Estate,
Rangoon.

Full Moon Day of Tazaungmon, 1345 BE.
The Nineteenth Day of November, 1983.

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Namo tassa bhagavato arahato sammāsambuddhassa

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DĪGHA NIKĀYA

Collection of Long Discourses of the Buddha

THREE SUTTAS

from

SILAKKHANDHA VAGGA

Division Concerning Morality

Brahmajāla Sutta

Sāmaññaphala Sutta

Poṭṭhapāda Sutta

Namo tassa bhagavato arahato sammāsambuddhassa

Brahmajāla Sutta

I. BRAHMAJĀLA SUTTA

(Discourse on the Net of Perfect Wisdom)

Paribbājaka kathā

About the (two) Wandering Ascetics

1. Thus have I heard:

Once the Bhagavā[1] (the Exalted One) made a long journey from Rājagaha to Nāḷandā with a large company of bhikkhus[2] numbering five hundred. Suppiya, a wandering ascetic, was also making a long journey from Rājagaha to Nāḷandā together with his pupil, the youth Brahmadatta.

In the course of the journey Suppiya, the wandering ascetic, maligned the Buddha, the Dhamma and the Saṁgha in many ways. The youth Brahmadatta, the pupil of Suppiya, however, praised the Buddha, the Dhamma and the Saṁgha in many ways. Thus the teacher and the pupil, each saying things directly contradictory to the other, followed behind the Bhagavā and the company of bhikkhus.

2. Then the Bhagavā went up to the King's Rest House at the Ambalaṭṭhikā garden to put up there with his company of bhikkhus for one night. The wandering ascetic, Suppiya, approached the same Rest House with his pupil, the youth Brahmadatta, to put up there for one night. At the garden also, the wandering ascetic, Suppiya, maligned the Buddha, the Dhamma and the Saṁgha in many ways, whereas his pupil, the youth Brahmadatta, praised the Buddha, the Dhamma and the Saṁgha in many ways. And in this manner the teacher and the pupil were each saying things directly contradictory to the other.

3. Then, as the night ended and the day dawned, the bhikkhus congregated in the pavilion when the following conversation arose: "Friends! How wonderful!

---

1. **Bhagavā**: This is the most frequently used appellation of the Buddha in the Suttanta Piṭaka.

2. **Bhikkhus**: A bhikkhu is a member of the Buddhist Order (the Saṁgha).

And, indeed, how marvellous, friends, that what has never happened before has now happened! The Exalted One, the All-knowing, the All-seeing, the Homage-worthy, the Perfectly Self-Enlightened, understands with clear penetration the varied dispositions of sentient beings. (As an example of how there are varied dispositions of sentient beings, the bhikkhus continued to say:)[1] This wandering ascetic, Suppiya, maligned the Buddha, the Dhamma and the Saṁgha in many ways, whereas his pupil, the youth Brahmadatta, praised the Buddha, the Dhamma and the Saṁgha in many ways. The teacher and the pupil, each saying things directly contradictory to the other, followed behind the Bhagavā and the company of bhikkhus."

4. The Bhagavā, knowing the subject of their talk[2], came to the pavilion, took the seat prepared for him and asked: "Bhikkhus! What were you talking about as you are assembled here? What was the subject of your unfinished conversation before I came?" On thus being questioned, the bhikkhus told the Bhagavā thus:

"Venerable Sir! As the night ended and the day dawned, we congregated in this pavilion and the following conversation arose:

'Friends! How wonderful! And, indeed, how marvellous, friends, that what has never happened before has now happened! The Exalted One, the All-knowing, the All-seeing, the Homage-Worthy, the Perfectly Self-Enlightened, understands with clear penetration the varied dispositions of sentient beings. This wandering ascetic, Suppiya, maligned the Buddha, the Dhamma and the Saṁgha in many ways, whereas his pupil, the youth Brahmadatta, praised the Buddha, the Dhamma and the Saṁgha in many ways. The teacher and the pupil, each saying things directly contradictory to the other, followed behind the Bhagavā and the company of bhikkhus.

1. As explained in the Commentary.
2. The Buddha, through his faculty of knowing other people's minds and through his omniscience, already knew all that had happened and all that had been discussed in his absence. But it was customary for him to ask the bhikkhus or lay disciples what they had been discussing, as an introduction to a discourse he would give on the subject.

"This, Venerable Sir, was the unfinished conversation before the Bhagavā came in."

5. Bhikkhus! If others should malign the Buddha, the Dhamma and the Saṁgha, you must not feel resentment, nor displeasure, nor anger on that account.

Bhikkhus! If you feel angry or displeased when others malign the Buddha, the Dhamma and the Saṁgha, it will only be harmful to you (because then you will not be able to practise the dhamma).

Bhikkhus! If you feel angry or displeased when others malign the Buddha, the Dhamma and the Saṁgha, will you be able to discriminate their good speech from bad?

"No, indeed, Venerable Sir!" said the bhikkhus.

If others malign me, or the Dhamma, or the Saṁgha, you should explain (to them) what is false as false, saying 'It is not so. It is not true. It is, indeed, not thus with us. Such fault is not to be found among us.'

6. Bhikkhus! If others should praise the Buddha, the Dhamma and the Saṁgha, you should not feel pleased, or delighted, or elated on that account.

Bhikkhus! If you feel pleased, or delighted, or elated, when others praise me, or the Dhamma, or the Saṁgha, it will only be harmful to you.[1]

Bhikkhus! If others praise me, or the Dhamma, or the Saṁgha, you should admit what is true as true, saying 'It is so. It is true. It is, indeed, thus with us. In fact, it is to be found among us.'

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1. Feeling of pleasure or delight due to faith in and devotion to the Buddha is meritorious (kusala dhamma). But when the feeling of pleasure or delight is tainted with personal attachment to the Buddha, it becomes demeritorious (akusala dhamma). Thus it will be an obstacle in practising the dhamma, and will be harmful to the striving for jhāna, magga, phala.

Cūḷa Sīla

(Minor Morality)[1]

7. Bhikkhus! When a worldling[2] praises the Tathāgata[3] he might do so only in respect of matters of a trifling and inferior nature, of mere morality.[4] And what are those matters of a trifling and inferior nature, of mere morality, by which a worldling might praise the Tathāgata?

8. Bhikkhus! In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abandons all thoughts of taking life and abstains from destruction of life, setting aside the stick and sword, ashamed to do evil, and he is compassionate and dwells with solicitude for the welfare of all living beings.'

Bhikkhus! In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abandons all thoughts of taking what is not given and abstains from taking what is not given. He accepts only what is given, wishing to receive only what is given. He establishes himself in purity by abstaining from committing theft.'

Bhikkhus! In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abandons all thoughts of leading a life of unchastity and practises chastity, remaining virtuous and abstinent from sexual intercourse, the practice of lay people.'

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1. **Minor Morality:** The terms Minor Morality, Middle Morality and Major Morality are literal translations. These should not be taken as indicating that the latter two are higher than the first. Minor Morality is basic morality most of which is applicable to all. The other two are more comprehensive, mostly applicable to Samaṇas and Brāhmaṇas.
2. **Worldling:** Puthujjana, one who has not attained any magga.
3. **Tathāgata:** Lit., "Thus come or Thus gone" (folowing the course and the practice of the former Buddhas). This appellation, meaning he who has won the Four Noble Truths, is used frequently by the Buddha in referring to himself or to former Buddhas. The Commentary gives eight interpretations of this term.
4. **Mere Morality:** Morality (Sīla) as such is trifling and inferior when compared with concentration (Samādhi) and wisdom (Paññā)

9. Bhikkhus! In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abandons all thoughts of telling lies and abstains from telling-lies, speaking only the truth, combining truth with truth, remaining steadfast (in truth), trustworthy and not deceiving.'

Bhikkhus! In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abandons all thoughts of slandering and abstains from slander. Hearing things from these people he does not relate them to those people to sow the seed of discord among them. Hearing things from those people he does not relate them to these people to sow the seed of discord among them. He reconciles those who are at variance. He encourages those who are in accord. He delights in unity, loves it and rejoices in it. He speaks to create harmony.'

Bhikkhus! In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abandons all thoughts of speaking harshly and abstains from harsh speech. He speaks only blameless words, pleasing to the ear, affectionate, going to the heart, courteous, pleasing to many and heartening to many.'

Bhikkhus! In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abandons all thoughts of talking frivolously and abstains from frivolous talk. His speech is appropriate to the occasion, being truthful, beneficial, consistent with the Doctrine and the Discipline, memorable, timely and opportune, with reasons, confined within limits and conducive to welfare.'

10. In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abstains from destroying all seeds and vegetation.

'Samaṇa Gotama takes only one meal a day, not taking food at night and fasting after mid-day.

'Samaṇa Gotama abstains from dancing, singing, music and watching (entertainments) that is a stumbling block to the attainment of morality.

'Samaṇa Gotama abstains from wearing flowers, using perfumes and anointing with unguents.

'Samaṇa Gotama abstains from the use of high and luxurious beds and seats.

'Samaṇa Gotama abstains from the acceptance of gold and silver.

'Samaṇa Gotama abstains from the acceptance of uncooked cereals.

'Samaṇa Gotama abstains from the acceptance of uncooked meat.

'Samaṇa Gotama abstains from the acceptance of women and maidens.

'Samaṇa Gotama abstains from the acceptance of male and female slaves.

'Samaṇa Gotama abstains from the acceptance of goats and sheep.

'Samaṇa Gotama abstains from the acceptance of chickens and pigs.

'Samaṇa Gotama abstains from the acceptance of elephants, cattle, horses and mares.

'Samaṇa Gotama abstains from the acceptance of cultivated or uncultivated land.

'Samaṇa Gotama abstains from acting as messenger or courier.

'Samaṇa Gotama abstains from buying and selling.

'Samaṇa Gotama abstains from using false weights and measures and counterfeits.

'Samaṇa Gotama abstains from such dishonest practices as bribery, cheating and fraud.

'Samaṇa Gotama abstains from maiming, murdering, holding persons in captivity, committing highway robbery, plundering villages and engaging in dacoity.'

O Bhikkhus! Such are things that might be said should a worldling praise the Tathāgata.

End of the chapter on Minor Morality

Majjhima Sīla
(Middle Morality)

11. And then there are certain respected samaṇas and brāhmaṇas (recluses in general) who, living on the food offered out of faith (in *kamma* and its results), are given to destroying such things as seeds and vegetation. And what are such things? They are of five kinds, namely, root-germs, stem-germs, node-germs, plumule-germs and seed-germs. Samaṇa Gotama

abstains from destroying such seeds and vegetation. Bhikkhus! A worldling might praise the Tathāgata in this manner.

12. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to storing up and using things offered, such as cooked rice, beverages, clothing, sandals, beds, unguents and eatables. Samaṇa Gotama abstains from storing up and using such things. Bhikkhus! A worldling might praise the Tathāgata in this manner.

13. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to watching (entertainments) that is a stumbling block to the attainment of morality. And what are such entertainments? They are: dancing, singing, music, shows, recitations, hand-clapping, brass-instrument-playing, drum-playing, art exhibitions, playing with an iron ball, bamboo raising games, rituals of washing the bones of the dead, elephant-fights, horse-fights, buffalo-fights, bull-fights, goat-fights, sheep-fights, cock-fights, quail-fights, fighting with quarter-staffs, boxing, wrestling, military tattoos, military reviews, route marches and troop-movements. Samaṇa Gotama abstains from watching (entertainments) which is a stumbling block to the attainment of morality. Bhikkhus! A worldling might praise the Tathāgata in this manner.

14. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to gambling (and taking part in sports and games) that weakens one's vigilance (in the practice of morality). And what are such sports and games? They are: playing chess on eight-squared or ten-squared boards; playing imaginary chess using the sky as a chess-board; playing chess on moon-shaped chess-boards; flipping cowries with thumb and finger; throwing dice; playing tipcat; playing with brush and paints; playing marbles; playing at whistling with folded leaves; playing with miniature ploughs; acrobatics; turning palm-leaf wheels; measuring with toy-baskets made of leaves; playing with miniature chariots; playing with small bows and arrows; alphabetical riddles; mind-reading and

simulating physical defects. Samaṇa Gotama abstains from gambling (and taking part in such sports and games) that weakens one's vigilance (in the practice of morality). A worldling, bhikkhus, might praise the Tathāgata in this manner.

15. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to using high and luxurious beds and their furnishings. And what are they? They are: high couches; divans raised on sculptured legs; long-fleeced carpets; woollen coverlets with quaint (geometrical) designs; white woollen coverlets; woollen coverlets with floral designs; mattresses stuffed with cotton; woollen coverlets with pictorial designs; woollen coverlets with fringes on one or both sides; gold-brocaded coverlets; silk coverlets; large carpets (wide enough for sixteen dancing girls to dance on); saddle cloth and trappings for elephants and horses; upholstery for carriages, rugs made of black panther's hide, rugs made of antelope's hide, red canopies and couches with red bolsters at each end. Samaṇa Gotama abstains from using such high and luxurious beds and their furnishings. A worldling, bhikkhus, might praise the Tathāgata in this manner.

16. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to beautifying or adorning themselves. And what are such embellishments and adornments? They are: using perfumed cosmetics, getting massaged, taking perfumed baths, developing one's physique, using mirrors, painting eye-lashes dark, decorating (oneself) with flowers, applying powder and lotion to the body, beautifying the face with powder and lotion, wearing bangles, tying the hair into a top-knot, carrying walking sticks or ornamented hollow cylinders (containing medicinal herbs) or swords, using multi-coloured umbrellas or footwear (with gorgeous designs), wearing a turban or hair-pin set with rubies, carrying a Yak-tail fan and wearing long white robes with fringes. Samaṇa Gotama abstains from such embellishment and adornment. A worldling, bhikkhus, might praise the Tathāgata in this manner.

17. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to engaging themselves in unprofitable talk (that is contrary to correct practice conducive to the attainment of deva realms and Nibbāna), such as talk about kings, thieves, ministers, armed forces, calamities, battles, food, drinks, clothing, beds, flowers, unguents, relatives, vehicles, villages, market-towns, cities, provinces, womenfolk, heroes, streets, water-fronts, the dead and the departed, trivialities, the universe, the oceans, prosperity, adversity, and so on[1]. Samaṇa Gotama abstains from engaging himself in such unprofitable talk. A worldling, bhikkhus, might praise the Tathāgata in this manner.

18. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to mutually disparaging disputes. And what are they? (They are as follows:) "You do not know this Doctrine and Discipline. I know this Doctrine and Discipline. How can you ever know this Doctrine and Discipline? Your practice is wrong. My practice is right. My speech is coherent and sensible. Your speech is not coherent and sensible. What you should say first, you say last; and what you should say last, you say first. What you have long practised to say has been upset now. I have exposed the faults in your doctrine. You stand rebuked. Try to escape from this censure or explain it if you can." Samaṇa Gotama abstains from such mutually disparaging disputes. A worldling, bhikkhus, might praise the Tathāgata in this manner.

19. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to serving as messengers or couriers. And what are such services? They are: going from this place to that place, or coming from that place to this place and taking things from this place to that place, or bringing things from that place to this place, on behalf of kings, ministers,

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1. **and so on**: by this is meant 'forests, mountains, rivers and islands.'

brahmins, householders and youths. Samana Gotama abstains from serving as messenger or courier. A worldling, bhikkhus, might praise the Tathāgata in this manner.

20. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), practise deceitful pretensions (to attainments), flattery (for gain), subtle insinuation by signs and indications (for gain), using pressure (to get offerings) and the seeking of more gain by cunning offer of gifts. Samaṇa Gotama abstains from such pretension and flattery. A worldling, bhikkhus, might praise the Tathāgata in this manner.

End of the chapter on Middle Morality

Mahā Sīla

(Major Morality)

21. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are such low arts? They are: fortune telling from a study of physical characteristics, or of signs and omens, or of lightning; interpreting dreams; reading physiognomy; prognosticating from a study of rat-bites; indicating benefits from fire-oblation with different kinds of firewood, or with different kinds of ladles, with husks, broken rice, whole rice, clarified butter, oil, oral spells, or with blood; reading physiognomy while chanting spells; forecasting good or bad fortune from the signs and marks of a piece of land; being versed in state affairs; reciting spells in the graveyard to eliminate danger; reciting spells to overcome evil spirits; using magical formulae learnt in a mud-house; charming snakes and curing snake-bites; treating poisoning; curing scorpion-stings or rat-bites; interpreting animal and bird sounds and the cawing of crows; foretelling the remaining length of life; diverting the flight of arrows; and identifying the cries of animals. Samaṇa Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathāgata in this manner.

22. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: reading the portents of gems, dresses, sticks, daggers, swords, arrows, bows and other weapons; reading the characteristics of women, men, young men, young women, male slaves, female slaves, elephants, horses, buffaloes, bulls and other cattle, goats, sheep, chickens, quails, iguanas, pointed-eared animals[1], tortoises and game-beasts. Samaṇa Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathāgata in this manner.

23. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: making predictions about kings going to war; about kings coming back from war; about kings advancing in battle from their home country; about kings from foreign countries retreating; about kings from foreign countries advancing in battle; about kings retreating to their home country; about kings from their home country proving victorious; about kings from foreign countries losing battles; about kings from foreign countries winning battles; about kings in their home country losing battles; and about probabilities of victories and losses of warring kings. Samaṇa Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathāgata in this manner.

24. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: making predictions about the eclipse of the moon, or of the sun; about the conjunction

1. **Pointed-eared animals**: Kaṇṇikā. The Commentary here says this term means pinnacles of houses or points of ear-ornaments.

of a group of stars with a planet; about the correct or incorrect course of the moon, the sun and the planets; about meteors, comets, earthquakes and thunder; about the rising and setting of the moon, the sun and the planets; about the phenomena of darkness and brightness following such rising and setting; about the effects of the eclipse of the moon, or of the sun, or of the planets; about the effects of the moon or the sun taking the right course; about the effects of the moon or the sun taking the wrong course; about the effects of the planets taking the right course; about the effects of the planets taking the wrong course; about the effects of meteors, comets, and thunder; about the effects of the rising and setting of the moon, or of the sun, or of the planets; and about the effects of the phenomena of darkness or brightness following such rising and setting. Samaṇa Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathāgata in this manner.

25. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: predicting rainfall or drought, abundance or famine, peace or calamity, disease or health; and knowledge of counting on the fingers or of arithmetical or mathematical calculations, of versification, and of treatises of controversial matters (such as the origin of the universe etc.). Samaṇa Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathāgata in this manner.

26. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: bringing the bride to the bridegroom; leading away the bride from her father's home; arranging betrothal, or divorce; making predictions relating to acquisition or distribution of property; causing gain or loss of fame and prosperity; curing the tendency to abort or miscarry;

casting spells to cause immobility of the tongue or the jaws; reciting a spell to stop an attacking hand or to cause inability to speak or to hear; conducting seances with the aid of mirrors, or employing young women or female slaves as mediums; propitiating the sun or the Brahmā; making fire issue from the mouth by means of a spell; and making invocations to the goddess of glory. Samaṇa Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathāgata in this manner.

27. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: propitiating the devas by promises of offerings; making offerings to devas for favours granted; causing possession by spirits or exorcising them; casting spells with magical formulae learnt in a mud-house; turning a eunuch into a man; turning a man into a eunuch; practising the art of choosing building-sites; propitiating the devas while choosing building-sites; practising the profession of mouth-washing or bathing; fire-worshipping; causing vomiting; giving purgatives; using emetics, or catharses; letting out phlegm etc. from the head; preparing ear-drops or eye drops; preparing medicinal snuff, or eye ointment to remove cataracts; preparing eye-lotions; curing cataracts; doing surgery; practising paediatrics; preparing basic drugs and dressing sores and removing the dressing. Samaṇa Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathāgata in this manner.

Bhikkhus! These are the matters of a trifling and inferior nature, of mere morality, in respect of which a worldling might speak when praising the Tathāgata.

End of the Chapter on Major Morality

Exposition on Wrong Views

28. Bhikkhus! Besides morality there are other dhammas[1] which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the *paṇḍita*, ariyas who have attained one of the four maggas. The Tathāgata has set them forth after realization of these dhammas by himself through *Sabbaññuta Ñāṇa* (Perfect Wisdom)[2]. Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas. And what are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas?

(The Buddha answered this question by means of a graduated discourse, beginning with eighteen wrong views relating to the past as follows.)

Eighteen Wrong Views Relating to the Past
(Pubbantānudiṭṭhi)

Note: [A Synopsis is inserted here to facilitate understanding of the eighteen wrong views relating to the past.]

Synopsis of Wrong Views

The Brahmajāla Sutta sets forth sixty-two kinds of wrong views which are held by Samaṇas and Brāhmaṇas.

These sixty-two kinds of wrong views are classified into two categories, namely, Pubbantānudiṭṭhi and Aparantānudiṭṭhi.

Pubbantānudiṭṭhi means the group of wrong views which are based on the past existences.

Aparantānudiṭṭhi means the group of wrong views which are thoughts or speculations on the future.

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1. **dhammas:** The Commentary says that here the dhammas referred to are sabbaññuta ñāṇa.

2. The Buddha's sabbaññuta ñāṇa encompasses Magga Insight.

Pubbantānu diṭṭhi is further classified into five sub-categories. They are as follows:

(1) Sassata diṭṭhi

(2) Ekacca sassata diṭṭhi

(3) Antānanta diṭṭhi

(4) Amarāvikkhepa diṭṭhi

(5) Adhiccasamuppanna diṭṭhi

The following are brief explanations on the above-mentioned five sub-categories.

(1) Sassata diṭṭhi is a group of false views of eternity, which says that *atta* as well as *loka* is eternal. There are four different views in this group, namely, the first eternity view, the second eternity view, the third eternity view, and the fourth eternity view.

(2) Ekacca Sassata ditthi is a group of false views of eternity, which says that *atta* and *loka* are in some cases eternal and in other cases not eternal. There are four different dualistic views in this group, namely, the first dualistic view of eternity, the second dualistic view of eternity, the third dualistic view of eternity, and the fourth dualistic view of eternity.

(3) Antānanta diṭṭhi is a group of false views on the finiteness or otherwise of the world system (as represented by the mental image of the earth-device used in meditation). There are four different views in this group, namely, the first view which says the world system is finite, the second view which says it is infinite, the third view which says it is finite vertically and infinite horizontally, and the fourth view which says it is neither finite nor infinite.

(4) Amarāvikkhepa diṭṭhi (false views that make one sit on the fence, to be on the safe side). For example, a question is put to a person who does not know the answer. He does not want to admit that he does not know. At the same time, he fears that the wrong answer would cause him distress, which might be harmful to him. Therefore, he answers the question thus: "I don't take it this way; neither do I take it that way; and I don't take it the other way; neither do I take it not this way, nor that way, nor the other way, and also I don't take it that it is otherwise."

There are four causes that make the samaṇas and brāhmaṇas in this group sit on the fence.

The first sits on the fence because of the fear that the wrong answer would cause him distress, which might be harmful to him.

The second sits on the fence because of the fear that the wrong answer might cause the arising in him of mental defilements, which would in turn cause distress that might be harmful to him.

The third sits on the fence because of the fear of his being taken to task for the wrong answer.

The fourth sits on the fence because of lack of wisdom.

(5) Adhiccasamuppanna diṭṭhi (false views that *atta* as well as *loka* arises without a cause).

There are two groups of persons who hold this view.

(a) The persons belonging to the first group were asaññasatta brahmās in their previous existence. These brahmās are so called because they are the brahmās who have only body and no mind. In order to achieve this kind of rebirth, those who are desirous of having it have to practise the Saññā virāga bhāvanā. In simple terms, it means bhāvanā for the extermination of mind. Even though it is so called, it does not exterminate mind. It only suspends the arising of mind. When the effects of Saññā virāga bhāvanā come to an end, the mental process that has been suspended arises generally as the paṭisandhi citta (the first citta) of a human being. In simple terms, it can be said thus: When an asaññasatta brahmā dies, he is generally reborn as a human being. When he comes of age he may acquire through the practice of meditation a psychic power which would enable one to recall the past. Since, however, he was an asaññasatta brahmā in his previous existence, his psychic power cannot take him beyond his paṭisandhi citta. Therefore he says that *atta* and *loka* arise by themselves, without anything to cause their appearance.

(b) The persons belonging to the second group base on speculation their view that *atta* and *loka* arise without a cause.

This is the end of the synopsis on Pubbantānu diṭṭhi, which consists of eighteen false views.

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29. There are, bhikkhus, certain samaṇas and brāhmaṇas who speculate on the past and who adhere to views relating to it. They assert on eighteen different grounds their various wrong views based on the past. On what authority and on what basis do these respected samaṇas and brāhmaṇas speculate on the past, adhere to views relating to it, and assert on eighteen different grounds their various wrong views based on the past?

Four Kinds of Eternity View - (Sassatadiṭṭhi)

30. There are, bhikkhus, certain samaṇas and brāhmaṇas who hold the view of eternity. They give four reasons to demonstrate the eternal existence of

atta as well as *loka*.[1] On what authority and on what basis do these respected samaṇas and brāhmaṇas demonstrate on four grounds[2] that *atta* as well as *loka* is eternal?

The first Category of Eternity View

31. In this world, bhikkhus, a certain samaṇa or brāhmaṇa achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When his mind has thus gained the highest concentration, he recollects many past existences[3]. And what does he recollect?

He recollects one past existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, a thousand, a hundred thousand existences, or many hundred, many thousand, many hundred thousand existences in this way: "In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence. In that (new) existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence." In this way he recollects many past existences together with their characteristics and related facts (such as names and clans).

He says thus:

"*Atta* as well as *loka* is eternal, barren,[4] standing like a mountain peak and firm like a gate post.

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1. The Commentary explains *atta* as well as *loka* as one of the five khandhas.

   The Sub-Commentary expands this by saying that (i) when the four mental khandhas are taken as *atta* by those who believe in *atta* (soul), the remaining khandha is taken as *loka*; or (ii) when one of the five khandhas is taken as *atta*, the rest of the khandhas are taken as *loka*; or (iii) when all the five khandhas of oneself are taken as *atta*, the khandhas outside oneself are taken as *loka* by those who believe in *atta*.
2. See Appendix A 1.
3. *recollects many past existences*: See Appendix A 2.
4. barren : just as a barren woman cannot bear any children, *atta* as well as *loka* cannot produce another *atta* or *loka*.

Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature. It must be so because I have achieved utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When my mind has thus gained the highest concentration, I can recollect many past existences. And what do I recollect?

I recollect one past existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, a thousand, a hundred thousand existences, or many hundred, many thousand, many hundred thousand existences in this way: 'In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence. In that (new) existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence.' In this way I recollect many past existences together with their characteristics and related facts (such as names and clans). And so I say that I know this:

Atta as well as *loka* is eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature."

Bhikkhus! This is the first line of reasoning and it is based on this, holding on to this, that certain samaṇas and brāhmaṇas demonstrate that *atta* as well as *loka* is eternal. (1)

The Second Category of Eternity View

32. And secondly, on what authority and on what basis do the respected samaṇas and brāhmaṇas who hold the eternity view demonstrate that *atta* as well as *loka* is eternal?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When his mind has thus gained the highest concentration, he recollects many past existences. And what does he recollect?

He recollects one cycle of dissolution and development, or two, or three, or four, or five, or ten cycles in this way: "In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence. In that (new) existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence." In this way he recollects many past existences together with their characteristics and related facts (such as names and clans).

He says thus:

"*Atta* as well as *loka* is eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature. It must be so because I have achieved utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When my mind has thus gained the highest concentration, I can recollect many past existences. And what do I recollect?

I recollect one cycle of dissolution and development, or two, or three, or four, or five, or ten cycles in this way: 'In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence. In that (new) existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure

thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence.' In this way I recollect many past existences together with their characteristics and related facts (such as names and clans). And so I say that I know this:

> *Atta* as well as *loka* is eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature."

Bhikkhus! This is the second line of reasoning and it is based on this, holding on to this, that certain samaṇas and brāhmaṇas demonstrate that *atta* as well as *loka* is eternal. (2)

The Third Category of Eternity View

33. And thirdly, on what authority and on what basis do the respected samaṇas and brāhmaṇas who hold the eternity view demonstrate that *atta* as well as *loka* is eternal?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When his mind has thus gained the highest mental concentration, he recollects many past existences. And what does he recollect?

He recollects ten cycles of dissolution and development, or twenty, or thirty, or forty cycles in this way: "In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence. In that (new) existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence." In this way he recollects many past existences together with their characteristics and related facts (such as names and clans).

He says thus:

"*Atta* as well as *loka* is eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature. It must be so because I have achieved utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When my mind has thus gained the highest concentration, I can recollect many past existences. And what do I recollect?

I recollect ten, or twenty, or thirty or forty, cycles of dissolution and development in this way: 'In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence. In that (new) existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence.' In this way I recollect many past existences together with their characteristics and related facts (such as names and clans). And so I say that I know this:

> *Atta* as well as *loka* is eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature."

Bhikkhus! This is the third line of reasoning, and it is based on this, holding on to this, that certain samaṇas and brāhmaṇas demonstrate that *atta* as well as *loka* is eternal. (3)

The Fourth Category of Eternity View

34. And fourthly, on what authority and on what basis do the respected samaṇas and brāhmaṇas demonstrate that *atta* as well as *loka* is eternal?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa is given to logic and investigation. He uses various methods of reasoning, conducts investigations and gives his views, saying:

'*Atta* as well as *loka* is eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature.'

Bhikkhus! This is the fourth line of reasoning, and it is based on this, holding on to this, that certain samaṇas and brāhmaṇas demonstrate that *atta* as well as *loka* is eternal. (4)

35. Bhikkhus! The samaṇas and brāhmaṇas who hold the eternity view demonstrate that *atta* as well as *loka* is eternal in the four ways thus cited above.

Bhikkhus! When any samaṇas and brāhmaṇas who hold the eternity view demonstrate that *atta* as well as *loka* is eternal, all of them proffer these four, or one of these four, lines of reasoning and no other besides them.

36. Bhikkhus! The Tathāgata knows the destination, the next existence in which one holding these four views would be reborn, if these views are thus held on to, if these views are thus grasped.

The Tathāgata knows these four views. He also knows the dhamma which surpasses them. Knowing that dhamma, he does not view it in the wrong way[1]. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i.e., greed, anger, and ignorance of the Four Ariya Truths.)

Bhikkhus! Since the Tathāgata rightly knows the arising of feeling[2] (*vedanā*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i.e., he realizes Nibbāna).

37. Thus, bhikkhus, these are the dhammas[3] which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathāgata has set them forth

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1. **in the wrong way:** See Appendix A 3.
2. **feeling:** See Appendix A 4.
3. **dhammas:** See footnote 1 of para 28.

after realization of these dhammas by himself through *Sabbaññuta Ñāṇa* (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

End of the First Portion for Recitation (bhāṇa vāra)[1]

Four Views of Eternity and Non-eternity (Ekacca Sassata Diṭṭhi)

38. There are, bhikkhus, some samaṇas and brāhmaṇas who, holding the dualistic view of eternity and non-eternity, put forward four reasons to show that *atta* as well as *loka* is in some cases eternal and in others not eternal. On what authority and on what basis do these respected samaṇas and brāhmaṇas, holding the dualistic view of eternity and non-eternity, put forward four reasons to show that *atta* as well as *loka* is in some cases eternal and in others not eternal?

The First Category of Ekacca Sassata Diṭṭhi

39. There, indeed, is such a time, bhikkhus, as when this world system gets dissolved, as it does at times, after a lapse of many aeons. When the world system becomes thus dissolved, beings are reborn mostly in the Ābhassara[2] plane of existence (of radiant Brahmās). When they are born there because of jhāna mind, they are nurtured by rapture, resplendent with light from their own bodies, sojourning in the heavens and living in splendour. And they remain there for aeons.

40. There, indeed, is such a time, bhikkhus, as when this world system rises again, as it does at times, after a lapse of many aeons. When the world system thus rises again, there appears a palatial Brahmā-abode (brahma-vimāna, one of all three of Brahmā realms of first Jhāna), void of all life. At that time, a certain being from the Ābhassara plane of existence dies, either

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1. bhāṇa vāra means the portion of the text which can be recited at a stretch by an average bhikkhu. If the text is in the gāthā form, one bhāṇa vāra may roughly have two hundred and fifty stanzas. If it is in the prose form, it may roughly have eight thousand words.

2. Ābhassara: The Ābhassara plane of existence, to which Brahmās of flashing radiance belong, is the third of the three Second Jhāna Brahmā realms in the thirty-one planes of existence. See Appendix A5 for the thirty-one planes of existence.

at the end of his span of life, or on the exhaustion of the stock of his meritorious deeds, and is reborn in that empty palatial Brahmā realm. When he is born there because of jhāna mind, he is nurtured by rapture, resplendent with light from his own body, sojourning in the heavens and living in splendour. Thus he remains there for aeons.

41. Living there alone for aeons, there arises in him mental weariness and a longing for company thus: "Would that some other beings come to this place!" And then other beings fiom the Ābhassara plane of existence die either at the end of their span of life, or on the exhaustion of the stock of their meritorious deeds, and are reborn in that palatial Brahmā realm. When they are born there because of jhāna mind, they are nurtured by rapture, resplendent with light from their own bodies, sojourning in the heavens and living in splendour. Thus they remain there for aeons.

42. Then, bhikkhus, the being who was the first to be reborn there thinks to himself thus:

> "I am the Brahmā, the great Brahmā, the conqueror, the unconquered, the all-seeing, the subjector of all to his wishes, the omnipotent, the maker, the creator, the supreme, the controller, the one confirmed in the practice of jhāna, and father to all that have been and shall be. I have created these other beings. Why can I say so? I can say so because awhile ago I thought to myself: 'Would that some other beings come to this place!' As I wished so, other beings have appeared in this place."

And then other beings who appeared later think to themselves:

> "This honourable personage is the Brahmā, the great Brahmā, the conqueror, the unconquered, the all-seeing, the subjector of all to his wishes, the omnipotent, the maker, the creator, the supreme, the controller, the one confirmed in the practice of jhāna, and father to all that have been and shall be. This honourable Brahmā has created us. Why can we say so? We can say so because, as we see, he appeared in this place first, whereas we appeared only after him."

43. Among them, bhikkhus, the one who appeared first lives longer, and is more beautiful and more powerful (than the others). Those beings who appeared later have a shorter life, and are less beautiful and less powerful (than the one who first appeared).

44. Then, bhikkhus, there arises this possibility. A being dies in the Brahmā plane of existence and is reborn in this human world; and there he renounces the worldly life for the homeless life of a recluse. And having thus renounced the worldly life and become a homeless recluse, he achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having established his mind in highest concentration, he can recollect that former existence (of a Brahmā); but he cannot recollect beyond that.

He says thus:

"That honourable personage is the Brahmā, the great Brahmā, the conqueror, the unconquered, the all-seeing, the subjector of all to his wishes, the omnipotent, the maker, the creator, the supreme, the controller, the one confirmed in the practice of jhāna, and father to all that have been and shall be. That honourable Brahmā has created us. He is permanent, stable, eternal, immutable and as everlasting as all things eternal. We, who were created by the honourable Brahmā, are impermanent, changeable, short-lived and mortal. Thus have we come into this human world."

This, bhikkhus, is the first possibility. It is based on this, holding on to this, that some samaṇas and brāhmaṇas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal. (4+1=5)

The Second Category of Ekacca Sassata Diṭṭhi

45. In the second category (of ekacca sassata diṭṭhi) on what authority and on what basis do the respected samaṇas and brāhmaṇas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal?

Bhikkhus! There are devas known as Khiḍḍāpadosikas who, absorbed in merry-making and pleasure-seeking for a long time, forget to take nutriment and through such forgetfulness die in that abode of the devas.

46. Then, bhikkhus, there arises this possibility. A certain being dies in that world of devas and is reborn in this human world; and there he renounces the worldly life for the homeless life of a recluse. And having thus renounced the worldly life and become a homeless recluse, he achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having established his mind in highest concentration, he can recollect that former existence (of a deva); but he cannot recollect beyond that.

He says thus:

"Those honourable devas, who are not Khiḍḍāpadosikas, are not absorbed in merry-making and pleasure-seeking for a long time. And as they are not absorbed in merry-making and pleasure-seeking for a long time, they do not forget to take nutriment. And since they are not forgetful they do not die in that abode of the devas. They remain permanent, stable, eternal, immutable and as everlasting as all things eternal. But we Khiḍḍāpadosikas were absorbed in merry-making and pleasure-seeking for a long time; and because we were absorbed in merry-making and pleasure-seeking for a long time, we forgot to take nutriment. Through such forgetfulness we died in that world of the devas. We are impermanent, changeable, short-lived and mortal. Thus have we come into this human world."

This, bhikkhus, is the second possibility. It is based on this that some samaṇas and brāhmaṇas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal. (4+2=6)

The Third Category of Ekacca Sassata Diṭṭhi

47. In the third category (of ekacca sassata diṭṭhi) on what authority and on what basis do the respected samaṇas and brāhmaṇas, holding the dualistic view of

eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal?

Bhikkhus! There are devas known as Manopadosikas who stare hard and long at one another (with jealousy). Staring hard and long thus at one another, they develop mutual hatred; becoming exhausted both physically and mentally, they die in that world of devas.

48. Then, bhikkhus, there arises this possibility. A certain being dies in that world of devas and is reborn in this human world; and there he renounces the worldly life for the homeless life of a recluse. And having thus renounced the worldly life and become a homeless recluse, he achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having established his mind in highest concentration, he can recollect that former existence (of a deva); but he cannot recollect beyond that.

He says thus:

> "Those honourable devas who are not Manopadosikas do not stare hard and long at one another (with jealousy). They do not, therefore, develop mutual hatred. Not becoming exhausted both physically and mentally they do not die in that world of devas. They remain permanent, stable, eternal, immutable and as everlasting as all things eternal. But we Manopadosikas, who stared hard and long at one another (with jealousy), developed mutual hatred and became exhausted both physically and mentally. And we died in that world of devas. We are impermanent, changeable, short-lived and mortal. Thus have we come into this human world."

This, bhikkhus, is the third possibility. It is based on this that some samaṇas and brāhmaṇas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal. (4+3=7)

The Fourth Category of Ekacca Sassata Diṭṭhi

49. In the fourth category (of ekacca sassata diṭṭhi) on what authority and on what basis do the respected samaṇas and brāhmaṇas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal?

Bhikkhus! In this world a certain samaṇa or brāhmaṇa is given to logic and investigation. He uses various methods of reasoning, conducts investigations and gives his views, saying :

> "This which is called eye, ear, nose, tongue and the physical body is the *atta* which is impermanent, unstable, not eternal and mutable. But this which is called mind, thought or consciousness, is the *atta* which is permanent, stable, eternal, immutable and as everlasting as things eternal."

Bhikkhus! This is the fourth possibility. It is based on this that some samaṇas and brāhmaṇas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal. (4+4=8)

50. Bhikkhus! These samaṇas and brāhmaṇas, holding the dualistic view of eternity and non-eternity, demonstrate on these four grounds that *atta* as well as *loka* is in some cases eternal and in others not eternal.

Bhikkhus! When any samaṇas and brāhmaṇas, holding the dualistic view of eternity and non-eternity, demonstrate that *atta* as well as *loka* is in some cases eternal and in others not eternal, all of them proffer these four, or one of these four, lines of reasoning and not any other line of reasoning.

51. Bhikkhus! The Tathāgata knows the destination, the next existence in which one holding these four views would be reborn, if these views are thus held on to, if these views are thus grasped.

The Tathāgata knows these four views. He also knows the dhamma which surpasses them. Knowing

that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i.e., greed, anger, and ignorance of the Four Ariya Truths).

Bhikkhus! Since the Tathāgata rightly knows the arising of feeling (*vedanā*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i. e., he realizes Nibbāna)[1].

52. Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathāgata has set them forth after realization of these dhammas by himself through *Sabbaññuta Ñāṇa* (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

Four views of the world being Finite or Infinite (Antānanta Diṭṭhi)

53. There are, bhikkhus, some samaṇas and brāhmaṇas, who hold that the world is finite. There are also samaṇas and brāhmaṇas, who hold that the world is infinite. They put forward four grounds to support their respective views. On what authority and on what basis do these respected samaṇas and brāhmaṇas put forward four grounds to support their respective views?

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1. The Buddha achieved four maggas, by means of four Satipaṭṭhānas. In this paragraph, the Buddha was referring to Vedanānupassanā Satipaṭṭhāna, which is one of the four.

   Vedanānupassanā Satipaṭṭhāna requires one to be mindful of feeling, whenever it appears, before any train of thought takes place. If he can do so steadfastly, he will perceive the anicca, dukkha, anatta nature of the five khandhas. This perception is conducive to the achievement of maggas.

   By means of Vedanānupassanā Satipaṭṭhāna, the Bodhisatta perceived the impermanent, oppressive, soulless nature of vedanā. This perception was conducive to his achievement of freedom from dukkha, where there was absolute extinction of kilesas (defilements).

   This paragraph is meant to disillusion those who believe "vedanā (feeling)" to be atta.

The First Antānanta Diṭṭhi

54. In this world, bhikkhus, a certain samaṇa or brāhmaṇa achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having thus established his mind in highest concentration, he abides in the view that the world (as represented by the purified mental image, paṭibhāga nimitta[1], of the earth-device used in meditation) is finite.

He says thus:

"This world is finite. It is circumscribed. Why can it be said so? It can be said so because having achieved utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness, and having established my mind in highest concentration, I abide in the view that the world is finite. Based on this I know that the world is finite and that it is circumscribed."

This, bhikkhus, is the first possibility. Basing themselves on this authority and on this ground, some samaṇas and brāhmaṇas holding the view that the world is finite, and some samaṇas and brāhmaṇas holding the view that the world is infinite, demonstrate their respective points of view—the finiteness or the infiniteness of the world. (8+1=9)

The Second Antānanta Diṭṭhi

55. In the second category of *antānanta diṭṭhi*, on what authority and on what basis do the respected samaṇas and brāhmaṇas propound either that the world is finite or that the world is infinite?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having thus established his mind in highest concentration, he abides in the view that the world (as represented by the purified mental image of the earth-device used in meditation) is infinite.

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1. See Appendix A6 on Paṭibhāga nimitta.

He says thus:

"This world is infinite, with no limit. Those samaṇas and brāhmaṇas who assert that the world is finite and that it is circumscribed are wrong. In fact, this world is infinite, with no limit. Why can it be said so? It can be said so because having achieved utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness, and having established my mind in highest concentration, I abide in the view that the world is infinite. Based on this I know that the world is infinite, with no limit."

This, bhikkhus, is the second possibility. Basing themselves on this authority and on this ground, some samaṇas and brāhmaṇas holding the view that the world is finite, and some samaṇas and brāhmaṇas holding the view that the world is infinite, demonstrate their respective points of view—the finiteness or the infiniteness of the world. (8+2=10)

The Third Antānanta Diṭṭhi

56. In the third category of *antānanta diṭṭhi*, on what authority and on what basis do the respected samaṇas and brāhmaṇas propound either that the world is finite or that the world is infinite?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having thus established his mind in highest concentration, he abides in the view that the world (as represented by the purified mental image of the earth-device used in meditation) is finite vertically, but infinite horizontally.

He says thus:

"This world is finite, and, at the same time, infinite. Those samaṇas and brāhmaṇas who assert that the world is finite and is circumscribed are wrong. And so are the samaṇas and brāhmaṇas who assert that the world is infinite, with no limit. Why can it be said so? It can be said so because having achieved utmost mental concentration by dint of ardent, steadfast, persevering exertion,

mindfulness and right attentiveness, and having established my mind in highest concentration, I abide in the view that the world is finite vertically, and is infinite horizontally. Based on this I know that the world is finite, and, at the same time, infinite."

This, bhikkhus, is the third possibility. Basing themselves on this authority and on this ground, some samaṇas and brāhmaṇas holding the view that the world is finite, and some samaṇas and brāhmaṇas holding the view that the world is infinite, demonstrate their respective points of view—the finiteness or the infiniteness of the world. (8+3=11)

The Fourth Antānanta Diṭṭhi

57. In the fourth category of *antānanta diṭṭhi*, on what authority and on what basis do the respected samaṇas and brāhmaṇas propound either that the world is finite or that the world is infinite?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa is given to logic and investigation. He uses various methods of reasoning, conducts investigations and gives his views, saying:

"This world is neither finite nor infinite. Those samaṇas and brāhmaṇas who assert that the world is finite and that it is circumscribed are wrong. And so are those samaṇas and brāhmaṇas who assert that the world is infinite, with no limit. And so also are those samaṇas and brāhmaṇas who assert that the world is finite as well as infinite. This world is neither finite nor infinite."

This, bhikkhus, is the fourth possibility. Basing themselves on this authority and on this ground, some samaṇas and brāhmaṇas holding the view that the world is finite, and some samaṇas and brāhmaṇas holding the view that the world is infinite, demonstrate their respective points of view—the finiteness or the infiniteness of the world. (8+4=12)

58. Bhikkhus! Those samaṇas and brāhmaṇas who hold that the world is finite and those samaṇas and brāhmaṇas who hold that the world is infinite support their respective views on these four grounds.

Bhikkhus! When any samaṇas and brāhmaṇas who hold that the world is finite or when any samaṇas and brāhmaṇas who hold that it is infinite support their respective views, all of them proffer these four, or any one of the four, lines of reasoning and not any other line of reasoning.

59. Bhikkhus! The Tathāgata knows the destination, the next existence in which one holding these four views would be reborn, if these views are thus held on to, if these views are thus grasped.

The Tathāgata knows these four views. He also knows the dhamma which surpasses them. Knowing that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i.e., greed, anger, and ignorance of the Four Ariya Truths).

Bhikkhus! Since the Tathāgata rightly knows the arising of feeling (*vedanā*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i.e., he realizes Nibbāna).

60. Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathāgata has set them forth after realization of these dhammas by himself through *Sabbaññuta Ñāṇa* (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

Four Kinds of Indecisive Evasion
(Amarāvikkhepa Diṭṭhi)

61. Bhikkhus, there are certain samaṇas and brāhmaṇas who by means of indecisive speech evade questions put to them on any matter; they evade answering them, (behaving elusively like amarā fish[1]) and speak in ambiguous terms, because of four reasons.

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1. amarā fish: a kind of slippery fish which cannot be caught because of its skill in diving into and jumping out of water.

What are the four reasons that cause those respected samaṇas and brāhmaṇas to be elusive, to evade questions put to them on any matter and to speak in ambiguous terms?

The First Amarāvikkhepa Diṭṭhi

62. In this world, bhikkhus, a certain samaṇa or brāhmaṇa does not understand correctly what is merit[1] or what is demerit[2].

He thinks thus :

"I do not understand correctly what is merit or what is demerit. If I were to say what is merit, without really understanding it as being merit, or what is demerit, without really understanding it as being demerit, I may be stating a falsehood. This false statement of mine would cause me distress. Such distress might be harmful to me." (The thought that I have told a lie will

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1. Merit means *Dāna* (Charity), *Sīla* (Self-Control to refrain from doing and speaking what is evil), *Bhāvanā* (samatha and vipassanā). Samatha is the means for attaining rūpa jhānas and arūpa jhānas; rūpa jhānas can cause those who have them to be reborn as corporeal brahmās; arūpa jhānas can cause those who have them to be reborn as incorporeal brahmās. Vipassanā is the means for attaining maggas and phalas that will give one who has them freedom from dukkha.
2. Demerit is a synonym for akusala kammapatha.

Ten Akusala Kammapathas

Akusala Kammapatha means the path to evil or demerit. There are ten such paths:

(a) killing,
(b) stealing,
(c) using improper means to satisfy one's sensual desires, e.g., committing adultery, taking intoxicants,
(d) telling lies,
(e) setting one against another,
(f) using rough and abusive words,
(g) indulging in unbeneficial speech,
(h) belief in false theories,
(i) ill will,
(j) covetousness.

Causes of Akusala Kammapathas

There are three causes. They are lobha, dosa, moha (greed, anger, ignorance).

Causes of Kusala Kammapathas

There are three causes. They are alobha, adosa, amoha (absence of greed, anger and ignorance).

cause me distress. Such distress will be a very serious obstacle in my path to higher rebirths and achievement of maggas and phalas.)

He who thus fears and detests making a false statement declines to say what is merit or what is demerit. If he were asked to answer the question (as to what is merit or what is demerit), he would reply: "I don't take it this way; neither do I take it that way; and I don't take it the other way; neither do I take it not this way, not that way, not the other way; and, also, I don't take it that it is otherwise."

Bhikkhus! This is the first possibility. It is based on this reason that some samaṇas and brāhmaṇas who are elusive evade questions put to them on any matter and speak in ambiguous terms. (12+1=13)

The Second Amarāvikkhepa Diṭṭhi

63. What is the second reason that causes respected samaṇas and brāhmaṇas to be elusive, to evade questions put to them on any matter and to speak in ambiguous terms?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa does not understand correctly what is merit or what is demerit.

He thinks thus :

"I do not understand correctly what is merit or what is demerit. If I were to say what is merit, without really understanding it as being merit, or what is demerit, without really understanding it as being demerit, my answer might cause satisfaction and pleasure, or dissatisfaction and displeasure, to arise in me. These feelings of satisfaction, pleasure, dissatisfaction or displeasure would cling to me. This clinging would cause me distress. Such distress might be harmful to me." (If some learned persons approve of my answer, I shall think highly of myself. This thought will arouse in me either satisfaction or pleasure. If some learned persons disapprove of my answer, I shall think poorly of myself. This thought will arouse in me either dissatisfaction or displeasure with myself. These feelings of satisfaction and pleasure or

dissatisfaction and displeasure will cling to me. This clinging will cause me distress. Such distress will be a very serious obstacle in my path to higher rebirths and achievement of maggas and phalas.)

He who thus fears and detests making a wrong statement declines to say what is merit or what is demerit. If he were asked to answer the question (as to what is merit or what is demerit), he would reply: "I don't take it this way; neither do I take it that way; and I don't take it the other way; neither do I take it not this way, not that way, not the other way; and, also, I don't take it that it is otherwise."

Bhikkhus! This is the second possibility. It is based on this reason that some samaṇas and brāhmaṇas who are elusive evade questions put to them on any matter and speak in ambiguous terms. (12+2=14)

The Third Amarāvikkhepa Diṭṭhi

64. What is the third reason that causes respected samaṇas and brāhmaṇas to be elusive, to evade questions put to them on any matter and to speak in ambiguous terms?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa does not understand correctly what is merit or what is demerit.

He thinks thus:

"I do not understand correctly what is merit or what is demerit. If I were to say what is merit, without really understanding it as being merit, or what is demerit, without really understanding it as being demerit, those samaṇas and brāhmaṇas who are learned, subtle, well-versed in other creeds, skilled in saying things straight to the point (like a skilful archer able to split the tail hair of an animal) and who are given to smashing all other views by their knowledge, might question (my views), ask reasons for them, and pass strictures on them. If they should thus question me, ask for reasons and pass strictures on my views, I might not be able to give them an adequate reply. In that case it would cause me distress. Such distress might be harmful to me."(Such distress would be a very serious obstacle in my path to higher rebirths and achievement of maggas and phalas.)

He who thus fears and detests such questioning declines to say what is merit or what is demerit. If he were asked to answer the question (as to what is merit, or what is demerit), he would reply: "I don't take it this way; neither do I take it that way; and I don't take it the other way; neither do I take it not this way, not that way, not the other way; and, also, I don't take it that it is otherwise."

Bhikkhus! This is the third possibility. It is based on this reason that some samaṇas and brāhmaṇas who are elusive evade questions put to them on any matter and speak in ambiguous terms. (12+3=15)

The Fourth Amarāvikkhepa Diṭṭhi

Note:

(i) Thirty-One Bhūmis

According to Buddhism, there are thirty-one bhūmis. A bhūmi means an abode, where beings live. Bhūmi is sometimes translated as "plane of existence", or "realm".

(a) Twenty brahmā (Higher Celestial) bhūmis:

Arūpa brahmās (brahmās with mind and no body) live in four arūpa brahmā bhūmis. Rūpa brahmās (with mind and body) live in fifteen rūpa brahmā bhūmis. Asaññasatta brahmās (rūpa brahmās with body and no mind) live in the asaññasatta brahmā bhūmi. Brahmās are superior to devas.

(b) Six deva (Celestial) bhūmis:
Devas live in the six deva bhūmis.

(c) One manussa (human) bhūmi:
Human beings live in this manussa bhūmi.

(d) Four apāya (nether) bhūmis:

Niraya (beings in realms of continuous suffering), tiracchāna (animals), peta (miserable and ever hungry beings), asurakāyas (miserable and frightened beings) live in these four bhūmis.

(ii) Four types of Birth

According to Buddhism, there are four types of birth. They are (a) aṇḍaja (oviparous), (b) jalābuja (viviparous), (c) saṁsedaja (moisture-sprung), (d) opapātika (fully-fledged birth).

(iii) Opapātika

In the case of brahmās, devas, asurakāyas, petas and nirayas, as soon as paṭisandhi mind (first mind of the new life) takes place, they — unlike humans and animals, — attain full maturity. They appear as fully-fledged beings. This kind of birth is called opapātika birth. Unlike jalābujas, opapātikas do not leave behind dead bodies when they die. Simultaneously with their death, their bodies disappear.

The birth of beings in these thirty-one bhūmis takes place in accordance with their kammas. Kamma is the abbreviated term for deeds, words and thoughts, which one has done, spoken and conceived.

(iv) Bad Kammas

Killing, stealing, satisfying one's sensual desire by improper means— committing adultery and taking intoxicants are improper means, — telling lies, setting one against another, using rough and abusive words indulging in unbeneficial talk, covetousness, anger, having faith in wrong beliefs — these are bad kammas. They can cause one to have rebirths in the four apāya bhūmis.

(v) Good Kammas

Charity and self-control to refrain from doing and saying what is evil. These are good kammas. They can cause one to have rebirths in deva bhūmis.

(vi) Better Kammas

Four rūpa jhānas (refined mental states of concentration) which one will gain as a result of practising samatha bhāvanā. They are better kammas. They can cause rebirths in rūpa brahmā bhūmis.

(vii) Best Kammas

Four maggas and phalas which one will gain as a result of practising vipassanā bhāvanā. They will enable one to perceive Nibbāna. These four maggas will uproot seven anusayas, which are the causes of endless rebirths. Extinction of rebirths will cause one to gain freedom from dukkha.

65. What is the fourth reason that causes respected samaṇas and brāhmaṇas to be elusive, to evade questions put to them on any matter and to speak in ambiguous terms?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa is lacking in wisdom and is very bewildered. He evades questions put to him on any matter and speaks in ambiguous terms (in the following manner) as he is lacking in wisdom and is very bewildered.

"If I were asked, 'Is there another world?' and if I took it that there is, I should answer, 'There is another world'. But I would not say this way, nor that way, nor the other way; neither would I say not this way, not that way, not the other way; nor would I say otherwise.

If I were asked

whether there is not another world .....

whether there is, and also is not, another world...

whether there neither is, nor is not, another world...

whether there is opapātika birth of beings.....

whether there is no opapātika birth of beings...

whether there is, and also there is not, opapātika birth of beings .....

whether it is not that there is, and also there is not, opapātika birth of beings.....

whether a good or a bad kamma produces results...

whether a good or a bad kamma produces no results .....

whether it is that a good or a bad kamma produces results, and also does not produce results .....

whether it is not that a good or a bad kamma produces results, and also does not produce results .....

whether there is life after death[1].....

whether there is no life after death.....

whether there is life as well as no life after death .....

whether it is not that there is life as well as no life after death, and if I took it that it is not that there is life as well as no life after death, I should answer : 'It is not that there is life as well as no life after death.' But I would not say this way, nor that way, nor the other way; neither would I say not this way, not that way, not the other way; nor would I say otherwise."

Bhikkhus! This is the fourth possibility. It is based on this reason that some samaṇas and brāhmaṇas who are elusive evade questions put to them on any matter and speak in ambiguous terms. (12+4='16)

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1. Literally, whether a sentient being exists after death...

66. Bhikkhus! These are the four reasons that cause those samaṇas and brāhmaṇas to be elusive, to evade questions put to them on any matter and to speak ambiguously.

Bhikkhus! When any of the samaṇas and brāhmaṇas who are elusive evade questions put to them on any matter, all of them do so either for these four, or any one of the four, reasons and not for any other reason. The Tathāgata knows... (as in paras 59 and 60)... Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

Two Doctrines of Non-causality (Adhiccasamuppanna Vāda)

67. There are, bhikkhus, some samaṇas and brāhmaṇas who, holding the doctrine of non-causality, propound in two ways that *atta* as well as *loka* arises without a cause.

On what authority and on what basis do those respected samaṇas and brāhmaṇas propound in two ways that *atta* as well as *loka* arises without a cause?

The First Adhiccasamuppanna Vāda

68. There are, bhikkhus, Brahmās who are known as *asaññasatta*, beings devoid of *saññā*, (lit., Perception; here, the Commentary says, mind and mental concomitants are meant). When these Brahmās pass away from that realm, they are reborn in a sensual existence with *saññā*. There is a possibility that when a being thus passes away from that realm, he is reborn in this human world. Having been thus reborn, he renounces the worldly life for the homeless life of a recluse. He then achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When he has thus established his mind in highest concentration, he can recollect the arising of *saññā* (birth-linking consciousness) in the present existence, but cannot recollect beyond that.

He says thus:

"*Atta* as well as *loka* arises without a cause. Why can I say so? I can say so because formerly I was not in existence, but now I actually exist although I had not existed before."

Bhikkhus! This is the first possibility. It is based on this that some samaṇas and brāhmaṇas, holding the doctrine of non-causality, propound that *atta* as well as *loka* arises without a cause. (16 + 1 = 17)

The Second Adhiccasamuppanna Vāda

69. Secondly, bhikkhus, on what authority and on what basis do the respected samaṇas and brāhmaṇas, holding the doctrine of non-causality, propound that *atta* as well as *loka* arises without a cause?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa is given to logic and investigation. He uses various methods of reasoning, conducts investigations and gives his views thus:

"*Atta* as well as *loka* arises without a cause."

This, bhikkhus, is the second possibility. It is based on this that some samaṇas and brāhmaṇas, holding the doctrine of non-causality, declare that *atta* as well as *loka* arises without a cause. (16 + 2 = 18)

70. Bhikkhus! Those samaṇas and brāhmaṇas who hold the doctrine of non-causality demonstrate on these two grounds that *atta* as well as *loka* arises without a cause. When any of the samaṇas and brāhmaṇas who hold the doctrine of non-causality demonstrate that *atta* as well as *loka* arises without a cause, all of them do so on these two, or one of the two, grounds and on no other ground. The Tathāgata knows... (as in paras 59 & 60)... Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

71. Bhikkhus! Those samaṇas and brāhmaṇas who speculate on the past and who adhere to views relating to it assert in these eighteen ways their many and varied wrong views about the past.

Bhikkhus! When any of those samaṇas and brāhmaṇas who speculate on the past and adhere to views relating to it declare their many and varied wrong views about the past, all of them do so in these eighteen, or one of the eighteen, different ways and in no other way.

72. Bhikkhus! The Tathāgata knows the destination, the next existence in which one holding these eighteen views would be reborn, if these views are thus held on to, if these views are thus grasped.

The Tathāgata knows these eighteen views. He also knows the dhamma which surpasses them. Knowing that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i. e., greed, anger, and ignorance of the Four Ariya Truths).

Bhikkhus! Since the Tathāgata rightly knows the arising of feeling (*vedanā*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i. e., he realizes Nibbāna).

73. Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathāgatā has set them forth after realization of these dhammas by himself through *Sabbaññuta Ñāṇa* (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

End of the Second Portion for Recitation

Forty-four Views Relating to the Future

(Aparantānudiṭṭhi)

74. There are, bhikkhus, certain samaṇas and brāhmaṇas who speculate on the future and adhere to beliefs relating to it. They assert in forty-four ways their many and varied wrong views relating to the future. On what authority and on what basis do these respected samaṇas and brāhmaṇas speculate on the future, adhere to beliefs relating to it, and declare them in forty-four ways?

Sixteen Kinds of Belief in the Existence of Saññā after Death

(Uddhamāghātanika Saññī Vāda)

75. There are, bhikkhus, certain samaṇas and brāhmaṇas who believe in the existence of *saññā*[1] after death. They declare in sixteen ways their belief in the existence of *atta* with *saññā* after death. On what authority and on what basis do these respected samaṇas and brāhmaṇas, believing in the existence of *atta* with *saññā* after death, demonstrate in sixteen ways the existence of *atta* with *saññā* after death?

76. They declare

that: (1) *atta* is corporeal; it does not decay after death; and it has *saññā*; ..... (This view is held by a person who has attained a *rūpa jhāna* and who takes as *atta* the purified mental image, *paṭibhāga nimitta*, which is the object of his jhāna concentration. This purified mental image is taken by him as having the nature of corporeality because of its similarity to the original *kasiṇa* object of meditation, or because it has the nature of changeability, as it is small before being enlarged mentally and as it becomes large when expanded mentally. The jhāna mind which is concentrated on this purified mental image is taken by this person to be *saññā*, and thus he believes that the *atta* identified with the purified mental image has *saññā*. However, a person who believes in *atta* and who has not attained any jhāna just takes it through some sort of reasoning that *atta* is corporeal and has *saññā*. Both these two kinds of persons firmly believe that after death in the present existence *atta* is not subject to decay or disintegration, and therefore is eternal.)

or that: (2) *atta* is incorporeal; it does not decay after death; and it has *saññā*; ..... (This view is held by one who has attained

1. **saññā**: lit., Perception; in most cases it stands for mind and mental concomitants.

an *arūpa jhāna* and whose object of jhāna concentration is some abstract thing such as *ākāsa* or space; this abstract object of concentration is taken by him as *atta*. Such objects of jhāna concentration, being abstract, do not have the nature of corporeality. The *arūpa jhāna* mind concentrating on such an object is taken as *saññā*. Thus, this *atta* has *saññā* and is eternal.)

or that: (3) *atta* is both corporeal and incorporeal;.....

(This view is held by a person who first attains a *rūpa jhāna* and believes in the corporeality of *atta*, through concentrating on the purified mental image of a kasiṇa object; then, after progressing further in concentration, when he attains an *arūpa jhāna*, he comes to believe also that the *atta* identified with the abstract object of *arūpa jhāna* concentration is incorporeal.)

or that: (4) *atta* is neither corporeal nor incorporeal; ...

(This view is held by a person who has not attained any *jhāna*, and who has heard such a statement from others or who has thought it out on his own.)

or that: (5) *atta* is finite ; .....

(This view is held by a person who believes in the finiteness of the world, *loka*, as represented by the purified mental image, *paṭibhāga nimitta*, of the kasiṇa object of meditation, as in Para 54. This purified mental image is at first of the same size as the original kasiṇa object. When much stronger concentration is gained, the purified mental image can be mentally enlarged and expanded, either before or after *jhāna*, in one of three ways: with finite limits; or endlessly, that is, without finite limits; or with finite limits vertically, and endlessly without finite limits horizontally. Here the person concerned has mentally enlarged the purified mental image, *paṭibhāga nimitta*, within finite limits, and he

takes this enlarged and defined image itself as *atta*. Thus he says 'atta is finite: it does not decay after death; and it has *saññā*.' In Para 54, the person concerned was speculating about the past; here the person concerned is speculating about the future. The same applies to the next three persons.)

or that: (6) *atta* is infinite;.....

(This view is held by a person who has mentally expanded the purified mental image endlessly.)

or that: (7) *atta* is both finite and infinite;.....

(This view is held by a person who has mentally expanded the purified mental image with definite limits vertically and endlessly without definite limits horizontally.)

or that: (8) *atta* is neither finite nor infinite; .....

(This view is held by a person who has not attained any *jhāna*, but who may have come to this conclusion either through his own reasoning or because he has heard the contradictory views above.)

or that : (9) *atta* has only one kind of *saññā*; .....

(This view is held by a person who is immersed in *jhāna*; while immersed in *jhāna*, he takes the mind as *atta*, and that *atta* being concentrated on only one object of jhāna concentration, he believes that *atta* has only one kind of *saññā*.)

or that: (10) *atta* has various kinds of *saññā*; .....

(This view is held by a person who, not being immersed in any *jhāna*, is conscious of several kinds of objects of the senses; thus he believes *atta* has various kinds of *saññā*.)

or that: (11) *atta* has limited *saññā*;.....

(This view is held by a person who has attained *jhāna*, but who has not mentally enlarged the purified mental image of the

kasiṇa object, which therefore appears to him to be small or limited. His *jhāna saññā* concentrates on this small or limited mental image as its object, and he takes the jhāna mind or *saññā* as *atta*,and he concludes that *atta* has a small or limited *saññā*. Other persons believe that *atta* itself is as small as a thumb, or a paddy seed, or an atom, and therefore *atta* has a small or limited *saññā*.)

or that: (12) *atta* has unlimited *saññā*; .....

(This view is held by a person whose jhāna concentration has as its object the purified mental image which has been mentally enlarged or expanded by him, and who therefore concludes that *atta* has a very large or unlimited *saññā*. Other persons believe that *atta* exists in every animate or inanimate thing and thus it has immeasurably numerous *saññā*.)

or that: (13) *atta* indeed has bliss;.....

(This view is held by a person who has attained the divine power of sight, *dibba-cakkhu abhiññā*, and who by this power sees those in the three lowest rūpa bhūmis abiding in jhāna and experiencing blissful sensation. He therefore concludes that *atta* indeed has and will have bliss.)

or that: (14) *atta* indeed has suffering;.....

(This view is held by a person who through divine power of sight sees those in the abodes of intense continuous suffering. He therefore concludes that *atta* indeed has and will have suffering.)

or that: (15) *atta* has both happiness and suffering;.....

(This view is held by a person who sees beings in the human world experiencing both happiness and suffering.)

or that: (16) *atta* has neither happiness nor suffering; it does not decay after death; and it has *saññā*. (Here, neither happiness nor suffering means equanimity. This view is held by a person who through the divine power of sight sees the Vehapphala Brahmās who are given to abiding in the jhāna of equanimity.)
[18 +(16) = 34]

77. Bhikkhus, these are the sixteen ways in which those samaṇas and brāhmaṇas who believe in the existence of *saññā* after death declare their believe in the existence of *atta* with *saññā* after death. When any of those samaṇas and brāhmaṇas who believe in the existence of *saññā* after death demonstrate the existence of *atta* with *saññā* after death, all of them do so in these sixteen, or in one or other of these sixteen ways and in no other way. The Tathāgata knows... (as in Paras 72, 73)... If anyone wishes to praise correctly the true virtues of the Tathāgata, he should do so in terms of these dhammas.

Eight Kinds of Belief in the Non-existence of Saññā after Death (Uddhamāghātanika Asaññī Vāda)

78. There are, bhikkhus, some samaṇas and brāhmaṇas who believe in the non-existence of *saññā* after death. They declare in eight ways their belief in the existence of *atta* devoid of *saññā* after death.

On what authority and on what basis do those respected samaṇas and brāhmaṇas, believing in the existence of *atta* devoid of *saññā* after death, demonstrate in eight ways their belief in the existence of *atta* devoid of *saññā* after death?

79. They declare that:

(1) *atta* is corporeal; it does not decay after death; and it has no *saññā*;
(This view is held by a person who, like the person in item (1) of Para 76, takes the *paṭibhāga nimitta* as *atta*, and believes that *atta* is corporeal and eternal. But this

person sees those who have reached after death the *asaññasatta* Brahmā realm, with only body and no mind, and thus he believes that *atta* has no *saññā* after death.)

or that: (2) *atta* is incorporeal; it does not decay after death; and it has no *saññā*;
(This view is held by a person who takes as *atta* the *saññākkhandha*, the aggregate of Perception, from amongst the five Aggregates or Khandhas. As there is no other kind of *saññā* apart from this *saññākkhandha*, this person takes it that there is no *saññā* after death.)

or that: (3) *atta* is both corporeal and incorporeal;.....
(This view is held by a person who takes as *atta* all the aggregates of physical and mental phenomena, including *saññā*, and as this *atta* has no additional *saññā* apart from *saññākkhandha*, either before or after death, he takes it that there is no *saññā* after death, since he is speculating about future existence.)

or that: (4) *atta* is neither corporeal nor incorporeal;...
(This view is held by a person who has either heard it from other persons, or thought it out on his own.)

or that: (5) *atta* is finite;.....
(This view is held by a person who takes as *atta* the purified mental image of which he has not mentally enlarged or expanded. As this purified mental image of the kasiṇa object does not have *saññā*, the person takes it that there is no *saññā* after death.)

or that: (6) *atta* is infinite ;.....

or that: (7) *atta* is both finite and infinite; .....

or that: (8) *atta* is neither finite nor infinite; it does not decay after death; and it has no *saññā*.
(These three views, (6), (7), (8) may be interpreted on the lines of views, (6), (7), (8), of Para 76, except that here *atta* is taken as having no *saññā*.)

[18+(16+8=24)=42]

80. Bhikkhus! Those samaṇas and brāhmaṇas who believe in the existence of *atta* devoid of *saññā* after death demonstrate in these eight ways their belief in the existence of *atta* devoid of *saññā* after death.

Bhikkhus! When any of the samaṇas and brāhmaṇas propound their belief in the existence of *atta* devoid of *saññā* after death, all of them do so in these eight, or one of the eight, ways and in no other way. The Tathāgata knows··· (as in Paras 72, 73)... Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

Eight Kinds of Belief in the Existence of neither Saññā nor Non-Saññā After Death

(Uddhamāghātanika Nevasaññī Nāsaññī Vāda)

81. There are, bhikkhus, some samaṇas and brāhmaṇas who believe in the existence of neither *saññā* nor non-*saññā*[1] after death. They declare in eight ways their belief in the existence of *atta* in a state of neither *saññā* nor non-*saññā* after death.

On what authority and on what basis do those respected samaṇas and brāhmaṇas, believing in the existence of neither *saññā* nor non-*saññā* after death, demonstrate in eight ways their belief in the existence of *atta* in a state of neither *saññā* nor non-*saññā* after death?

82. They declare that:

(1) *atta* is corporeal; it does not decay after death; and it has neither *saññā* nor non-*saññā*; (This view is held by a person who maintains that as *saññā* is extremely weak at the moment of death and at the moment of conception in the next existence, *saññā* cannot be said to exist definitely, nor can it be said to not exist since it still exists in a very delicate and refined form. Thus *atta* has neither *saññā* nor *asaññā, i.e.*, non-*saññā*.)

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1. Saññā: Lit., Perception. Here it stands for mind and mental concomitants. (See Para 68.) Thus saññā may be rendered 'Consciousness'.

or that: (2) *atta* is incorporeal; ... ...

or that: (3) *atta* is both corporeal and incorporeal;.....

or that: (4) *atta* is neither corporeal nor incorporeal;...

or that: (5) *atta* is finite, ...

or that: (6) *atta* is infinite; ... ...

or that; (7) *atta* is both finite and infinite;.....

or that: (8) *atta* is neither finite nor infinite; it does not decay after death; it has neither *saññā* nor non-*saññā*. [18+(24+8=32)=50]

83. Bhikkhus! Those samaṇas and brāhmaṇas who believe in the existence of neither *saññā* nor non-*saññā* after death demonstrate in these eight ways their belief in the existence of *atta* in a state of neither *saññā* nor non-*saññā* after death.

Bhikkhus! When any of the samaṇas and brāhmaṇas who believe in the existence of neither *saññā* nor non-*saññā* after death propound their belief in the existence of *atta* in a state of neither *saññā* nor non-*saññā* after death, all of them do so in these eight, or one of the eight, ways and in no other way. The Tathāgata knows... (as in Paras 72, 73) ... Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

Seven Kinds of Belief in Annihilation
(Uccheda Vāda)

84. There are, bhikkhus, some samaṇas and brāhmaṇas who believe in annihilation. They declare in seven ways their belief in the annihilation, destruction and (future) non-existence of beings presently living.[1]

On what authority and on what basis do those respected samaṇas and brāhmaṇas declare in seven ways their belief in the annihilation, destruction and (future) non-existence of beings presently living?

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1. **Satosattassa**: The Commentary qualifies "**sato**" with "**vijjamānassa**", meaning "visibly or apparently existing".

85. In this world, bhikkhus, a certain samaṇa or brāhmaṇa asserts and holds the (following) view :

"Friend! This *atta* is corporeal; made up of four great primary elements; born of the union of father and mother; annihilated and destroyed on the dissolution of the physical body and it does not exist after death. In this manner, this *atta* becomes entirely extirpated."

Thus do some declare the belief in the annihilation, destruction and (future) non-existence of beings presently living. (1) [18+(32+1=33)=51]

86. To him someone else says:

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* is not by this much entirely annihilated. There is another *atta* of the sensuous world (kāmāvacara) of the devas, having corporeality, nourished by solid nutriments. You do not know that *atta*; neither can you see it. But I know it; and I see it. Friend, with the dissolution of the physical body, that *atta* becomes annihilated and destroyed. It does not exist after death. In this manner, this *atta* becomes entirely extirpated."

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living. (2) [18+(32+2=34)=52]

87. To him, again, someone else says:

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* is not by this much entirely annihilated. There is another *atta* of the world of Brahmās, having corporeality, caused by the jhāna mind and endowed completely with (all the minor and major) physical organs, and not deficient in any of the faculties of the senses. You do not know that *atta;* neither can you see it. But I know it; and I see it. Friend, with the dissolution of the physical body, that *atta* becomes annihilated and destroyed. It does not exist after death. In this manner, this *atta* becomes entirely extirpated."

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living. (3) [18+(32+3=35)=53]

88. To him, again, someone else says:

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* is not by this much entirely annihilated. There is another *atta* of one who, by concentrating (through *kasiṇa* meditation) on the concept "Space is Infinite", has reached the (non-corporeal) Realm of Infinity of Space (*ākāsānañcāyatana* plane of the Brahmās) where all forms of *saññā* that turn on corporeality (*rūpa saññā*) have been completely transcended, all forms of *saññā* arising out of contact between the senses and their objects (*paṭigha saññā*) have vahnished, and other forms of *saññā*, many and varied, (*nānatta saññā*) are not paid attention to. You do not know that *atta;* neither can you see it. But I know it; and I see it. Friend, with the dissolution of that one's mental aggregates, that *atta* becomes annihilated and destroyed. It does not exist after death. In this manner, this *atta* becomes entirely extirpated."

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living. (4) [18+(32+4=36)=54]

89. To him, again, someone else says:

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* is not by this much entirely annihilated. There is another *atta* of one who has reached the (non-corporeal) Realm of Infinity of Consciousness (*viññānañcāyatana* plane of the Brahmās), by concentrating on the concept "Consciousness is Infinite," having totally gone beyond the jhāna of Infinity of Space. You do not know that *atta;* neither can you see it. But I know it; and I see it. Friend, with the dissolution of that one's mental aggregates, that *atta* becomes annihilated and destroyed. It does not exist after death. In this manner this *atta* becomes entirely extirpated."

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living. (5) [18 (32+5=37)=55]

90. To him, again, someone else says:

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* is not by this much entirely annihilated. There is another *atta* of one who has reached the (non-corporeal) Realm of Nothingness

(*ākiñcaññāyatana* plane of the Brahmās), by concentrating on the concept "Nothing is there", having totally gone beyond the jhāna of Infinity of Consciousness. You do not know that *atta*; neither can you see it. But I know it; and I see it. Friend, with the dissolution of that one's mental aggregates, that *atta* becomes annihilated and destroyed. It does not exist after death. In this manner, this *atta* becomes entirely extirpated."

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living. (6) [18+(32+6=38)=56]

91. To him, again, someone else says:

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* is not by this much entirely annihilated. There is another *atta* of one who has reached the (non-corporeal) Realm of neither *saññā* nor non-*saññā* (*Nevasaññānāsaññāyatana* plane of the Brahmās), by concentrating on the mental object "This (Third Arūpa Jhāna Consciousness) is tranquil; this is sublime", having totally gone beyond the jhāna of Nothingness. You do not know that *atta*; neither can you see it. But I know it; and I see it. Friend, with the dissolution of that one's mental aggregates, that *atta* becomes annihilated and destroyed. It does not exist after death. In this manner, this *atta* becomes entirely extirpated."

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living. (7) [18+(32+7=39)=57]

92. Bhikkhus! Those samaṇas and brāhmaṇas declare in these seven ways their belief in the annihilation, destruction and (future) non-existence of beings presently living.

Bhikkhus! When any of the samaṇas and brāhmaṇas who believe in annihilation, propound their belief in the annihilation, destruction and (future) non-existence of beings presently living, all of them do so in these seven, or one of the seven, ways and in no other way. The Tathāgata knows...(as in Paras 72, 73)...Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

Five Kinds of Belief in (Mundane) Nibbāna as Realizable in this Very Life (Diṭṭhadhamma Nibbāna Vāda)

93. There are, bhikkhus, some samaṇas and brāhmaṇas who hold the view that (mundane) Nibbāna[1] is realizable in this very life by beings presently living. They declare in five ways the nature of the supreme (mundane) immediate Nibbāna of beings presently living.

On what authority and on what basis do those respected samaṇas and brāhmaṇas, holding the view that (mundane) Nibbāna is realizable in this very life by beings presently living, declare in five ways the nature of the supreme (mundane) immediate Nibbāna of beings presently living?

94. In this world, bhikkhus, a certain samaṇa or brāhmaṇa puts forward this view and adheres to it, saying :

"Friend! This *atta* fully and thoroughly enjoys the five kinds of sensual pleasures. Thus, friend, this *atta* has reached the supreme (mundane) immediate Nibbāna."

In this way some declare the nature of the supreme (mundane) immediate Nibbāna of beings presently living. (1) [18+(39+1=40)=58]

95. To him someone else says:

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* by this means has not yet reached the supreme (mundane) immediate Nibbāna. Why? It is because sensual pleasures are impermanent, painful and subject to change. Out of the nature of their changeableness and instability arise grief, lamentation, pain, distress and despair. Friend! Being detached from sensual pleasures and demeritorious factors, this *atta* achieves and remains in the first jhāna which is accompanied by *vitakka* (initial application of the mind), *vicāra* (sustained application of the mind), *pīti* (delightful satisfaction) and *sukha* (bliss) born of detachment from

1. The Nibbāna of the holders of these views is entirely different from the Nibbāna of the Buddha's Teaching.

hindrances (nīvaraṇa). It is only in this manner, friend, that this *atta* reaches the supreme (mundane) immediate Nibbāna."

Thus do some declare the nature of the supreme (mundane) immediate Nibbāna of beings presently living. (2) [18+(39+2=41)=59]

96. To him someone else says:

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* by this means has not yet reached the supreme (mundane) immediate Nibbāna. Why? It is because the first jhāna is considered coarse since *vitakka* and *vicāra* are still extant. Indeed, friend, this *atta*, having calmed *vitakka* and *vicāra*, achieves and remains in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of Concentration, devoid of *vitakka* and *vicāra*, with *pīti* and *sukha* born of (first jhāna) concentration. It is only in this manner, friend, that this *atta* reaches the supreme (mundane) immediate Nibbāna."

Thus do some declare the nature of the supreme (mundane) immediate Nibbāna of beings presently living. (3) [18+(39+3=42)=60]

97. To him someone else says

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* by this means has not yet reached the supreme (mundane) immediate Nibbāna. Why? It is because the second jhāna is considered coarse since there still is elation of mind which is *pīti*. Indeed, friend, this *atta*, having been detached from *pīti*, dwells with mindfulness and clear comprehension in equanimity, and experiences mental and physical well-being. It achieves and remains in the third jhāna, that which causes a person who attains it to be praised by the Ariyas as one who has equanimity and mindfulness, one who abides in *sukha*. It is only in this manner, that this *atta*" reaches the supreme (mundane) immediate Nibbāna."

Thus do some declare the nature of the supreme (mundane) immediate Nibbāna of beings presently living. (4) [18+(39+4=43)=61]

98. To him someone else says:

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* by this means has not yet reached the supreme (mundane) immediate Nibbāna. Why? It is because the third jhāna is considered coarse since in that jhāna there still is *sukha* constantly in mind. Indeed, friend, this *atta*, by dispelling both pain and pleasure, and by the previous disappearance of sadness and gladness, achieves and remains in the fourth jhāna, without pain and pleasure, a state of equanimity and absolute purity of mindfulness. It is only in this manner, friend, that it reaches the supreme (mundane) immediate Nibbāna."

Thus do some declare the nature of the supreme (mundane) immediate Nibbāna of beings presently living. (5) [18+(39+5=44)=62]

99. Bhikkhus! Those samaṇas and brāhmaṇas declare in these five ways their belief in the supreme (mundane) immediate Nibbāna of beings presently living. Bhikkhus! When any of the samaṇas and brāhmaṇas declare the supreme (mundane) immediate Nibbāna of beings presently living, all of them do so in these five, or one of five, ways and in no other way. The Tathāgata knows...(as in Paras 72,73)...Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

100. Bhikkhus! Those samaṇas and brāhmaṇas who speculate on the future and adhere to beliefs relating to it, assert their many and varied wrong views about the future in these forty-four different ways.

Bhikkhus! When any of the samaṇas and brāhmaṇas propound the many and varied wrong views about the future, all of them do so in these forty-four, or one of the forty-four, different ways and in no other way. The Tathāgata knows.....(as in Paras 72, 73)...Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

101. Bhikkhus! Those samaṇas and brāhmaṇas who speculate on the past, or the future, or both the past and the future and adhere to beliefs relating to them assert their many and varied wrong views in these sixty-two different ways.

102. Bhikkhus! When any of the samaṇas and brāhmaṇas who speculate on the past, or the future, or both the past and the future propound their many and varied wrong views, all of them do so in these sixty-two, or one of the sixty-two, ways and in no other way.

103. Bhikkhus! The Tathāgata knows the destination, the next existence in which one holding these sixty-two views would be reborn, if these views are thus held on to, if these views are thus grasped.

The Tathāgata knows these sixty-two views. He also knows the dhamma which surpasses them. Knowing that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i.e., greed, anger, and ignorance of the Four Ariya Truths).

Bhikkhus! Since the Tathāgata rightly knows the arising of feeling (*vedanā*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i.e., he realizes Nibbāna).

104. Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathāgata has set them forth after realization of these dhammas by himself through Sabbaññuta Ñāṇa (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

Agitation Conditioned by Wrong Views and Craving

(Paritassita Vipphandita Vāra)

105. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view of eternity declare on four grounds that *atta* as well as *loka* is eternal, (based on their own personal feeling of satisfaction in their view). That (feeling) being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.[1]

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1. Longing : Paritassita : by this is meant 'wrong view' and 'craving'.

106. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view that there is eternity as well as non-eternity declare on four grounds that *atta* as well as *loka* is in some cases eternal and in others not eternal, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

107. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who view the world as finite and those who view the world as infinite declare on four grounds that the world is finite or that it is infinite, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

108. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who are elusive evade questions put to them and remain ambiguous in four ways, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

109. Bhikkhus, of those (holding the wrong views), those samaṇss and brāhmaṇas who hold the view of non-causality declare on two grounds that *atta* as well as *loka* arises without a cause, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

110. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the past and adhere to beliefs relating to it declare in eighteen ways their many and varied wrong views relating to the past, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do

not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

111. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in the extstence of *saññā* after death declare in sixteen ways that *atta* exists with *saññā* after death, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

112. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in the non-existence of *saññā* after death declare in eight ways that *atta* exists devoid of *saññā* after death, (based on their personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

113. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view that there is neither *saññā* nor non-*saññā* (*asaññā*) after death declare in eight ways that *atta* exists in a state of neither *saññā* nor non-*saññā* after death, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

114. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the belief in annihilation declare in seven ways their belief in the annihilation, destruction and (future) non-existence of beings presently living, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

115. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in (mundane)

immediate Nibbāna declare in five ways their view of the supreme (mundane) immediate Nibbāna of beings presently living, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

116. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the future and adhere to beliefs relating to it assert in forty-four ways their many and varied wrong views about the future, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

117. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the past, or the future, or both the past and the future and adhere to beliefs relating to them assert in sixty-two ways their many and varied wrong views relating to the past and the future, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

Contact as Cause
(Phassa Paccaya)

118. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the eternity view declare on four grounds that *atta* as well as *loka* is eternal, (based on their own personal feeling of satisfaction in their view). That (feeling) arises because of contact.

119. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view that there is eternity as well as non-eternity declare on four grounds that *atta* as well as *loka* is in some cases eternal and in others not eternal, (based on their own

personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

120. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who view the world as finite and those who view the world as infinite declare on four grounds that the world is finite or that it is infinite, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

121. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who are elusive evade questions put to them and remain ambiguous in four ways, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

122. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view of non-causality declare on two grounds that *atta* as well as *loka* arises without a cause, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

123. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the past and adhere to beliefs relating to it declare in eighteen ways their many and varied wrong views relating to the past, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

124. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in the existence of *saññā* after death declare in sixteen ways that *atta* exists with *saññā* after death, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

125. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in the non-existence of *saññā* after death declare in eight ways that *atta* exists devoid of *saññā* after death, (based on their own personal feeling of satisfaction in their view) That (feeling), too, arises because of contact.

126. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view that there is neither *saññā* nor non-*saññā* after death declare in eight ways that *atta* exists in a state of neither *saññā* nor non-*saññā* after death, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

127. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the belief in annihilation declare in seven ways their belief in the annihilation, destruction and (future) non-existence of beings presently living, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

128. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in (mundane) immediate Nibbāna declare in five ways their view of the supreme (mundane) immediate Nibbāna of beings presently living, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

129. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the future and adhere to beliefs relating to it assert in forty-four ways their many and varied wrong views about the future, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

130. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the past, or the future, or both the past and the future and adhere to beliefs relating to them assert in sixty-two ways their many and varied wrong views relating to the past and the future, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

No Possibility of Feeling without Contact

(Netaṁ Ṭhānaṁ Vijjati Vāra)

131. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view of eternity declare on four grounds that *atta* as well as

loka is eternal, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

132. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view that there is eternity as well as non-eternity declare on four grounds that *atta* as well as *loka* is in some cases eternal and in others not eternal, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

133. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who view the world as finite and those who view the world as infinite declare on four grounds that the world is finite or that it is infinite, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

134. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who are elusive evade questions put to them and remain ambiguous in four ways, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

135. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view of non-causality declare on two grounds that *atta* as well as *loka* arises without a cause, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

136. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the past and adhere to beliefs relating to it declare in eighteen ways their many and varied wrong views relating to the past, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

137. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in the existence of *saññā* after death declare in sixteen ways

that *atta* exists with *saññā* after death, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

138. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in the non-existence of *saññā* after death declare in eight ways that *atta* exists devoid of *saññā* after death, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

139. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view that there is neither *saññā* nor non-*saññā* after death declare in eight ways that *atta* exists in a state of neither *saññā* nor non-*saññā* after death, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

140. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the belief in annihilation declare in seven ways their belief in the annihilation, destruction and (future) non-existence of beings presently living, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

141. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in (mundane) immediate Nibbāna declare in five ways their view of the supreme (mundane) immediate Nibbāna of beings presently living, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

142. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the future and adhere to beliefs relating to it assert in forty-four ways their many and varied wrong views about the future, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

143. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the past, or the future, or both the past and the future assert in sixty-two ways their many and varied wrong views about the past and the future, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

Of the Round of Suffering Caused by Wrong Views

(Diṭṭhigatikadhiṭṭhāna Vaṭṭa Kathā)

144. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view of eternity declare on four grounds that *atta* as well as *loka* is eternal. Also those samaṇas and brāhmaṇas who hold the view that *atta* as well as *loka* is in some cases eternal and in others not eternal...(p)... Also those samaṇas and brāhmaṇas who hold the view of the world as finite or those who hold it as infinite...(p)... Also those samaṇas and brāhmaṇas who elusively evade questions...(p)... Also those samaṇas and brāhmaṇas who hold the view of non-causality...(p)... Also those samaṇas and brāhmaṇas who speculate on the past and adhere to beliefs relating to it ...(p)... Also those samaṇas and brāhmaṇas who believe in the existence of *saññā* after death...(p)... Also those samaṇas and brāhmaṇas who believe in the non-existence of *saññā* after death...(p)... Also those samaṇas and brāhmaṇas who believe that there is neither *saññā* nor non-*saññā* after death...(p)...Also those samaṇas and brāhmaṇas who believe in annihilation...(p)... Also those samaṇas and brāhmaṇas who believe in (mundane) immediate Nibbāna...(p)... Also those samaṇas and brāhmaṇas who speculate on the future...(p)... Also those samaṇas and brāhmaṇas who speculate on the past, or the future, or both, and adhere to beliefs relating to them, assert in sixty-two ways their many and varied wrong views relating to the past and the future. They experience feeling as a result of repeated contact through the six sense bases. In them feeling gives rise to craving; craving gives rise to clinging; clinging gives rise to current existence (upapatti bhava) and the kammic causal process (kamma bhava); the kammic causal process gives rise to rebirth; and rebirth gives rise to ageing, death, grief, lamentation, pain, distress and despair.

Discourse on the Cessation of the Round of Rebirths

(Vivaṭṭa Kathādi)

145. Bhikkhus! When a bhikkhu knows correctly the origin of the six sense bases of contact, their cessation, their pleasantness, their danger and the way of escape from them, he realizes the dhammas (Morality, *sīla;* Concentration, *samādhi;* Wisdom, *paññā;* Liberation, *vimutti*) that surpass all these (wrong) views.

146. Bhikkhus! When any of the samaṇas and brāhmaṇas who speculate on the past, or the future, or both the past and the future, and adhere to beliefs relating to them, assert the many and varied (wrong) views about the past, or the future, or both, all of them are caught in the net of this discourse with all their sixty-two categories of wrong views, and if they try to rise (or sink), they rise (or sink) within the net, for all their views fall within the net of this discourse.

Take this simile, bhikkhus! When a skilful fisherman or his apprentice spreads out a finely meshed net on the waters of a small lake, it may occur to him thus:

> 'As all big creatures in the lake have been caught in the finely meshed net, if they rise to the surface (or sink), they do so within the net. As they are all contained in the net, if they rise (or sink), they do so all within the finely meshed net.'

In the same manner, bhikkhus, when all samaṇas and brāhmaṇas, speculating on the past, or the future, or both, and adhering to beliefs relating to them, assert their many and varied (wrong) views they do so in sixty-two ways, which all fall within the net of this discourse. And as this discourse encompasses all those (wrong) views, if any one of the views comes up, it does so within the compass of this discourse.

147. The Tathāgata's physical body stands cut off from the bonds of craving for existence. Men and devas will behold him for so long as his physical body remains. They will not behold him when his physical body dissolves at the end of his life.

Just as, bhikkhus, when the stalk is cut off, all mangoes hanging on it go with it; so, bhikkhus, the physical body of the Tathāgata stands cut off from craving for existence.

Men and devas will behold him for so long as his physical body remains. They will not behold him when his physical body dissolves at the end of his life.

Conclusion

148. When the Bhagavā had delivered this discourse, the Venerable Ānanda addressed him thus: "Marvellous indeed, Venerable Sir! Extraordinary indeed, Venerable Sir! What is the name of this exposition of the dhamma?"

"Ānanda!" said the Bhagavā, "Bear in mind that this exposition of the dhamma is called Atthajāla, the Net of Essence, as well as Dhammajāla, the Net of the Dhamma, as well as Brahmajāla, the Net of Perfect Wisdom, as well as Diṭṭhijāla, the Net of Views, as well as Anuttarasaṅgāma Vijaya, the Incomparable Victory in Battle." Thus said the Bhagavā.

149. Delighted, the bhikkhus rejoiced at the words of the Bhagavā. On the delivery of this discourse ten thousand world systems quaked.

End of the Brahmajāla Sutta, the first Sutta.

Namo tassa bhagavato arahato sammāsambuddhassa

Sāmaññaphala Sutta

II. SĀMAÑÑAPHAŁA SUTTA

(The Fruits of the Life of a Samaṇa)

Of the King and His Ministers

150. Thus have I heard:

At one time, the Bhagavā was residing in Rājagaha at the mango grove of Jivaka, the adopted son of the Prince (Abhaya), together with a large company of bhikkhus, numbering twelve hundred and fifty.

At that time King Ajātasattu of Magadha, the son of Queen Vedehī, was resting on the upper terrace of his palace with a retinue of ministers, on the night of the fasting day, the fullmoon day of the month at the end of the four-month rainy season when the white lotus bloomed.

On that day of fasting, King Ajātasattu of Magadha, the son of Queen Vedehī, made a solemn utterance thus:

"Pleasant, indeed, is the moonlit night, friends! Beautiful, indeed, is the moonlit night, friends! Fair to behold, indeed, is the moonlit night, friends! Lovely, indeed, is the moonlit night, friends! Remarkable, indeed, is the moonlit night[1], friends! Which samaṇa or brāhmaṇa shall I attend on today? Which samaṇa or brāhmaṇa can make my (troubled) mind clear and calm when I attend on him?"

151. When King Ajātasattu of Magadha, the son of Queen Vedehī, had made this utterance, a certain minister addressed him thus:

"Your Majesty! There is this Pūraṇa Kassapa, who has a group of disciples, with his own sect, being the teacher of his sect, reputed and well-known, the founder of a school of thought, acclaimed by many as virtuous, ripe with experience, having spent long years as an ascetic, with knowledge of the olden days, and far advanced in age. Let Your Majesty attend

1. Remarkable, by illumining the paths of the heavenly bodies, according to the Commentary.

on that Pūraṇa Kassapa. If Your Majesty should attend on him, your mind might become clear and calm."

King Ajātasattu of Magadha, the son of Queen Vedehī, remained silent.

152. Another of the ministers addressed King Ajātasattu of Magadha, the son of Queen Vedehī, thus:

"Your Majesty! There is this Makkhali Gosāla, who has a group of disciples, with his own sect, being the teacher of his sect, reputed and well-known, the founder of a school of thought, acclaimed by many as virtuous, ripe with experience, having spent long years as an ascetic, with knowledge of the olden days, and far advanced in age. Let Your Majesty attend on that Makkhali Gosāla. If Your Majesty should attend on him, your mind might become clear and calm."

King Ajātasattu of Magadha, the son of Queen Vedehī, remained silent.

153. Another of the ministers addressed King Ajātasattu of Magadha, the son of Queen Vedehī, thus:

"Your Majesty! There is this Ajita Kesakambala, who has a group of disciples, with his own sect, being the teacher of his sect, reputed and well-known, the founder of a school of thought, acclaimed by many as virtuous, ripe with experience, having spent many years as an ascetic, with knowledge of the olden days, and far advanced in age. Let Your Majesty attend on that Ajita Kesakambala. If Your Majesty should attend on him, your mind might become clear and calm."

King Ajātasattu of Magadha, the son of Queen Vedehī, remained silent.

154. Another of the ministers addressed King Ajātasattu of Magadha, the son of Queen Vedehī, thus:

"Your Majesty! There is this Pakudha Kaccāyana, who has a group of disciples, with his own sect, being the teacher of his sect, reputed and well-known, the founder of a school of thought, acclaimed by many

as virtuous, ripe with experience, having spent long years as an ascetic, with knowledge of the olden days, and far advanced in age. Let Your Majesty attend on that Pakudha Kaccāyana. If Your Majesty should attend on him, your mind might become clear and calm. "

King Ajātasattu of Magadha, the son of Queen Vedehī, remained silent.

155. Another of the ministers addressed King Ajātasattu of Magadha, the son of Queen Vedehī, thus:

"Your Majesty! There is this Sañcaya Belaṭṭhaputta, who has a group of disciples, with his own sect, being the teacher of his sect, reputed and well-known, the founder of a school of thought, acclaimed by many as virtuous, ripe with experience, having spent long years as an ascetic, with knowledge of the olden days, and far advanced in age. Let Your Majesty attend on that Sañcaya Belaṭṭhaputta. If Your Majesty should attend on him, your mind might become clear and calm."

King Ajātasattu of Magadha, the son of Queen Vedehī, remained silent.

156. Another of the ministers addressed King Ajātasattu of Magadha, the son of Queen Vedehī, thus:

"Your Majesty! There is this Niganṭha Nāṭaputta, who has a group of disciples, with his own sect, being the teacher of his sect, reputed and well-known, the founder of a school of thought, acclaimed by many as virtuous, ripe with experience, having spent long years as an ascetic, with knowledge of the olden days, and far advanced in age. Let Your Majesty attend on that Niganṭha Nāṭaputta. If Your Majesty should attend on him, your mind might become clear and calm."

King Ajātasattu of Magadha, the son of Queen Vedehī, remained silent.

Concerning Jīvaka, adopted son of a Prince

157. At that time, Jīvaka, the adopted son of the Prince (Abhaya), was seated in silence, not far from King Ajātasattu of Magadha, the son of Queen Vedehī, who then asked: "Friend Jīvaka! Why do you remain silent?"

"Your Majesty! (said Jivaka,) "The Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, is now dwelling in our mango grove with a large company of bhikkhus, numbering twelve hundred and fifty. His fame has spread far and wide in this way:

'It has been said of the Bhagavā that he is worthy of special veneration (Arahaṁ); that he truly comprehends the dhammas by his own intellect and insight (Sammāsambuddha); that he possesses supreme knowledge and the perfect practice of morality (Vijjācaraṇasampanna); that he speaks only what is beneficial and true (Sugata); that he knows all the three *lokas*[1] (Lokavidū); that he is incomparable in taming those who deserve to be tamed (Anuttaropurisadammasārathi); that he is the Teacher of devas and men (Satthādevamanussānaṁ); that he is the Enlightened One, knowing and teaching the Four Noble Truths (Buddha); and that he is the Most Exalted (Bhagavā).'

"Let Your Majesty attend on the Bhagavā, and if you should attend on him, your mind might become clear and calm."

158. "If that be so, Friend Jīvaka, make the riding elephants ready."

Saying "Very well, Your Majesty!" to King Ajātasattu of Magadha, the son of Queen Vedehī, Jīvaka, the adopted son of the Prince (Abhaya), had five hundred cow-elephants together with the King's elephant made ready, and informed him, "Your Majesty! The riding elephants are ready. Your Majesty can proceed at will."[2]

159. Then King Ajātasattu of Magadha, the son of Queen Vedehī, had the female attendants mounted on the five hundred cow-elephants, one on each, and himself riding on his state elephant, with dignity befitting royalty, attended by torch-bearers, set forth from Rājagaha to the mango grove of Jīvaka, the adopted son of the Prince (Abhaya).

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1. The three lokas are: the animate world (Sattaloka), the inanimate world (Okāsaloka) and the world of the conditioned (Sankhāraloka).
2. A literal translation would read: "Now you know the time."

On getting near the mango grove, King Ajātasattu of Magadha, the son of Queen Vedehī, was seized with fear and alarm which caused the hairs on his body to stand erect. Frightened and agitated, with hairs standing on end, King Ajātasattu of Magadha, the son of Queen Vedehī, said to Jīvaka, the adopted son of the Prince (Abhaya):

> "Friend Jīvaka! Are you sure that you are not deceiving me? Friend Jīvaka! Are you sure that you are not playing me tricks? Friend Jīvaka! Are you sure you are not giving me into the hands of enemies? How is it that there is no sound, not even a sneeze nor a cough nor a spoken word among so large an assemblage of bhikkhus numbering twelve hundred and fifty?"

"Great King," (said Jīvaka,) "Be not afraid! Great King! Be not afraid! Noble King, I am not deceiving you; Noble King, I am not playing you tricks; Noble King, I am not giving you into the hands of enemies. Proceed, Great King, proceed! The lamps are burning bright in the pavilion."

Questions on the Fruits of the Life of a Samaṇa

160. Then King Ajātasattu of Magadha, the son of Queen Vedehī, having gone on the elephant as far as it should go, dismounted and approached on foot the door of the pavilion and said to Jīvaka, the adopted son of the Prince (Abhaya), "But, Friend Jīvaka, where is the Bhagavā?"

Jīvaka said, "Great King, this is the Bhagavā. The One sitting against the middle pillar and facing east, in front of the bhikkhus, is the Bhagavā."

161. Then King Ajātasattu of Magadha, the son of Queen Vedehī, approached the Bhagavā, paid him homage and standing in a suitable place, looked again and again at the bhikkhus of the assemblage who were seated in perfect silence and calm as the waters of a clear lake. Then he made this solemn utterance:

"Would that my son, Prince Udayabhadda, be as peaceful as this assembly of the bhikkhus!"

"Indeed, Great King," said the Bhagavā, "your thoughts have gone where affection leads."

"Venerable Sir," said the King, "I love Udayabhadda, the young Prince. Now this assembly of bhikkhus is very peaceful. May the young Prince, Udayabhadda, have the peace that this assembly possesses."

162. Then King Ajātasattu of Magadha, the son of Queen Vedehī, made obeisance to the Bhagavā, paid respect to the assembly of bhikkhus with joined palms raised (to the forehead) and took a suitable seat. And he addressed the Bhagavā thus:

"Venerable Sir! If the Bhagavā would permit me to put a question, I would like to ask something on a certain subject."

"You may ask, Great King," said the Bhagavā, "whatever you wish to ask."

163. "Venerable Sir! There are (men of) various callings. And what are they? They are:

Elephant riders; horse riders; charioteers; archers; standard-bearers; military strategists; commandos; men of royal birth prominent as warriors; members of striking forces; men brave as elephants; men of valour; mail-clad warriors; trusted servants; confectioners; barbers; bath attendants; cooks; garland-makers; washermen; weavers; reed-mat makers; potters; arithmeticians; and accountants. Besides them, there are men of many other callings. All those skilled in them enjoy the fruits of their proficiency in this very life. They make themselves well-fed and happy. And so do they make their mothers and fathers well-fed and happy, their wives and children well-fed and happy, and their friends well-fed and happy. They engage themselves in the practice of making gifts to samaṇas and brāhmaṇas with a view to attaining the higher realms, the abodes of devas, and obtaining happy and beneficial results. Can you, Venerable Sir, reveal to me the advantages to be gained in this very life from being a samaṇa, similar to the advantages accruing from these callings?"

164. "Do you remember, Great King, ever putting the same question to other samaṇas and brāhmaṇas?"

"I do remember, Venerable Sir, putting the same question to other samaṇas and brāhmaṇas."

"Great King, if it is not burdensome for you to tell me how other samaṇas and brāhmaṇas answered your questions, tell me."

"In the presence of the Bhagavā, or a personage like him, it will not be burdensome for me."

"If that be so, speak, Great King!"

The Creed of Pūraṇa Kassapa

165. Once, Venerable Sir, I went to Puraṇa Kassapa and exchanged glad greetings with him. Having exchanged courteous and memorable greetings, I sat in a suitable place and put to him this question:

"O Kassapa! There are (men of) various callings. And what are they? They are:

Elephant riders; horse riders; charioteers; archers; standard-bearers; military strategists; commandos; men of royal birth prominent as warriors; members of striking forces; men brave as elephants; men of valour; mail-clad warriors; trusted servants; confectioners; barbers; bath attendants; cooks; garland-makers; washermen; weavers; reed-mat makers; potters; arithmeticians; and accountants. Besides them, there are men of many other callings. All those skilled in them enjoy the fruits of their proficiency in this very life. They make themselves well-fed and happy. And so do they make their mothers and fathers well-fed and happy, their wives and children well-fed and happy, and their friends well-fed and happy. They engage themselves in the practice of making gifts to samaṇas and brāhmaṇas with a view to attaining the higher realms, the abodes of devas, and obtaining happy and beneficial results. Can you, O Kassapa, reveal to me the advantages to be gained in this very life from being a samaṇa, similar to the advantages accruing from these callings?"

166. At this, Venerable Sir, Pūraṇa Kassapa made this reply:

"Great King! One who acts or causes others to act, one who mutilates or causes others to mutilate, one who torments or causes others to torment, one who inflicts sorrow or causes others to inflict sorrow, one who oppresses and causes others to oppress, one who threatens or causes others to threaten, one who kills

or causes others to kill, one who steals or causes others to steal, one who breaks into houses or causes others to break into houses, one who raids or causes others to raid villages, one who robs or causes others to rob, one who commits or causes others to commit highway robbery, one who commits or causes others to commit adultery or one who tells lies or causes others to tell lies is not deemed to have done evil even though he has done (these things). Even if one cuts up all beings on this earth into a pile or a heap of flesh with a grinding wheel fitted with razors, evil will not be caused. No evil ensues therefrom. Even if anyone living on the south bank of the Ganges should kill or cause others to kill, mutilate or cause others to mutilate, or torment or cause others to torment, no evil is done. No evil ensues therefrom. Even if anyone living on the north bank of the Ganges should give alms or cause others to give alms, or make offerings or cause others to make offerings, no meritorious action is done. No merit ensues therefrom. Such actions as giving in charity, controlling the senses, observing morality and speaking the truth will not bring about meritoriousness. No merit ensues therefrom."

Venerable Sir! I asked Pūrana Kassapa about the advantages in this very life of being a samaṇa, and he replied by expounding the doctrine of *Akiriya*, non-causative action or non-kamma. It is as if, when asked about a mango tree, he explains what a mountain-jack[1] is and when asked about a mountain-jack he explains what a mango tree is. Similarly, Pūraṇa Kassapa, when asked about the advantages in this very life of being a samaṇa, explained to me the doctrine of *Akiriya*, non-kamma. At that, it occurred to me thus, Venerable Sir!

"Why should a king like me think of blaming the samaṇas and brāhmaṇas living in my realm?"

Venerable Sir! I was not pleased with what Pūraṇa Kassapa told me. But I did not say that I rejected what he said. Although I neither liked it nor rejected it and said nothing about my displeasure, I arose and departed from his presence without accepting what he said or paying any heed to it.

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1. **mountain-jack**, labuja: some translate this term as breadfruit tree.

The Creed of Makkhali Gosāla

167. Once, Venerable Sir, I went to Makkhali Gosāla and exchanged glad greetings with him. Having exchanged courteous and memorable greetings, I sat in a suitable place and put to him this question.

"O Gosāla! There are (men of) various callings...(p) Can you, O Gosāla, reveal to me the advantages in this very life to be gained from being a samaṇa similar to advantages accruing from these callings?"

168. At this, Venerable Sir, Makkhali Gosāla made this reply:

"Great King! There exists no cause or condition for beings to become defiled; they are defiled without cause or condition. There exists no cause or condition for beings to become absolutely pure; they are absolutely pure without cause or condition. There is no such thing as action done by oneself, nor action done by another for the sake of oneself, nor action done by men. There is no power, no energy, no human strength and no human endeavour. All sentient beings, all those that breathe, all those that exist, all those that possess the principle of life are devoid of power, energy, strength and endeavour. They just happen naturally, by chance and according to their own individual character. They experience pleasure and pain in accordance with the various positions they occupy in their hierarchy of six kinds of births. There are one million four hundred and six thousand six hundred main types of beings. There are five hundred kinds of actions (*kamma*), or else five, or else three; and there are complete actions as well as half actions. There are sixty-two methods of religious practices, sixty-two world cycles, six categories of special castes, eight stages of man, four thousand and nine hundred modes of living, four thousand and nine hundred kinds of wandering ascetics, four thousand and nine hundred abodes of nāga serpents, two thousand faculties of the senses, three thousand abodes of suffering (*niraya*), thirty-six repositories of atoms of dust, seven kinds of rebirth with consciousness (*saññā*), seven kinds of rebirth without consciousness, seven kinds of reproduction by budding and grafting, seven kinds of devas, seven kinds of human beings, seven kinds of sprites, seven kinds of lakes, seven kinds of great prominences, seven

hundred small prominences, seven great chasms, seven hundred small chasms, seven major dreams and seven hundred minor dreams. And then there are eighty--four hundred thousand great cycles of time during which the fool and the wise alike, wandering from one existence to another, will at last put an end to the round of suffering. In the meanwhile there will be no end (of it). No one can say: 'By the practice of this morality and conduct, of this austerity, of this chastity, I shall make my immature actions grow into maturity, at the same time destroying mature actions by repeated encounters.' All happiness and misery have been measured in the measuring basket; and the round of rebirths is in this way delimited, with no extension or reduction. When a ball of string is thrown forward, it will go as far as the length of the string allows. In like manner both the fool and the wise would wander from one existence to another as far as they can go, and ultimately make an end of the round of suffering."

169. Venerable Sir! I asked Makkhali Gosāla about the advantages in this very life of being a samaṇa and he replied by expounding the doctrine of *saṁsāra suddhi*, purification by means of the round of suffering. It is as if, when asked about a mango tree, he explains what a mountain-jack is and when asked about a mountain-jack, he explains what a mango tree is. Similarly, Makkhali Gosāla, when asked about the advantages in this very life of being a samaṇa, explained to me the doctrine of purification by means of the round of suffering. At that, it occurred to me thus, Venerable Sir!

"Why should a king like me think of blaming the samaṇas and brāhmaṇas living in my realm?"

Venerable Sir! I was not pleased with what Makkhali Gosāla told me. But I did not say that I rejected what he said. Although I neither liked it nor rejected it and said nothing about my displeasure, I arose and departed from his presence without accepting what he said or paying any heed to it.

The Creed of Ajita Kesakambala

170. Once, Venerable Sir, I went to Ajita Kesakambala and exchanged glad greetings with him. Having exchanged courteous and memorable greetings, I sat in a suitable place and put to him this question.

"O Ajita! There are (men of) various callings...(p)... Can you, O Ajita, reveal to me the advantages to be gained in this very life from being a samaṇa, similar to the advantages accruing from these callings?"

171. At this, Venerable Sir. Ajita Kesakambala made this reply:

"Great King! There is no (consequence to) alms-giving, sacrifice or oblation. A good or bad action produces no result. This world does not exist, nor do other worlds. There is no mother, no father, (all good or evil done to them producing no result). There is no rebirth of beings after death. In this world, there are no samanas or brāhmanas, established in the Noble Path and accomplished in good practice, who through direct knowledge (*i.e.*,*magga* insight) acquired by their own efforts, can expound on this world and other worlds. This being is but a compound of the four great primary elements; after death, the earth-element (or element of extension) returns and goes back to the body of the earth, the water-element (or element of cohesion) returns and goes back to the body of water, the fire-element (or element of thermal energy) returns and goes back to the body of fire, and the air-element (or element of motion) returns and goes back to the body of air, while the mental faculties pass on into space. The four pall-bearers and the bier (constituting the fifth) carry the corpse. The remains of the dead can be seen up to the cemetery where bare bones lie greying like the colour of the pigeons. All alms-giving ends in ashes. Fools prescribe alms-giving; and some assert that there is such a thing as merit in alms-giving; but their words are empty, false and nonsensical. Both the fool and the wise are annihilated and destroyed after death and dissolution of their bodies. Nothing exists after death."

172. Venerable Sir! I asked Ajita Kesakambala about the advantages in this very life of being a samaṇa, and he replied by expounding the doctrine of annihilation. It is as if, when asked about a mango tree, he explains what a mountain-jack is and when asked about a mountain-jack, he explains what a mango tree is. Similarly, Ajita Kesakambala, when asked about the advantages in this very life of being a samaṇa, explained to me the

doctrine of annihilation. At that, it occurred to me thus, Venerable Sir!

"Why should a king like me think of blaming the samaṇas and brāhmaṇas living in my realm?"

Venerable Sir! I was not pleased with what Ajita Kesakambala told me. But I did not say that I rejected what he said. Although I neither liked it nor rejected it and said nothing about my displeasure, I arose and departed from his presence without accepting what he said or paying any heed to it.

The Creed of Pakudha Kaccāyana

173. Once, Venerable Sir, I went to Pakudha Kaccāyana and exchanged glad greetings with him. Having exchanged courteous and memorable greetings, I sat in a suitable place and put to him this question.

"O Kaccāyana! There are(men of)various callings... (p)...Can you, O Kaccāyana, reveal to me the advantages to be gained in this very life from being a samaṇa, similar to the advantages accruing from these callings?"

174. At this, Venerable Sir, Pakudha Kaccāyana made this reply:

"Great King! There is this group of seven which is neither made nor caused to be made, and neither created nor caused to be created. These seven are sterile, permanent as a mountain peak and firm as a gate post. They are unshakable, immutable, unable to harm one another and incapable of causing pleasure or pain or both pleasure and pain to one another. And what are those seven? They are: the body of earth, of water, of fire, of air; pleasure, pain and the soul[1].

"These seven are neither made nor caused to be made, and neither created nor caused to be created. They are sterile, permanent as a mountain peak and firm as a gate post. They are unshakable, immutable, unable to harm one another and incapable of

1. The soul: jīva, Another meaning of jīva is "life" or the "life-principle".

causing pleasure or pain or both pleasure and pain to one another. Among the seven there is neither killer nor one who causes killing, neither hearer nor one who causes hearing, neither knower nor one who causes knowing. When one cuts off another's head with a sharp weapon, it does not mean that one has killed the other, for the weapon only falls through the space in between the seven."

175. Venerable Sir! I asked Pakudha Kaccāyana about the advantages in this very life of being a samaṇa and he replied by substituting another subject. It is as if, when asked about a mango tree, he explains what a mountain-jack is and when asked about a mountain-jack, he explains what a mango tree is. Similarly, Pakudha Kaccāyana, when asked about the advantages in this very life of being a samaṇa, substituted another subject. At that, it occurred to me thus, Venerable Sir!

"Why should a king like me think of blaming the samaṇas and brāhmaṇas living in my realm ?"

Venerable Sir! I was not pleased with what Pakudha Kaccāyana told me. But I did not say that I rejected what he said. Although I neither liked it nor rejected it and said nothing about my displeasure, I arose and departed from his presence without accepting what he said or paying any heed to it.

The Creed of Niganṭha Nāṭaputta

176. Once, Venerable Sir, I went to Niganṭha Nāṭaputta and exchanged glad greetings with him. Having exchanged courteous and memorable greetings, I sat in a suitable place and put to him this question.

"O Aggivessana[1]! There are (men of) various callings...(p)...Can you, O Aggivessana, reveal to me the advantages to be gained in this very life from being a samaṇa, similar to the advantages accruing from these callings?"

177. At this, Venerable Sir, Niganṭha Nāṭaputta made this reply:

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1. Aggivessana is the family name of Niganṭha Nāṭaputta.

"Great King! In this world a Niganṭha is disciplined in four kinds of self-restraint. And what are they? They are as follows. A Niganṭha abstains from taking cold water from all sources. He abstains from all (evil), and by such complete abstinence, throws off all (evil), and achieves[1] perfect restraint. O King! A Niganṭha who is disciplined in these four kinds of self-restraint is deemed to have become perfected in self-discipline, self-restraint and steadfastness."

178. Venerable Sir! I asked Niganṭha Nāṭaputta about the advantages in this very life of being a samaṇa, and he replied by expounding the fourfold self-discipline. It is as if, when asked about a mango tree, he explains what a mountain-jack is and when asked about a mountain-jack, he explains what a mango tree is. Niganṭha Nāṭaputta, when asked about the advantages in this very life of being a samaṇa, expounded the fourfold self-discipline. At that, it occurred to me thus, Venerable Sir!

"Why should a king like me think of blaming the samaṇas and brāhmaṇas living in my realm?"

Venerable Sir! I was not pleased with what Niganṭha Nāṭaputta told me. But I did not say that I rejected what he said. Although I neither liked it nor rejected it and said nothing about my displeasure, I arose and departed from his presence without accepting what he said or paying any heed to it.

The Creed of Sañcaya Belaṭṭhaputta

179. Once, Venerable Sir, I went to Sañcaya Belaṭṭhaputta and exchanged glad greetings with him. Having exchanged courteous and memorable greetings, I sat in a suitable place and put to him this question.

"O Sañcaya! There are (men of) various callings... (p)...Can you, O Sañcaya, reveal to me the advantages to be gained in this very life from being a samaṇa, similar to the advantages accruing from these callings?"

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1. Achieves: lit., comes into contact with.

180. At this, Venerable Sir, Sañcaya Belaṭṭhaputta made this reply:

"If I were asked, 'Is there another world?' and if I took it that there is, I should answer 'There is another world.' But I would not say this way, nor that way, nor the other way; neither would I say not this way, not that way, not the other way; nor would I say otherwise.

If I were asked:

whether there is not another world...
whether there is, and also is not, another world.....
whether there neither is, nor is not, another world.....
whether there is opapātika birth[1] of beings...
whether there is no opapātika birth of beings...
whether there is, and also there is not, opapātika birth of beings...
whether it is not that there is, and also there is not, opapātika birth of beings...
whether a good or a bad kamma produces results...
whether a good or a bad kamma produces no results...
whether it is that a good or a bad kamma produces results and also does not produce results...
whether it is not that a good or a bad kamma produces results and also does not produce results...
whether there is life after death[2]...
whether there is no life after death...
whether there is life as well as no life after death...
whether it is not that there is life as well as no life after death, and if I took it that it is not that there is life as well as no life after death, I should answer 'It is not that there is life as well as no life after death.' But I would not

1. See para 65, Brahmajāla Sutta.
2. Literally: Whether a sentient being exists after death.....

say this way, nor that way, not the other way; neither would I say not this way, not that way, not the other way; nor would I say otherwise."

181. Venerable Sir! I asked Sañcaya Belaṭṭhaputta about the advantages in this very life of being a samaṇa, and he replied by expounding the creed of evasion. It is as if, when asked about a mango tree, he explains what a mountain-jack is, and when asked about a mountain-jack, he explains what a mango tree is. Similarly, Sañcaya Belaṭṭhaputta, when asked about the advantages in this very life of being a samaṇa, expounded the creed of evasion. At that, it occurred to me thus, Venerable Sir!

"Of all samaṇas and brāhmaṇas, this man is the most foolish and bewildered. Why did he tell me the creed of evasion when I asked him about the advantages in this very life of being a samaṇa? Why should a king like me think of blaming the samaṇas and brāhmaṇas living in my realm?"

Venerable Sir! I was not pleased with what Sañcaya Belaṭṭhaputta told me. But I did not say that I rejected what he said. Although I neither liked it nor rejected it and said nothing about my displeasure, I arose and departed from his presence without accepting what he said or paying any heed to it.

First Advantage of a Samaṇa's Life Experienced Here and Now

182. Venerable Sir! Let me ask of you also. There are (men of) various callings. And what are they? They are:

"Elephant riders; horse riders; charioteers; archers; standard-bearers; military strategists; commandos; men of royal birth prominent as warriors; members of striking forces; men brave as elephants; men of valour; mail-clad warriors; trusted servants; confectioners; barbers; bath attendants; cooks; garland-makers; washermen; weavers; reed-mat makers; potters; arithmeticians; and accountants. Besides them, there are men of many other callings. All those skilled in them enjoy the fruits of their proficiency in this very life. They make themselves

well-fed and happy. And so do they make their mothers and fathers well-fed and happy, their wives and children well-fed and happy, and their friends well-fed and happy. They engage themselves in the practice of making gifts to samaṇas and brāhmaṇas with a view to attaining the higher realms, the abodes of devas, and obtaining happy and beneficial results. Can you, Venerable Sir, reveal to me the advantages to be gained in this very life from being a samaṇa, similar to the advantages accruing from these callings?"

183. I can, Great King! But in order to tell you about this, let me put a counter-question to you. Answer it as you like. Now what do you think of this?

Suppose you had a household servant, whose habit was to get up from bed earlier and retire later than his master, and who was ready to act at his master's bidding, performing duties to give pleasure to his master, affable in speech, and observant of his master's demeanour to know what he wanted. Suppose it occurred to him thus:

'Friends! How wonderful and extraordinary is the state of existence conditioned by meritorious deeds and the resultant effect of such deeds! Here is King Ajātasattu of Magadha, the son of Queen Vedehī, who is a man; and I also am a man. But King Ajātasattu of Magadha, the son of Queen Vedehī, enjoys to the full the five pleasures of the senses as if he were a deva. I am but a servant, getting up from bed earlier and retiring later than my master, ready to act at his bidding, performing duties to give pleasure to him, affable in speech and observant of his demeanour to know what he wants. Had I done meritorious deeds I could have been a king like him. Now it were better for me to shave off my hair and beard, don the bark-dyed robe, renounce hearth and home, and become a recluse leading the homeless life.'

Suppose that afterwards that man shaved off his hair and beard, donned the bark-dyed robe, renounced hearth and home, and became a recluse leading the homeless life. Having become a recluse he exercised self-control in bodily, verbal and mental actions,

content with what he could get for food and clothing and delighting in solitude. Then suppose your attendants, reported to you thus:

> 'Your Majesty! Please know this. Your Majesty's servant, who used to get up from bed earlier and retire later than you, ready to act at your bidding, performing his duties to give pleasure to you, affable in speech and observant of your demeanour to know what you wanted, has shaved off his hair and beard, donned the bark-dyed robe, renounced hearth and home, and has become a recluse leading the homeless life. Having thus become a recluse he exercised self-control in bodily, verbal and mental actions, content with what he could get for food and clothing, and delighting in solitude.'

If he were thus reported, would it be appropriate for you to say:

> 'Men! Let that man come back to me! Let him be a servant again, rising up from bed earlier and retiring later than I, ready to act at my bidding, performing duties to give pleasure to me, affable in speech and observant of my demeanour to know what I want.'?

184. "No, Venerable Sir! Indeed we should pay respect to him, welcome him and beg him to be seated. We should even invite him to accept our offerings of such requisites as robe, food, shelter, and medicine for use in illness. And we should also provide protection and security for him according to law."

185. If that be so, Great King, what do you think of this? Is there or is there not any personally experienced advantage in being a samaṇa?

"Venerable Sir, there is certainly a personally xperienced advantage in being a samaṇa."

Great King! This, I say to you, is the first advantage of being a samaṇa, personally experienced in this very life.

Second Advantage of a Samaṇa's Life Experienced Here and Now

186. "Can you, Venerable Sir, reveal to me any other similar advantage of being a samaṇa personally experienced in this very life?"

I can, Great King. But in order to tell you about this, let me put a counter-question to you. Answer it as you like. Now what do you think of this? Suppose you had in your kingdom a landholder cultivating his own land and paying taxes to increase (the country's) wealth. Suppose it occurred to him thus :

> 'Friends! How wonderful and extraordinary is the state of existence conditioned by meritorious deeds and the resultant effect of such deeds! Here is King Ajātasattu of Magadha, the son of Queen Vedehī, who is a man; and I also am a man. But King Ajātasattu of Magadha, the son of Queen Vedehī, enjoys to the full the five pleasures of the senses as if he were a deva. I am but a landholder cultivating my own land and paying taxes to increase (the country's) wealth. Had I done meritorious deeds I could have been a king like him. Now it were better for me to shave off my hair and beard, don the bark-dyed robe, renounce hearth and home, and become a recluse leading the homeless life.'

Suppose that afterwards that man gave up his wealth, great or small, leaving his relatives, be they few or be they many, shaved off his hair and beard, donned the bark-dyed robe, renounced hearth and home and became a recluse leading the homeless life. Having thus become a recluse, he exercised self-control in bodily, verbal and mental actions, content with what he could get for food and clothing, delighting in solitude. Suppose, then, your attendants reported to you thus:

> 'Your Majesty! Please know this. Your Majesty's landholder who used to cultivate his own land and pay taxes to increase (the country's) wealth has shaved off his hair and beard, donned the bark-dyed robe, renounced hearth and home, and has become a recluse leading the homeless life. Having thus become

a recluse, he exercised self-control in bodily, verbal and mental actions, content with what he could get for food and clothing, delighting in solitude.'

If he were thus reported, would it be appropriate for you to say:

'Men! Let that man come back to me! Let him be a landholder again, cultivating his own land and paying taxes to increase (the country's) wealth.'?

187. "No, Venerable Sir! Indeed we should pay respect to him, welcome him and beg him to be seated. We should even invite him to accept our offerings of such requisites as robe, food, shelter, and medicine for use in illness. And we should also provide protection and security for him according to law."

188. If that be so, Great King, what do you think of this? Is there or is there not any personally experienced advantage in being a samaṇa?

"Venerable Sir! There is certainly a personally experienced advantage in being a samaṇa."

Great King! This, I say to you, is the second advantage of being a samaṇa, personally experienced in this very life.

Higher and Better Advantage of a Samaṇa's Life

189. "Can you, Venerable Sir, reveal to me any other advantage, higher and better, of being a samaṇa, personally experienced in this very life?"

I can, Great King! Listen and pay good attention. I shall speak.

"Very well, Venerable Sir!" said King Ajātasattu of Magadha, the son of Queen Vedehī.

190. Then the Bhagavā spoke thus:

Great King! There arises in this world the Tathāgata who is worthy of special veneration, who truly comprehends all Dhammas by his own intellect and insight, who possesses supreme knowledge and perfect practice of

morality, who speaks only what is beneficial and true, who knows all the three *lokas*, who is incomparable in taming those who deserve to be tamed, who is the Teacher of devas and men, who is the Enlightened One, knowing and teaching the Four Noble Truths, and who is the Most Exalted. Through Perfect Wisdom, he personally realizes the nature of the universe with its devas, māras and Brahmās, and also the world of human beings with its samaṇas and brāhmaṇas, kings and men, and knowing it, he expounds on it. He proclaims the dhamma which is excellent at the beginning, excellent at the middle, and excellent at the end, with richness in meaning and words. He makes clear the completeness and purity of the Noble Practice[1].

191. A householder, or his son, or anyone belonging to any caste, listens to that dhamma. On hearing the dhamma he develops faith in the Tathāgata. When faith is thus developed, he considers thus:

> 'Confined is the life of a householder; it is a path laden with dust (of defilement). A samaṇa's life is like an open plain. Difficult it is for a layman to pursue the Noble Practice in all its fullness, in all its purity, like a polished conch. Now, it were better for me to shave off my hair and beard, don the bark-dyed robe, renounce hearth and home, and become a recluse leading the homeless life.'

192. Afterwards, he gives up his wealth, great or small, leaving his relatives, be they few or be they many, shaves off his hair and beard, dons the bark-dyed robe, renounces hearth and home, and becomes a recluse leading the homeless life.

193. When he has thus become a samaṇa, he practises self-restraint in accordance with the fundamental precepts (*pātimokkhasaṁvara sīla*). He is endowed with good practice and resorts only to suitable places[2]. He now sees danger even in the least offences. He observes the precepts well. Being possessed of good deeds and

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1. **Noble Practice:** Brahmacariya: The Noble Practice of morality (sīla), concentration (samādhi) and wisdom (paññā) as practised by the Buddha and the ariyas.

2. **"Resorts.... places":** *Gocara;* another interpretation of this term is "a suitable subject for constant meditation."

good words, he pursues a pure livelihood. He is endowed with morality. He has his sense-doors guarded. He attains mindfulness and clearness of comprehension. He is contented.

Cūḷa Sīla
(Minor Morality)

194. Great King! How is a bhikkhu endowed with morality? In this matter, Great King, a bhikkhu abandons all thoughts of taking life and abstains from destruction of life, setting aside the stick and the sword, ashamed to do evil, and he is compassionate and dwells with solicitude for the welfare of all living beings. This is one of the precepts of his morality.

He abandons all thoughts of taking what is not given and abstains from taking what is not given. He accepts only what is given, wishing to receive only what is given. He establishes himself in purity by abstaining from committing theft. This also is one of the precepts of his morality.

He abandons all thoughts of leading a life of unchastity and practises chastity, remaining virtuous and abstinent from sexual intercourse, the practice of lay people. This also is one of the precepts of his morality.

He abandons all thoughts of telling lies and abstains from telling lies, speaking only the truth, combining truth with truth, and remaining steadfast (in truth), trustworthy and not deceiving. This also is one of the precepts of his morality.

He abandons all thoughts of slandering and abstains from slander. Hearing things from these people he does not relate them to those people to sow the seed of discord among them. Hearing things from those people he does not relate them to these people to sow the seed of discord among them. He reconciles those who are at variance. He encourages those who are in accord. He delights in unity, loves it and rejoices in it. He speaks to create harmony. This also is one of the precepts of his morality.

He abandons all thoughts of speaking harshly and abstains from harsh speech. He speaks only blameless words, pleasing to the ear, affectionate, going to the

heart, courteous, pleasing to many and heartening to many. This also is one of the precepts of his morality.

He abandons all thoughts of talking frivolously and abstains from frivolous talk. His speech is appropriate to the occasion, being truthful, beneficial, consistent with the Doctrine and the Discipline, memorable, timely and opportune, with reasons, confined within limits and conducive to welfare. This also is one of the precepts of his morality.

He abstains from destroying all seeds and vegetation...(p)...

He takes only one meal a day, not taking food at night and fasting after mid-day.

He abstains from dancing, singing, music and watching (entertainments) that is a stumbling block to the attainment of morality.

He abstains from wearing flowers, using perfumes and anointing with unguents.

He abstains from the use of high and luxurious beds and seats.

He abstains from the acceptance of gold and silver.

He abstains from the acceptance of uncooked cereals.

He abstains from the acceptance of uncooked meat.

He abstains from the acceptance of women and maidens.

He abstains from the acceptance of male and female slaves.

He abstains from the acceptance of goats and sheep.

He abstains from the acceptance of chickens and pigs.

He abstains from the acceptance of elephants, cattle, horses and mares.

He abstains from the acceptance of cultivated or uncultivated land.

He abstains from acting as messenger or courier.

He abstains from buying and selling.

He abstains from using false weights and measures and counterfeits.

He abstains from such dishonest practices as bribery, cheating and fraud.

He abstains from maiming, murdering, holding persons in captivity, committing highway robbery, plundering villages and committing dacoity.

This also is one of the precepts of his morality.

End of the Chapter on Minor Morality

Majjhima Sīla
(Middle Morality)

195. There are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to destroying such things as seeds and vegetation. And what are such things? They are of five kinds, namely, root-germs, stem-germs, node-germs, plumule-germs and seed-germs. A bhikkhu abstains from destroying such seeds and vegetation. This is one of the precepts of his morality.

196. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to storing up and using things offered, such as cooked rice, beverages, clothing, sandals, beds, unguents and eatables. A bhikkhu abstains from storing up and using such things. This also is one of the precepts of his morality.

197. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to watching (entertainments) that is a stumbling block to the attainment of morality. And what are such entertainments? They are: dancing, singing, music, shows, recitations, hand-clapping, brass-instrument-playing, drum-playing, art exhibitions, playing with an iron ball, bamboo raising games, rituals of washing the bones of the dead, elephant-fights, horse-fights, buffalo-fights, bull-fights, goat-fights, sheep-fights, cock-fights, quail-fights, fighting with quarter-staffs, boxing, wrestling, military tattoos,

military reviews, route-marches and troop-movements. A bhikkhu abstains from watching (entertainments) that is a stumbling block to the attainment of morality. This also is one of the precepts of his morality.

198. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to betting (and taking part in sports and games) that weakens one's vigilance (in the practice of morality). And what are such sports and games? They are: playing chess on eight-squared or ten-squared boards; playing imaginary chess using the sky as a chess-board; playing chess on a moon-shaped chess-board; flipping cowries with thumb and finger; throwing dice; playing tipcat; playing with brush and paints; playing marbles; playing whistling games with folded leaves; playing with miniature ploughs; acrobatics; turning palm-leaf wheels; measuring with toy-baskets made of leaves; playing with miniature chariots; playing with small bows and arrows; alphabetical riddles; mind-reading and simulating physical defects. A bhikkhu abstains from betting (and taking part in such sports and games) that weakens one's vigilance (in the practice of morality). This also is one of the precepts of his morality.

199. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to using high and luxurious beds and their furnishings. And what are they? They are: high couches; divans raised on sculptured legs; long-fleeced carpets; woollen carpets with quaint (geometrical) designs; white woollen coverlets; woollen coverlets with floral designs; mattresses stuffed with cotton; woollen coverlets with pictorial designs; woollen coverlets with fringes on one or both sides; gold-brocaded coverlets; silk coverlets; large carpets (wide enough for sixteen dancing girls to dance on); saddle cloth and trappings for elephants and horses; upholstery for carriages; rugs made of black panther's hide; rugs made of antelope's hide; red canopies and couches with red bolsters at each end. A bhikkhu abstains from using such high and luxurious beds and their furnishings. This also is one of the precepts of his morality.

200. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to beautifying or adorning themselves. And what are such embellishments and adornments? They are: using perfumed cosmetics; getting massaged; taking perfumed baths; developing one's physique; using mirrors; painting eyelashes dark; decorating (oneself) with flowers; applying powder and lotion to the body; beautifying the face with powder and lotion; wearing bangles; tying the hair into a top-knot; carrying walking sticks or ornamented hollow cylinders (containing medicinal herbs) or swords; using multi-coloured umbrellas or footwear (with gorgeous designs); wearing a turban, or a hair-pin set with rubies; carrying a Yak-tail fan; and wearing long white robes with fringes. A bhikkhu abstains from such embellishments and adornments. This also is one of the precepts of his morality.

201. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to engaging themselves in unprofitable talk (that is contrary to correct practice conducive to the attainment of deva realms and Nibbāna), such as talk about kings, thieves, ministers, armed forces, calamities, battles, food, drinks, clothing, beds, flowers, unguents, relatives, vehicles, villages, market-towns, cities, provinces, womenfolk, heroes, streets, water-fronts, the dead and the departed, trivialities, the universe, the oceans, prosperity, adversity, and so on. A bhikkhu abstains from engaging himself in such unprofitable talk. This also is one of the precepts of his morality.

202. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to mutually disparaging disputes. And what are they? (They are as follows:) "You do not know this Doctrine and Discipline. I know this Doctrine and Discipline. How can you ever know this Doctrine and Discipline? Your practice is wrong. My practice is right. What I say is coherent and sensible. What you say is not coherent and sensible. What you should say first, you say last; and what you should say last, you say first. What you have long practised to say has been upset now. I have exposed the faults in your doctrine. You stand rebuked. Try to escape from this

censure, or explain it if you can." A bhikkhu abstains from such mutually disparaging disputes. This also is one of the precepts of his morality.

203. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to serving as messengers or couriers. And what are such services? They are: going from this place to that place, or coming from that place to this place and taking things from this place to that place, or bringing things from that place to this place, on behalf of kings, ministers, brahmins, house-holders and youths. A bhikkhu abstains from serving as messenger or courier. This also is one of the precepts of his morality.

204. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), practise deceitful pretension (to attainments), flattery (for gain), subtle insinuation by signs or indications (for gain), using pressure (to get offerings) and the seeking of more gain by cunning offer of gifts. A bhikkhu abstains from such pretension and flattery. This also is one of the precepts of his morality.

End of the Chapter on Middle Morality

Mahā Sīla

(Major Morality)

205. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are such low arts? They are: fortune telling from a study of physical characteristics, or of signs and omens, or of lightning; interpreting dreams; reading physiognomy; prognosticating from a study of rat-bites; indicating benefits from fire-oblation with different kinds of firewood, or with different kinds of ladles, or with husks, broken rice, whole rice, clarified butter, oil, oral spells, or with blood; reading physiognomy while chanting spells; forecasting good or bad fortune from the signs and marks of a piece of land; being versed in state affairs; reciting spells in the graveyard to eliminate dangers; reciting spells to

overcome evil spirits; using magical formulae learnt in a mud-house; charming snakes and curing snake-bites; treating poisoning; curing scorpion-stings or rat-bites; interpreting animal and bird sounds and the cawing of crows; foretelling the remaining length of life; diverting the flight of arrows; and identifying the cries of animals. A bhikkhu abstains from making a wrongful living by such means. This also is one of the precepts of his morality.

206. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: reading the portents of gems, dresses, sticks, daggers, swords, arrows, bows and other weapons; reading the characteristics of women, men, young men, young women, male slaves, female slaves, elephants, horses, buffaloes, bulls and other cattle, goats, sheep, chickens, quails, iguanas, pointed-eared animals[1], tortoises and game-beasts. A bhikkhu abstains from making a wrongful living by such means. This also is one of the precepts of his morality.

207. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: making predictions about kings going to war; about kings coming back from war; about kings advancing in battle from their home country; about kings from foreign countries retreating; about kings from foreign countries advancing in battle; about kings retreating to their home country; about kings from their home country winning battles; about kings from foreign countries losing battles; about kings from foreign countries winning battles; about kings in their home country losing battles; and about probabilities of victories and losses of warring kings. A bhikkhu abstains from making a wrongful living by such means. This also is one of the precepts of his morality.

208. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith

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1. See footnote to Para 22, Brahmajāla Sutta.

(in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: making predictions about the eclipse of the moon, or of the sun; about the conjunction of a group of stars with a planet; about the correct or incorrect course of the moon, the sun and the planets; about meteors, comets, earthquakes and thunder; about the rising and setting of the moon, the sun and the planets; about the phenomena of darkness and brightness following such rising and setting; about the effects of the eclipse of the moon, or of the sun, or of the planets; about the effects of the moon or the sun taking the right course; about the effects of the moon or the sun taking the wrong course; about the effects of the planets taking the right course; about the effects of the planets taking the wrong course; about the effects of meteors, comets, earthquakes and thunder; about the effects of the rising and setting of the moon, or of the sun, or of the planets; and about the effects of the phenomena of darkness or brightness following such rising and setting. A bhikkhu abstains from making a wrongful living by such means. This also is one of the precepts of his morality.

209. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: predicting rainfall or drought, abundance or famine, peace or calamity, disease or health; and knowledge of counting on the fingers or of arithmetical or mathematical calculations, of versification, and of treatises on controversial matters (such as the origin of the universe etc.). A bhikkhu abstains from making a wrongful living by such means. This also is one of the precepts of his morality.

210. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: bringing the bride to the bridegroom, leading away the bride from her father's home; arranging betrothal, or divorce; making predictions relating to acquisition or distribution of property; causing gain or

loss of fame and prosperity; curing the tendency to abort or miscarry; casting spells to cause immobility of the tongue or the jaws; reciting a spell to stop an attacking hand; or to cause inability to speak or to hear; conducting seances with the aid of mirrors, or employing young women or female slaves as mediums; propitiating the sun or the Brahmā; making fire issue from the mouth by means of a spell; and making invocations to the goddess of glory. A bhikkhu abstains from making a wrongful living by such means. This also is one of the precepts of his morality.

211. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: propitiating the devas by promises of offerings; making offerings to the devas for favours granted; causing possession by spirits or exorcising them; casting spells with magical formulae learnt in a mud-house; turning a eunuch into a man; turning a man into a eunuch; practising the art of choosing building-sites; propitiating the devas while choosing building-sites; practising the profession of mouth-washing or bathing; fire-worshipping; causing vomiting; giving purgatives; using emetics, or catharses; letting out phlegm etc. from the head; preparing ear-drops or eye-drops; preparing medicinal snuff, or eye ointment to remove cataracts; preparing eye-lotions; curing cataracts; doing surgery; practising paediatrics; preparing basic drugs; and dressing sores and removing the dressing. A bhikkhu abstains from making a wrongful living by such means. This also is one of the precepts of his morality.

212. Great King! A bhikkhu thus endowed with morality encounters no danger in any way arising out of his practice of morality. A sovereign, duly anointed and installed as king after having defeated his enemies, can encounter no danger whatsoever from his enemies. In the same way, a bhikkhu thus endowed with morality encounters no danger in any way arising out of his practice of morality. That bhikkhu, possessing this noble group of moral precepts, enjoys within himself happiness that is free from blame. Thus is a bhikkhu endowed with morality.

End of the Chapter on Major Morality

Guarding the Sense Faculties

(Indriya Saṁvara)

213. How, Great King, does a bhikkhu keep the doors closed at the faculties of the senses? (i.e..How does he guard the sense faculties?) In this matter whenever a bhikkhu sees a visible object with the eye, he does not take in its appearance (such as male or female), nor its characteristics (such as movement or behaviour). If the faculty of sight is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his senses. So he sets himself to the task of guardig his faculty of sight, keeps watch on it, and gains control over it.

Whenever he hears a sound with the ear...(p).....
Whenever he smells an odour with the nose...(p)...
Whenever he tastes a flavour with the tongue...(p)
Whenever he makes contact with the body...(p).....
Whenever he cognizes a mind-object with the mind, he does not take in its appearance (such as male or female), nor its characteristics (such as movement or behaviour). If the faculty of mind is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his senses. So he sets himself to the task of guarding his faculty of mind, keeps watch on it, and gains control over it.

And the bhikkhu, endowed with this noble control of the sense faculties, enjoys within himself happiness unalloyed (with defilements of the mind). In this way, Great King, a bhikkhu keeps the doors closed at the faculties of the senses.

Mindfulness and Awareness

(Satisampajañña)

214. Great King! How is a bhikkhu endowed with mindfulness and clear comprehension (of what he does)? In this matter, a bhikkhus keeps himself completely aware, in moving forward or back; keeps himself completely aware, in looking forward or sideways; keeps

himself completely aware, in bending or stretching his limbs; keeps himself completely aware, in carrying or wearing the great robe (i.e., double-layered robe), alms-bowl and the other two robes; keeps himself completely aware, in eating, drinking, chewing and savouring (food and beverages); keeps himself completely aware, in urinating and defecating; keeps himself completely aware, in walking, standing, sitting, falling asleep, waking, speaking and observing silence. Thus, Great King, is a bhikkhu endowed with mindfulness and clear comprehension (of what he does).

Contentment

(Santosa)

215. Great King! How does a bhikkhu become contented? In this matter, Great King, a bhikkhu remains contented with robes just sufficient to protect his body and with food just sufficient to sustain him. Wherever he goes, that bhikkhu carries with him all his requisites. Wherever a winged bird flies, it flies only with its burden of wings. In the same way, Great King, a bhikkhu is content with his robes that protect his body, and his food that sustains him. Wherever he goes, he carries with him all his requisites. Thus, Great King, does a bhikkhu remain contented.

Dissociation from the Five Hindrances

(Nīvaraṇappahāna)

216. Then that bhikkhu, endowed with this noble group of moral precepts, this noble self-control, this noble mindfulness and clear comprehension, and this noble contentedness, chooses for habitation a lonely spot in the woods or at the foot of a tree or on a hillside, or in a gully, or in a mountain cave, or in a cemetery, or in a thicket, or on an open plain, or on a heap of straw.

Returning from the round of alms and having had his meal, he sits down cross-legged and upright and establishes mindfulness in meditation.

217. Then that bhikkhu dissociates himself from coveting the world (of the five aggregates of clinging) and abides with his mind free from covetousness, thereby cleansing himself of covetousness altogether. He dissociates himself from ill will, abides with his mind free from ill will and develops goodwill towards all living beings, thereby cleansing himself of ill will altogether. He dissociates himself from sloth and torpor, abides with his mind free from sloth and torpor, with clear perception, mindfulness and comprehension, thereby cleansing himself of sloth and torpor altogether. He dissociates himself from restlessness and worry and abides with his mind in calmness and develops inner peace, thereby cleansing himself of restlessness and worry altogether. He dissociates himself from doubt, abides with his mind free from doubt, and does not waver (in his faith) in meritorious dhammas, thereby cleansing himself of doubt altogether.

218. Great King! Take the example of a man who did business with borrowed money. As his business prospered he paid up his old debts. He also acquired profit with which he could maintain his family. Then it occurred to him thus:

> 'Formerly I worked on borrowed money. Now my business has prospered. I have paid up my old debts and acquired profit with which I have been able to maintain my family.'
>
> Thereby that man became pleased and delighted.

219. Great King! Take another example, that of a man afflicted with disease, suffering pain, extremely ill, having no appetite and losing physical strength. Afterwards he recovered from that disease. His appetite returned and he gained physical strength. Then it occurred to him thus:

> 'Formerly I was afflicted with disease, suffering pain, extremely ill, losing appetite and physical strength. Now I have recovered from that disease. My appetite has returned and I have regained physical strength.'
>
> Thereby that man became pleased and delighted.

220. Great King! Take another example, that of a man confined in a prison. Later he was released from

prison, safe and sound and without losing any property. Then it occurred to him thus:

'Formerly I was confined in a prison. Now I have been released from prison, safe and sound and without losing any property.'

Thereby that man became pleased and delighted.

221. Great King! Take another example, that of a slave who was not his own master but subject to another, unable to go about as he pleased. Later he was freed from slavery, becoming once again his own master, not subject to another and able to go about as he pleased. Then it occurred to him thus:

'Formerly I was a slave, not my own master but subject to another, unable to go about as I pleased. Now I have been freed from slavery, becoming once again my own master, not subject to another and able to go about as I please.'

Thereby that man was pleased and delighted.

222. Great King! Take another example, that of a man who, carrying all his treasures and wealth, travelled on a long, difficult and dangerous journey where the threat of famine was present. Later he completed that difficult journey and arrived at a village where there was peace and security. Then it occurred to him thus:

'Formerly I travelled on a long, difficult and dangerous journey where the threat of famine was present. Now I have completed the difficult journey and arrived at the village where there is peace and security.'

Thereby that man was pleased and delighted.

223. Great King! A bhikkhu clearly sees the five hindrances which have not been got rid of from within himself as indebtedness, disease, imprisonment, enslavement, and a difficult and dangerous journey.

224. Great King! A bhikkhu clearly sees the discarding of the five hindrances from within himself as gaining freedom from indebtedness, disease, imprisonment, enslavement and as reaching a place of safety.

225. That bhikkhu who clearly sees that the five hindrances have been got rid of becomes gladdened. This gladness gives rise to *pīti* (delightful satisfaction) and the delighted mind of the bhikkhu generates calm. The bhikkhu who enjoys calmness experiences *sukha* (bliss). Being blissful, his mind gains concentration.

The First Jhāna as an Advantage for a Samaṇa

226. Being detached from sensual pleasures and demeritorious factors, that bhikkhu achieves and remains in the first jhāna which is accompanied by *vitakka* (initial application of the mind), *vicāra* (sustained application of the mind), and which has *pīti* (delightful satisfaction) and *sukha* (bliss), born of detachment from the hindrances (nīvaraṇa). He soaks, drenches, permeates and suffuses his body with *pīti* and *sukha*, born of detachment from the hindrances. There is no place in his body not suffused with *pīti* and *sukha*, born of detachment from the hindrances.

227. Great King! Take the example of a skilful bath attendant or his assistant, who strews bath powder in a brass dish, sprinkles and sprinkles water on it and makes it into a mass. Water, permeating through that mass to form a cake soaked with unguents inside and out, is unable to seep out.

Great King! In the same way, that bhikkhu soaks, drenches, permeates and suffuses his body with *pīti* and *sukha*, born of detachment from the hindrances. There is no place in his body not suffused with *pīti* and *sukha*, born of detachment from the hindrances.

Great King! This is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

The Second Jhāna as an Advantage for a Samaṇa

228. And again, Great King, having got rid of *vitakka* and *vicāra*, the bhikkhu achieves and remains in the second jhāna, with internal tranquillity, with enhancement

of one-pointedness of Concentration, devoid of *vitakka* and *vicāra*, but with *pīti* and *sukha* born of Concentration. He soaks, drenches, permeates and suffuses his body with *piti* and *sukha* born of Concentration. There is no place in his body not suffused with *pīti* and *sukha* born of Concentration.

229. Great King! Take the example of a deep lake with water welling up from a spring below. There is no inlet from either east or south or west or north. It does not rain heavily or regularly there. And yet cool water which wells up from that spring soaks, drenches, permeates and suffuses the lake and there is no place in that lake not suffused with it.

Great King! In the same way, that bhikkhu soaks, drenches, permeates and suffuses his body with *pīti* and *sukha* born of Concentration. There is no place in his body not suffused with them.

Great King! This also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

The Third Jhāna as an Advantage for a Samaṇa

230. And again, Great King, having been detached from *pīti*, that bhikkhu dwells in equanimity with mindfulness and clear comprehension and experiences *sukha* in mind and body. He achieves and remains in the third jhāna, that which causes a person who attains it to be praised by the Ariyas as one who has equanimity and mindfulness, one who abides in *sukha*. He soaks, drenches, permeates and suffuses his body with *sukha* detached from *pīti*. There is no place in his body not suffused with *sukha* detached from *pīti*.

231. Great King! Take the example of uppala, paduma and puṇḍarika lotuses in a pond where they grow in the water and thrive in it. Even when they are submerged, they thrive under water, soaked, drenched, permeated and suffused from root to apex with cool water. There is no spot in the whole plant of an uppala, paduma or puṇḍarika lotus not suffused with it.

Great King! In the same way, that bhikkhu soaks, drenches, permeates and suffuses his body with *sukha*

detached from *pīti*; and there is no place in his body which is not suffused with *sukha* detached from *pīti*.

Great King! This also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

The Fourth Jhāna as an Advantage for a Samaṇa

232. And again, Great King, by dispelling both pain and pleasure, and by the previous disappearance of sadness and gladness, that bhikkhu achieves and remains in the fourth jhāna, without pain and pleasure, a state of equanimity and absolute purity of mindfulness. That bhikkhu abides in the purity of mind suffused in his body. There is no place in his body which is not suffused with it.

233. Great King! Take the example of a man sitting wrapped up head to foot in a white cloth leaving no place on his whole body uncovered by it[1].

Great King! In the same way, that bhikkhu abides in the purity of mind suffused in his body and there is no place in his body which is not suffused with it.

Great King! This also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(i) Insight-Knowledge
Vipassanā Ñāṇa

234. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to Insight-Knowledge (*vipassanā ñāṇa*). Then he understands thus:

"This body of mine is corporeal. It is made up of four great primary elements. It is born of the union of mother and father. It is nurtured on rice and bread. It has the nature of impermanence, breaking

1. The Commentary says that in this comparison, body warmth, generated by the body which is covered from head to foot, is meant.

up and disintegrating. It needs the tender care of rubbing and massaging. My consciousness too depends on it and is attached to it."

235. Great King! Take the example of a veluriya gem, brilliant, genuine, eight-faceted, well-cut, crystal-clear, transparent, flawless, and complete with all good characteristics. It is threaded with a dark-blue, or yellow, or red, or white, or light yellow string. A man of good eyesight, placing it on his palm, might reflect thus:

"This gem is brilliant, genuine, eight-faceted, well-cut, crystal-clear, transparent, flawless, and complete with all good characteristics. I see that it is threaded with a dark-blue, or yellow, or red, or white, or light yellow string."

In the same way, Great King, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to Insight-Knowledge. Then he understands thus:

"This body of mine is corporeal. It is made up of four great primary elements. It is born of the union of mother and father. It is nurtured on rice and bread. It has the nature of impermanence, breaking up and disintegrating. It needs the tender care of rubbing and massaging. My consciousness too depends on it and is attached to it."

Great King, this also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(ii) Power of Creation by Mind

Manomayiddhi Ñāṇa [1]

236. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to the power of creating a mentally-generated body. That bhikkhu produces another

1. Ñāṇa: Lit., knowledge; here, it means power arising out of that knowledge.

body out of his own and creates a mentally-generated form complete with all organs, major or minor, without any defective faculties.

237. Great King! Take the example of a man pulling out the core of a stalk of muñja grass from its sheath. It might occur to him thus:

"This is the core and this the sheath. The core is one thing and the sheath is another. It is from the sheath that the core has been pulled out."

Great King, take another example. A man might pull out a sword from its scabbard. It might occur to him thus:

"This is the sword and this the scabbard. The sword is one thing and the scabbard is another. It is from the scabbard that the sword has been pulled out."

Great King, take yet another example. A man might (mentally) take out a snake from its slough. It might occur to him thus:

"This is the snake and this its slough. The snake is one thing and its slough is another. It is from the slough that the snake has been pulled out."

In the same way, Great King, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to the power of creating a mentally-generated body. He produces another body out of his own and creates a mentally-generated form complete with all organs, major or minor, without any defective faculties.

Great King, this also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(iii) Psychic Power
Iddhividā Ñāṇa

238. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs

and inclines his mind to supernormal psychic powers. He wields the various kinds of supernormal powers: being one, he becomes many; and from being many, he becomes one; he makes himself visible or invisible; he passes unhindered through walls, enclosures, and mountains, as though going through space; he plunges into or out of the earth as though plunging into or out of water; he walks on water as though walking on earth; he travels in space cross-legged as if he were a winged bird; he touches and strokes the moon and the sun which are so mighty and powerful; and he gains mastery over his body (to reach) even up to the world of the Brahmās.

239. Great King! To give an example, it is as if a skilled potter or his apprentice could make out of well-kneaded clay various kinds of pots as desired.

Great King! To give another example, it is as if a skilled ivory carver or his apprentice could make out of duly-prepared elephant tusk various kinds of ivory-carvings as desired.

Great King! To give still another example, it is as if a skilled goldsmith or his apprentice could make out of duly-prepared gold gold-ornaments as desired.

In the same way, Great King, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to supernormal psychic powers. He wields the various kinds of supernormal powers: being one, he becomes many; and from being many, he becomes one; he makes himself visible or invisible; he passes unhindered through walls, enclosures, and mountains, as though going through space; he plunges into or out of the earth as though plunging into or out of water; he walks on water as though walking on earth; he travels in space cross-legged as if he were a winged bird; he touches and strokes the moon and the sun which are so mighty and powerful; and he gains mastery over his body (to reach) even up to the world of the Brahmās.

Great King, this also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(iv) Divine Power of Hearing

Dibbasota Ñāṇa

240. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to (the gaining of) the hearing-power like the divine hearing-power. With the divine hearing-power which is extremely clear, surpassing the hearing-power of men, he hears both kinds of sounds, of devas and men, whether far or near.

241. Great King! Take the example of a man travelling on a highway who might hear the sounds of a big drum, a cylindrical drum, a conch, a small drum and a kettledrum. It might occur to him thus:

> "This is the sound of the big drum; this is the sound of the cylindrical drum; this is the sound of the conch; this is the sound of the small drum; and this is the sound of the kettledrum."

In the same way, Great King, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to (the gaining of) the hearing-power like the divine hearing-power. With the divine hearing-power which is extremely clear, surpassing the hearing-power of men, he hears both kinds of sounds, of devas and men, whether far or near.

Great King, this also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(v) Knowledge of the Minds of Others

Cetopariya Ñāṇa

242. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to (discriminating) knowledge of the minds of others (*Cetopariya Ñāṇa*). He discriminatively knows with his own mind the minds of

other beings or individuals. He knows the lustful mind as such, and he knows the mind devoid of lust as such; he knows the angry mind as such, and he knows the mind devoid of anger as such; he knows the bewildered mind[1] as such, and he knows the mind devoid of bewilderment as such; he knows the constricted mind as such, and he knows the distracted mind as such; he knows the exalted mind (to be met with beyond the domain of sensual pleasure) as such, and he knows the unexalted mind (of the domain of sensual pleasure) as such; he knows the inferior mind (of the three mundane planes) as such, and he knows the superior mind (of the supra-mundane plane) as such; he knows the concentrated mind as such, and he knows the unconcentrated mind as such; he knows the mind liberated (from defilements) as such, and he knows the unliberated mind as such.

243. Great King! Take the example of a young lass or a young lad, who is wont to beautifying herself or himself, looking at herself or himself in a clear mirror or in a bowl of clear water. Then she or he would at once recognize in her or his face blemishes or, if they are absent, the absence of blemishes.

In the same way, Great King, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to (discriminating) knowledge of the minds of others. He discriminatively knows with his own mind the minds of other beings or individuals. He knows the lustful mind as such, and he knows the mind devoid of lust as such; he knows the angry mind as such. and he knows the mind devoid of anger as such; he knows the bewildered mind as such, and he knows the mind devoid of bewilderment as such; he knows the constricted mind as such, and he knows the distracted mind as such; he knows the exalted mind (to be met with beyond the domain of sensual pleasure) as such, and he knows the unexalted mind (of the domain of sensual pleasure) as such; he knows the inferior mind (of the three mundane

1. Bewilderment consists of ignorance: of, or misconception of, the Four Noble Truths.

planes) as such, and he knows the superior mind (of the supra-mundane plane) as such; he knows the concentrated mind as such, and he knows the unconcentrated mind as such; he knows the mind liberated (from defilements) as such, and he knows the unliberated mind as such.

Great King, this also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(vi) Knowledge of Past Existences
Pubbenivāsānussati Ñāṇa

244. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to knowledge of past existences (*Pubbenivāsānussati Ñāṇa*). He recollects many and varied existences of the past. And what does he recollect?

> "He recollects one past existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, a thousand, a hundred thousand existences, or many hundred, many thousand, many hundred thousand existences, or existences in many cycles of dissolution, or in many cycles of development, or in many cycles of the rounds of dissolution and development, in this way: 'In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in another existence. In that (new) existence, I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence.' In this way he recollects many and varied past existences, together with their characteristics and related facts (such as names and clans)."

245. Great King! Take the example of a man travelling to another village, then to another village, and then returning home later. Then it might occur to him thus:

"I went out from my village to such and such a village. In that village, I stood thus, I sat thus, I spoke thus, and I remained silent thus. Then I again set out from that village to still another village. In that (second) village, I stood thus, I sat thus, I spoke thus, and I remained silent thus. Then I returned to my own village."

In the same way, Great King, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to knowledge of past existences. He recollects his many and varied existences of the past. And what does he recollect?

He recollects one past existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, a thousand, a hundred thousand existences, or many hundred, many thousand, many hundred thousand existences, or existences in many cycles of dissolution, or in many cycles of development, or in many cycles of the rounds of dissolution and development, in this way: 'In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in another existence. In that (new) existence, I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence.' In this way he recollects many and varied existences, together with their characteristics and related facts (such as names and clans).

Great King, this also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(vii) Divine Power of Sight
Dibbacakkhu Ñāṇa

246. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to knowledge of the passing away and arising of beings (*cutūpapāta ñāṇa*). With the divine power of sight, which is extremely clear, surpassing the sight of men, he sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations. He knows beings arising according to their own kamma-actions.

"Friends! These beings were full of evil committed bodily, verbally and mentally. They maligned the Ariyas, held wrong views and performed actions according to these wrong views. After death and dissolution of their bodies, they reappeared in wretched destinations (*duggati*), in miserable existences (*apāya*), states of ruin (*vinipāta*), realms of continuous suffering (*niraya*). But, friends, there were also beings who were endowed with goodness done bodily, verbally and mentally. They did not malign the Ariyas, held right views and performed actions according to right views. After death and dissolution of their bodies, they reappeared in good destinations, the happy world of the devas."

Thus, with the divine power of sight which is extremely clear, surpassing the sight of men, the bhikkhu sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations and beings arising according to their own kamma-actions.

247. Great King! Take the example of a man with good eyesight, standing above, in a pinnacled mansion situated at a crossroads, who could see men entering a house, or coming out of a house, strolling about on the street or sitting at the crossroads. It might occur to him thus:

> "These men are entering a house. Those are coming out of a house. These men are strolling about on the street. Those are sitting at the crossroads."

In the same way, Great King, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to knowledge of the passing away and arising of beings. With the divine power of sight, which is extremely clear, surpassing the sight of men, he sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations, and beings arising according to their own kamma-actions.

"Friends! These beings were full of evil committed bodily, verbally and mentally. They maligned the Ariyas, held wrong views and performed actions according to these wrong views. After death and dissolution of their bodies, they reappeared in wretched destinations (*duggati*), in miserable existences (*apāya*), states of ruin (*vinipāta*), realms of continuous suffering (*niraya*). But, friends, there were also beings who were endowed with goodness done bodily, verbally and mentally. They did not malign the Ariyas, held right views and performed actions according to these right views. After death and dissolution of their bodies, they reappeared in good destinations, the happy world of the devas."

Thus, with the divine power of sight which is extremely clear, surpassing the sight of men, the bhikkhu sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations and beings arising according to their own kamma-actions.

Great King, this also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(viii) Knowledge of Extinction of Moral Intoxicants
Āsavakkhaya Ñāṇa

248. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to knowledge of the extinction of moral intoxicants (*āsavakkhaya ñāṇa*). Then he truly

understands dukkha[1] as it really is, the cause of dukkha as it really is, the cessation of dukkha as it really is, and the way leading to the cessation of dukkha as it really is. He also truly understands the *āsavas* as they really are, the cause of the *āsavas* as it really is, the cessation of the *āsavas* as it really is, and the way leading to the cessation of the *āsavas* as it really is. The mind of the bhikkhu who thus knows and thus sees is liberated from the moral intoxicant of sensual pleasures and sensuous realms (*kāmāsava*), the moral intoxicant of hankering after (better) existence (*bhavāsava*), and the moral intoxicant of ignorance (of the Four Noble Truths) (*avijjāsava*). When thus liberated, the knowledge of liberation arises (in him). He knows that rebirth is no more (for him), that he has lived the Life of Purity, that what he has to do (for the realization of Magga) has been done, and that he has nothing more to do (for such realization)[2].

249. Great King! Take the example of a man, with good eyesight, standing at the edge of a clear and transparent lake in a mountain glen. He sees oysters, mussels, pebbles, broken pottery, and shoals of fish moving about or just lying still. It might occur to him thus:

> "This lake is clear and transparent. In it there are oysters, mussels, pebbles, broken pottery and shoals of fish either moving about or just lying still."

In the same way, Great King, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to the extinction of moral defilements. Then he truly understands dukkha as it really is, the cause of dukkha as it really is, the cessation of dukkha as it really is, and the way leading to the cessation of dukkha as it really is. He also truly understands the *āsavas* as they really are, the cause of the *āsavas* as it really is, the cessation of the *āsavas* as it really is, and the way leading to the cessation of the *āsavas* as it really is. The mind of the bhikkhu who thus knows and

1. dukkha: See Appendix A 6
2. Another interpretation in the Commentary of this last phrase "nā paraṁ itthattāya," is that there will be no further existence.

thus sees is liberated from the moral intoxicant of sensual pleasures and sensuous realms (*kāmāsava*), the moral intoxicant of hankering after (better) existence (*bhavāsava*), and the moral intoxicant of ignorance (of the Four Noble Truths) (*avijjāsava*). The knowledge of liberation arises in him who has become thus liberated. He now knows that rebirth is no more (for him), that he has lived the Life of Purity, that what he has to do (for the realization of Magga) has been done, and that he has nothing more to do for such realization.

Great King, this also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

Great King, there is no other advantage of being a samaṇa, personally experienced, more pleasing and higher than this which one can see for oneself

Ajātasattu Becomes a Lay Disciple

250. When the Bhagavā had thus spoken, King Ajātasattu of Magadha, the son of Queen Vedehī, addressed him thus:

"Venerable Sir! Excellent (is the dhamma)! Venerable Sir! Excellent (is the dhamma)! Just as, Venerable Sir, one turns up what lies upside down, just as one uncovers what lies covered, just as one shows the way to another who is lost, just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so have you revealed the dhamma to me in various ways. Venerable Sir, I take refuge in the Buddha; I take refuge in the Dhamma and I take refuge in the Saṃgha. Please take me as a lay disciple from now on till the end of my life. I was overwhelmed by (i.e., I have committed) a misdeed, being foolish, bewildered and unwise. For the sake of gaining sovereign power, I put my father to death, who ruled with righteousness and kingly virtue. Venerable Sir, I request the Bhagavā to accept this admission of my guilt so that I can restrain myself in the future."

251. Great King! True indeed that you were overwhelmed by a misdeed, being foolish, bewildered and unwise. You have put to death your father who ruled with righteousness and kingly virtue. But now, as you

have realized your guilt and admitted it to make amends, we accept your admission. Great King! Realizing one's guilt, making amends and abstaining from such misdeed in the future means enhancement according to the injunctions of the Ariyas.

252. After the Bhagavā had spoken, King Ajātasattu of Magadha, the son of Queen Vedehī, addressed him thus:

"Venerable Sir! Let me take leave of you. We have many things to do."

"Great King! You may go when you wish." (Lit., now you know the time.)

Then King Ajātasattu of Magadha, the son of Queen Vedehī, pleased and delighted with what the Bhagavā said, rose from his seat, paid obeisance to him and departed from his presence.

253. Soon after the departure of King Ajātasattu of Magadha, the son of Queen Vedehī, the Bhagavā said to the bhikkhus:

"Bhikkhus! This king has ruined himself. He has destroyed himself (i.e., destroyed all his potentialities for the Path). Bhikkhus! Had not this king put his father to death, who ruled with righteousness and kingly virtue, there would have arisen in him, here and now, the clear and undefiled eye of the dhamma (*Sotāpatti magga*)." Thus said the Bhagavā. And the bhikkhus were delighted and they rejoiced in his words.

End of Sāmaññaphala Sutta, the Second Sutta

Namo tassa bhagavato arahato sammāsambuddhassa

Poṭṭhapāda Sutta

IX. POṬṬHAPĀDA SUTTA

(Discourse to Poṭṭhapāda, the Wandering Ascetic)

406. Thus have I heard:

Once the Bhagavā was staying at the monastery of Anāthapiṇḍika in Jeta Park at Sāvatthi.

At that time Poṭṭhapāda, the wandering ascetic, with a following of three thousand wandering ascetics, was dwelling at the Ekasālaka Hall, where various views were debated, in Queen Mallikā's garden bordered by Tinduka (persimmon) trees.

Then the Bhagavā, having rearranged his robes and taking alms bowl and robe, set out early in the morning for Sāvatthi on his daily round for alms.

407. And the Bhagavā thought: "It is too early to go round for alms in Sāvatthi. I should go to the Ekasālaka Hall, where various views are debated, in Queen Mallikā's garden bordered by Tinduka trees, and meet Poṭṭhapāda, the wandering ascetic."

Then the Bhagavā visited the Ekasālaka Hall, where various views were debated, in Queen Mallikā's garden bordered by Tinduka trees.

408. At that time, Potthapāda, the wandering ascetic, was seated with his followers who were talking loudly and vociferously on unprofitable subjects (not conducive to moral conduct leading to the attainment of the deva world and Nibbāna). Such kinds of talk are:,

> Talk about kings, thieves, ministers, armed forces, calamities, battles, food, drinks, clothing, beds, flowers, unguents, relatives, vehicles, villages, market-towns, cities, provinces, womenfolk, heroes, streets, water-fronts, the dead and the departed, trivialities, the universe, the oceans, prosperity, adversity and so on.

409. When Poṭṭhapāda, the wandering ascetic, caught sight of the Bhagavā approaching in the distance, he called his followers to order, saying: "Friends! Remain quiet and make no noise. Here comes Samaṇa Gotama.

That venerable one appreciates silence, praising its virtues. Perhaps he may think it fit to approach us if he knows that it is a quiet assembly." When thus called to order, the ascetics kept silent.

410. Then the Bhagavā approached Poṭṭhapāda, the wandering ascetic, who addressed him thus:

"Be pleased to come, Venerable Sir! Venerable Sir, your coming is good. You have taken quite a long time to visit us here. Here is a seat duly prepared. Venerable Sir, please take the seat."

And the Bhagavā took the prepared seat while Poṭṭhapāda, the wandering ascetic, took a low seat at a suitable place. The Bhagavā said to him:

"Poṭṭhapāda! What was the subject of your discussion as you were seated together here? What was the nature of the talk that has been interrupted?"

Cessation of Saññā

411. When the Bhagavā had thus spoken, Poṭṭhapāda, the wandering ascetic, addressed him thus:

"Venerable Sir! Let us put aside what we have been discussing in our assembly. Venerable Sir, it will not be difficult for the Bhagavā to hear about it afterwards. But, Venerable Sir, on many a previous day, when samaṇas and brāhmaṇas holding diverse views assembled here in this Hall, eager to listen to fresh views, the talk arose on the subject of cessation of *saññā*[1], and it was asked, 'How is the cessation of *saññā* brought about?'

"Some of them said:

'Forms of *saññā* arise in a being without reason, without cause, just as they cease without reason, without cause. When forms of *saññā* arise, there is *saññā* and when they cease, there is no *saññā*.'

"Thus did they explain the cessation of *saññā*. To him, another said:

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1. **Saññā:** Lit., Perception. The Commentary says that 'cessation of saññā' is to be taken as cessation of *citta*, Mind or Consciousness.

'It will not be as you say, friend. *Saññā* is the *atta* of a being. That *saññā* goes into and leaves a being. When it goes into a being, there is *saññā*. When it leaves a being, there is no *saññā*.'

'Thus did they explain the cessation of *saññā*.' To him, still another said:

'It will not be as you say, friend. There are samaṇas and brāhmaṇas who possess psychic potency and power and who can implant *saññā* in that being or draw it out. When implanted, there is *saññā*; and when drawn out, there is no *saññā*.'

"Thus did they explain the cessation of *saññā*." To him, still another said:

'Friend! It will not be as you say. There are mighty and powerful devas who can implant *saññā* in that being or draw it out. When implanted, there is *saññā* and when drawn out, there is no *saññā*.'

"Thus did they explain the cessation of *saññā*."

"When, Venerable Sir, I heard such words, my mind turned towards the Bhagavā himself, and I thought: "Would that the Bhagavā were here! Would that the Sugata[1] were here! He is highly accomplished in such dhammas.' Venerable Sir, the Bhagavā is well-versed in the subject of the cessation of *saññā*. The Bhagavā knows the nature of the cessation of *saññā*. Venerable Sir, how does the cessation of *saññā* happen?"

Existence of Cause in the Arising and Cessation of Saññā

412. Poṭṭhapāda, among those, there are samaṇas and brāhmaṇas who maintain: 'Forms of *saññā* in a being arise and cease without reason, without cause.

Their assertion is wrong from the very beginning for, Poṭṭhapāda, it is through reason and cause that forms of *saññā* in a being arise and cease. A certain form of *saññā* arises through practice[2] and a certain form of *saññā* ceases through practice.

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1. **Sugata:** he who speaks only true and beneficial words.
2. **Practice:** of *Adhisīla Sikkhā*, High Morality; *Adhicitta Sikkhā*, Concentration Meditation or Samatha Bhāvanā; and *Adhipaññā Sikkhā*, Vipassanā Insight and Magga Insight.

413. 'And what is that practice?' asked the Bhagavā (of himself).

Herein, Poṭṭhapāda, there arises in this world the Tathāgata who is worthy of special Veneration, who truly comprehends all dhammas by his own intellect and insight.

(Repeat as in paras 190 to 212, Sāmaññaphala Sutta)

Poṭṭhapāda! Thus is the bhikkhu endowed with morality.

(Repeat as in paras 213 to 224)

That bhikkhu who clearly sees that the five hindrances have been got rid of becomes gladdened. This gladness gives rise to *pīti* (delightful satisfaction) and the delighted mind of the bhikkhu generates calm. The bhikkhu who enjoys calmness experiences *sukha* (bliss). Being blissful, his mind gains concentration.

Being detached from pleasures of the senses and demeritorious factors, that bhikkhu achieves and remains in the first jhāna which has *vitakka* (initial application of the mind), *vicāra* (sustained application of the mind), *pīti* (delightful satisfaction) and *sukha* (bliss), born of detachment from the hindrances (nīvaraṇa). His *saññā* of the pleasures of the senses that used to arise in him (before attainment of jhāna) ceases[1]. At that time there arises a delicate and really-existing *saññā* of *pīti* (delightful satisfaction) and *sukha* (bliss), born of detachment from the hindrances. At that time the bhikkhu becomes one who is endowed with the delicate and really-existing *saññā* of *pīti* and *sukha*, born of detachment from the hindrances. In this way, a certain form of *saññā* arises through practice, and a certain form of *saññā* ceases through practice. This is the practice, said the Bhagavā.

And again, Poṭṭhapāda, having got rid of *vitakka* and *vicāra*, that bhikkhu achieves and remains in the second jhāna with internal tranquillity, with enhancement of one-pointedness of Concentration, devoid of *vitakka*

1. **ceases: nirujjhati:** this word can have two implications: (i) entirely ceases after arising or existing; (ii) is absent because of lack of opportunity to arise. Here according to the Commentary the word 'ceases' has the second implication.

and *vicāra* but with *pīti* and *sukha* born of Concentration. His delicate and really-existing *saññā* of *pīti* and *sukha*, born of detachment from the hindrances, that used to arise in him (before the attainment of the second jhāna), ceases. At that time there arises a delicate and really-existing *saññā* of *pīti* and *sukha*, born of Concentration. At that time the bhikkhu becomes one who is endowed with the delicate and really-existing *saññā* of *pīti* and *sukha*, born of Concentration. In this way, a certain form of *saññā* arises through practice, and a certain form of *saññā* ceases through practice. This also is the practice, said the Bhagavā.

And again, Poṭṭhapāda, having been detached from *pīti*, that bhikkhu dwells in *upekkhā* (equanimity) with mindfulness and clear comprehension, and experiences *sukha* in mind and body. He achieves and remains in the third jhāna that which causes a person who attains it to be praised by the Ariyas as one who has *upekkhā* (equanimity) and mindfulness, one who abides in *sukha*. His delicate and really-existing *saññā* of *pīti* and *sukha*, born of Concentration, that used to arise in him (before the attainment of the third jhāna), ceases. At that time there arises a delicate and really-existing *saññā* of *upekkhā* and *sukha*. At that time the bhikkhu becomes one who is endowed with the delicate and really-existing *saññā* of *upekkhā* and *sukha*. In this way, a certain form of *saññā* arises through practice, and a certain form of *saññā* ceases through practice. This also is the practice, said the Bhagavā.

And again, Poṭṭhapāda, by dispelling both pleasure and pain, and by the previous disappearance of gladness and sadness, that bhikkhu achieves and remains in the fourth jhāna, without pain and pleasure, a state of equanimity and absolute purity of mindfulness. His delicate and really-existing *saññā* of *upekkhā* and *sukha*, that used to arise in him (before the attainment of the fourth jhāna), ceases. At that time there arises a delicate and really-existing *saññā* without pain and pleasure. At that time the bhikkhu becomes one who is endowed with the delicate and really-existing *saññā* without pain and pleasure. In this way, a certain form of *saññā* arises through practice, and a certain form of *saññā* ceases through practice. This also is the practice, said the Bhagavā.

And again, Poṭṭhapāda, that bhikkhu concentrates on the concept 'Space is Infinite' and achieves and remains in the ākāsānañcāyatana jhāna, where all forms of *rūpa-saññā*[1] have been completely transcended, all forms of *paṭighasaññā*[2] have vanished and all forms of *nānatta-saññā*[3] are not paid attention to. His *saññā* of corporeality that used to arise in him (before the attainment of ākāsānañcāyatana jhāna) ceases. At that time there arises the delicate and really-existing ākāsānañcāyatana jhāna *saññā*. At that time the bhikkhu becomes one who is endowed with the delicate and really-existing ākāsānañcāyatana jhāna *saññā*. In this way, a certain form of *saññā* arises through practice, and a certain form of *saññā* ceases through practice. This also is the practice, said the Bhagavā.

And again, Poṭṭhapāda, completely passing beyond the ākāsānañcāyatana jhāna, that bhikkhu concentrates on the concept 'Consciousness is Infinite' and achieves and remains in the viññānañcāyatana jhāna. His delicate and really-existing ākāsānañcāyatana jhāna *saññā* that used to arise in him (before the attainment of viññānañcāyatana jhāna) ceases. At that time there arises the delicate and really-existing viññānañcāyatana jhāna *saññā*. At that time the bhikkhu becomes one who is endowed with the delicate and really-existing viññānañcāyatana jhāna *saññā*. In this way, a certain form of *saññā* arises through practice, and a certain form of *saññā* ceases through practice. This also is the practice, said the Bhagavā.

And again, Poṭṭhapāda, completely passing beyond the viññānañcāyatana jhāna, that bhikkhu concentrates on the Concept of Nothingness and achieves and remains in the ākiñcaññāyatana jhāna. His delicate and really-existing viññānañcāyatana jhāna *saññā* that used to arise in him (before the attainment of the ākiñcaññāyatana jhāna) ceases. At that time there arises the delicate and really-existing ākiñcaññāyatana jhāna *saññā*.

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1. *Rūpasaññā:* Saññā associated with rūpa jhānas (Concentration meditation on a corporeal object).
2. *Paṭighasaññā:* Saññā that occurs on contact of the five senses with their objects, also called pañcaviññāṇa, or mind conscious of the work of the five senses.
3. *Nānattasaññā:* All forms of saññā that take place in the *kāmāvacara* sphere, except paṭighasaññā.

At that time the bhikkhu becomes one who is endowed with the delicate and really-existing ākiñcaññāyatana jhāna *saññā*. In this way, a certain form of *saññā* arises through practice, and a certain form of *saññā* ceases through practice. This also is the practice, said the Bhagavā.

414. In my Teaching, Poṭṭhapāda, that bhikkhu has (initially) *saññā* of his own (i.e., the first jhāna *saññā*). Then he progresses from one stage (i.e., the first jhāna) to the next (i.e., the second jhāna), and from that to the next (i.e., the third jhāna) and so on in sequence until he reaches the supreme form of *saññā* (i.e., ākiñcaññāyatana jhāna *saññā*). As he reaches it, it occurs to him thus:

> 'It will not be proper for me to try to get absorbed (in further jhāna). It will be proper for me not to get absorbed in it. If I were to try to get absorbed in it and strive for the higher nevasaññānāsaññāyatana jhāna, this ākiñcaññāyatana jhāna *saññā* might come to cessation and other forms of *saññā* which are gross[1] might arise. It would be better if I do not try to get absorbed in it and do not try to strive for the higher jhāna.'

Then that bhikkhu stops trying to get absorbed in it and striving for the higher jhāna. And in that bhikkhu who neither tries to get absorbed in it nor strives for the higher jhāna, that (nevasaññānāsaññāyatana jhāna)[2] *saññā* ceases (after arising for one or two thought-moments), and no other forms of *saññā* which are gross arise. Then he achieves the cessation of all forms of *saññā*. In this way, Poṭṭhapāda, the cessation of *saññā* (nirodha samāpatti) is attained step by step by the bhikkhu who has Insight Knowledge (*sampajāna*).

Now, Poṭṭhapāda, what do you think of this? Have you ever before heard of such attainment of cessation of *saññā*, step by step, by a bhikkhu who has Insight Knowledge?

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1. *Gross forms of saññā:* by this is meant Bhavaṅga-saññā.
2. The Commentary merely states 'tā jhāna saññā,' the saññā of that jhāna; but the Sub-Commentary explains it to be specifically 'nevasaññānāsaññāyatana jhāna saññā', the saññā of the jhāna of neither saññā nor non-saññā.

"No, Venerable Sir! I have not. But I now understand what you say as follows:

In my Teaching, Poṭṭhapāda, that bhikkhu has (initially) *saññā* of his own (i.e , the first jhāna *saññā*). Then he progresses from one stage (i.e., the first jhāna) to the next (i.e., the second jhāna), and from that to the next (i.e., the third jhāna) and so on in sequence until he reaches the supreme form of *saññā* (i.e., ākiñcaññāyatana jhāna *saññā*). As he reaches it, it occurs to him thus:

> 'It will not be proper for me to try to get absorbed (in further jhāna). It will be proper for me not to get absorbed in it. If I were to try to get absorbed in it and strive for the higher nevasaññānāsaññāyatana jhāna, this ākiñcaññāyatana jhāna *saññā* might come to cessation and other forms of *saññā* which are gross might arise. It would be better if I do not try to get absorbed in it and do not try to strive for the higher jhāna.'

Then that bhikkhu stops trying to get absorbed in it and striving for the higher jhāna. And in that bhikkhu who neither tries to get absorbed in it nor strives for the higher jhāna, that (nevasaññānāsaññāyatana jhāna) *saññā* ceases (after arising for one or two thought-moments), and no other forms of *saññā* which are gross arise. Then he achieves the cessation of all forms of *saññā*. In this way, Poṭṭhapāda, the cessation of *saññā* (nirodha samāpatti) is attained step by step by the bhikkhu who has Insight Knowledge."

Poṭṭhapāda, that is right, said the Bhagavā.

415. Venerable Sir! Does the Bhagavā declare only one supreme form of *saññā* or many supreme forms of *saññā*?

Poṭṭhapāda! I declare one supreme form of *saññā* as well as many supreme forms of *saññā*.

But, Venerable Sir, how is it that the Bhagavā declares one supreme form of *saññā* as well as many supreme forms of *saññā*?

Poṭṭhapāda! Whenever a jhāna *saññā* (is achieved and then) ceases, that I declare as the supreme form of *saññā*. Thus, I declare one supreme form of *saññā* as well as many supreme forms of *saññā*.

416. And, Venerable Sir, (after nirodha samāpatti), does *saññā* arise first and Knowledge afterwards? Or does Knowledge arise first and *saññā* afterwards? Or do *saññā* and Knowledge arise simultaneously?

Poṭṭhapāda! *Saññā* arises hrst and Knowledge[1] follows. Knowledge arises only because of the arising of *saññā*. That bhikkhu knows: 'Knowledge springs up in me depending on the arising of *saññā*'. Poṭṭhapāda! One should understand by this means that '*Saññā* arises first, and Knowledge follows: Knowledge arises only because of the arising of *saññā*'

Whether Saññā is Atta or Not

417. Venerable Sir! Is *saññā* the *atta* of a being? Or, is *saññā* one thing and *atta* another?

Poṭṭhapāda! What kind of *atta* do you believe in?

Venerable Sir! I believe in *atta* that is made up of four great primary elements, nourished by solid nutriments and having corporeality and substantiality.

Poṭṭhapāda! If (in) your (view) *atta* were made up of four great primary elements, nourished by solid nutriments, and having corporeality, and substantiality, then in this case, Poṭṭhapāda, (in) your (view) *saññā* would be one thing and *atta* another. Poṭṭhapāda! That will be evident also from what now follows.

Poṭṭhapāda! Though that *atta* (of your view), made up of four great primary elements, nourished by solid nutriments, and having corporeality and substantiality, remmns constant. yet some forms of *saññā* in a being arise and other forms of *saññā* cease. In this way, Poṭṭhapāda , it should be understood that *saññā* is one thing and *atta* another

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1. In the Buddha's answer 'saññā' refers to the Anāgāmiphala Saññā or Arahattaphala Saññā; and 'Knowledge' refers to Paccavekkhaṇañāṇa, which generally means reflection on Magga, Phala, Nibbāna, uprooted defilements and remnant defilements.

   But, in this context. this term refers to reflection on Anāgāmiphala or Arahattaphala. as the case may be. Paccavekkhaṇāñāṇa on these phalas arises invariably and spontaneously after Nirodha Samāpatti.

418. Venerable Sir! I believe in *atta* that is made of jhāna mind and endowed completely with (all the minor and major) physical organs, and not deficient in any of the faculties of the senses.

Poṭṭhapāda! If (in) your (view) *atta* were made of jhāna mind, and endowed completely with (all the minor and major) physical organs, and not deficient in any of the faculties of the senses, then in this case also, Poṭṭhapāda, (in) your (view) *saññā* would be one thing and *atta* another. Poṭṭhapāda! That will be evident also from what now follows.

Poṭṭhapāda! Though that *atta* (of your view), made of jhāna mind and endowed completely with (all the minor and major) physical organs, and not deficient in any of the faculties of the senses, remains constant, yet some forms of *saññā* in a being arise and other forms of *saññā* cease. In this way, Poṭṭhapāda, it should be understood that *saññā* is one thing and *atta* another.

419. Venerable Sir! I believe in *atta* that is without corporeality and that is made of *saññā* (i.e., jhāna *saññā*).

Poṭṭhapāda! If (in) your (view) *atta* were made of *saññā* and is without corporeality, then in this case also, Poṭṭhapāda, (in) your (view) *saññā* would be one thing and *atta* another. Poṭṭhapāda, that will be evident also from what now follows.

Poṭṭhapāda! Though that *atta* (of your view), which is made of *saññā* and is without corporeality, remains constant, yet some forms of *saññā* in a being arise and other forms of *saññā* cease. In this way, Poṭṭhapāda, it should be understood that *saññā* is one thing and *atta* another.

420. Venerable Sir! Will it be possible for me to know whether *saññā* is the *atta* of a being, or whether *saññā* is one thing and *atta* another?

Poṭṭhapāda! Hard will it be for you to know whether *saññā* is the *atta* of a being, or whether *saññā* is one thing and *atta* another, as you hold a different view, belong to a different faith, have a different inclination (in belief), pursue a different practice and follow a teacher of another school of doctrine.

Venerable Sir! If it is hard for me to know whether *saññā* is the *atta* of a being, or whether *saññā* is one thing and *atta* another, since I hold a different view, belong to a different faith, have a different inclination in belief, pursue a different practice and follow a teacher of another school of doctrine, Venerable Sir, (may I know this): Is the world (*i.e., atta*) eternal? Is this view (of eternalism) true while any other view is false?

Poṭṭhapāda! I do not declare that the world is eternal, and that only this view (of eternalism) is true while any other view is false.

Then, Venerable Sir, is the world not eternal? Is this view (of non-eternity of the world) true while any other view is false?

Poṭṭhapāda! I do not declare also that the world is not eternal, and that only this view (of non-eternity of the world) is true while any other view is false.

Then, Venerable Sir, is the world finite? Is the world infinite?... Is the soul (*jīva*) the same as the body, or the body the same as the soul?... Or, is the soul one thing and the body another?... Does a sentient being exist after death, or does a sentient being not exist after death? ... Or, is it that a sentient being does, as well as does not, exist after death?... Or, is it that a sentient being neither does exist, nor does not exist after death? Is this view true while any other view is false?

Poṭṭhāpāda! I do not declare also that it is that a sentient being neither does exist, nor does not exist after death and that only this view is true while any other view is false.

Venerable Sir! Why does the Bhagavā not make such a declaration?

Poṭṭhapāda! It is not in consonance with one's benefit. It is not in consonance with the dhamma (i.e, *Lokuttara dhamma*)[1]. It is not even the beginning of the Noble Practice (*brahmacariya*). It is not conducive to the development of disillusionment with the five khandhas. It is not conducive to the abandonment of attachment. It is not conducive to the cessation of

1. **Lokuttara dhamma:** The dhamma of Magga, Phala and Nibbāna.

dukkha. It is not conducive to the extinction of defilements. It is not conducive to the attainment of Magga Insight (*abhiññā*). It is not conducive to the realization of the Four Noble Truths. It is not conducive to the realization of Nibbāna.

Therefore, I do not make such a declaration.

Venerable Sir! What, then, does the Bhagavā declare?

Poṭṭhapāda! I declare what dukkha is. Poṭṭhapāda! I declare what the cause of dukkha is. Poṭṭhapāda! I declare what the cessation of dukkha is. Poṭṭhapāda! I declare what the Path leading to the cessation of dukkha is.

Venerable Sir! Why does the Bhagavā make such a declaration?

Poṭṭhapāda! It is in consonance with one's benefit. It is in consonance with the dhamma (i.e., *Lokuttara dhamma*). It is the beginning of the Noble Practice (*brahmacariya*). It is conducive to the development of disillusionment with the five khandhas. It is conducive to the abandonment of attachment. It is conducive to the cessation of dukkha. It is conducive to the extinction of defilements. It is conducive to the attainment of Magga Insight (*abhiññā*). It is conducive to the realization of the Four Noble Truths. It is conducive to the realization of Nibbāna.

Hence, I make such a declaration.

That, indeed, is so, Bhagavā. That, indeed, is so, Sugata. Venerable Sir, the Bhagavā knows his own time when to leave.

Then, the Bhagavā rose from his seat and left.

421. Now, no sooner had the Bhagavā left the place than the ascetics all around censured Poṭṭhapāda, the wandering ascetic, acrimoniously from all sides, with these words:

"This respected Poṭṭhapāda always has words of praise for whatever Samaṇa Gotama says, exclaiming 'That, indeed, is so, O Bhagavā! That, indeed, is so, O Sugata!'

"However, we fail to get to know what Samaṇa Gotama has expounded as matters of certainty in relation to the propositions: whether the world is eternal or not eternal; whether the world is finite or infinite; whether the soul is the same as the body, whether the soul is one thing and the body another; whether a sentient being does exist or does not exist after death; whether a sentient being does exist as well as does not exist after death; whether it is that a sentient being neither does exist nor does not exist after death."

When this was said, Poṭṭhapāda, the wandering ascetic, replied thus to those ascetics:

"I also do not know, friends, any matter of certainty that Samaṇa Gotama has expounded in relation to the propositions: Whether the world is eternal or not eternal...whether it is that a sentient being neither does exist nor does not exist after death. But Samaṇa Gotama declares the practice which is true, real, correct, having the dhamma (i.e., *Lokuttara dhamma*) as its basis, and which is enduring according to the (*Lokuttara*) dhamma. Why should not I, appreciating what is well-spoken, praise the good words of Samaṇa Gotama who declares the practice which is true, real, correct, having the dhamma (i.e., *Lokuttara dhamma*) as its basis, and which is enduring according to the (*Lokuttara*) dhamma?"

About Citta, Son of an Elephant Trainer, and Poṭṭhapāda

422. Now, two or three days later, Citta, the son of an elephant trainer, and Poṭṭhapāda, the wandering ascetic, approached the Bhagavā. Having thus approached the Bhagavā, Citta, the son of an elephant trainer, did obeisance to the Bhagavā and took his seat in a suitable place. Poṭṭhapāda, the wandering ascetic, on the other hand, offered courteous greetings to the Bhagavā who replied fittingly, and having said memorable words of felicitation, he also took his seat. After taking the seat, Poṭṭhapāda, the wandering ascetic, said to the Bhagavā:

"Venerable Sir, no sooner had the Bhagavā left than the ascetics all around censured me acrimoniously from all sides, with these words:

'This respected Poṭṭhapāda always has words of praise for whatever Samaṇa Gotama says, exclaiming: That, indeed, is so, O Bhagavā! That, indeed, is so, O Sugata!

'However, we fail to get to know what Samaṇa Gotama has expounded as matters of certainty in relation to the propositions: Whether the world is eternal or not eternal; whether the world is finite or infinite; whether the soul is the same as the body; whether the soul is one thing and the body another; whether a sentient being does exist or does not exist after death; whether a sentient being does exist as well as does not exist after death; whether it is that a sentient being neither does exist nor does not exist after death.'

"Venerable Sir, when this was said, I replied thus to those ascetics :

I also do not know, friends, any matter of certainty that Samaṇa Gotama has expounded in relation to the propositions: Whether the world is eternal or not eternal... whether it is that a sentient being neither does exist nor does not exist after death. But Samaṇa Gotama declares the practice which is true, real, correct, having the dhamma (i.e., *Lokuttara dhamma*) as its basis, and which is enduring according to the (*Lokuttara*) dhamma. Why should not I, appreciating what is well-spoken, praise the good words of Samaṇa Gotama who declares the practice which is true, real, correct, having the dhamma (i.e., *Lokuttara dhamma*) as its basis, and which is enduring according to the (*Lokuttara*) dhamma?"

423. Poṭṭhapāda! All those wandering ascetics are blind, without eyes (of wisdom). You alone possess eyes (of wisdom).

Poṭṭhapāda! I declare and lay down the dhammas that are certain (to lead to Nibbāna), as such.

Poṭṭhapāda! I declare and lay down the dhammas that are not certain (to lead to Nibbāna), as such.

Poṭṭhapāda! What are the dhammas that I declare and lay down as not certain (to lead to Nibbāna)?

Dhammas Not Certain (to Lead to Nibbāna)

Poṭṭhapāda! I declare and lay down as a dhamma that is not certain (to lead to Nibbāna) the proposition that the world is eternal. I declare and lay down as a dhamma that is not certain (to lead to Nibbāna) the proposition that the world is not eternal...the proposition that the world is finite...that the world infinite...that the soul is the body...that the body is the soul itself... that the soul is one thing and the body another...that a sentient being does exist after death...that a sentient being does not exist after death... that a sentient being does, as well as does not, exist after death...Poṭṭhapāda! I declare and lay down as a dhamma that is not certain (to lead to Nibbāna) the proposition that a sentient being neither does nor does not exist after death.

Why, Poṭṭhapāda, do I declare and lay down that these propositions are not certain (to lead to Nibbāna)?

Poṭṭhapāda! They are not in consonance with one's benefit. They are not in consonance with the dhamma (i. e., *Lokuttara dhamma*). They are not even the beginning of the Noble Practice (*brahmacariya*). They are not conducive to the development of disillusionment with the five khandhas. They are not conducive to the abandonment of attachment. They are not conducive to the cessation of dukkha. They are not conducive to the extinction of defilements. They are not conducive to the attainment of Magga Insight (*abhiññā*). They are not conducive to the realization of the Four Noble Truths. They are not conducive to the realization of Nibbāna.

Therefore, I declare and lay them down as the dhammas not certain (to lead to Nibbāna).

Dhammas Certain (to Lead to Nibbāna)

424. Poṭṭhapāda! And what are the dhammas that I declare and lay down as certain (to lead to Nibbāna)?

Poṭṭhapāda! I declare and lay down that 'This is dukkha' as a dhamma that is certain (to lead to Nibbāna). I declare and lay down that 'This is the cause of dukkha' as a dhamma that is certain (to lead to Nibbāna). I declare and lay down that 'This is the cessation

of dukkha' as a dhamma that is certain (to lead to Nibbāna). I declare and lay down that 'This is the practice of the Path leading to the cessation of dukkha' as a dhamma that is certain (to lead to Nibbāna).

Poṭṭhapāda! Why do I declare and lay down these dhammas as certain (to lead to Nibbāna)?

Poṭṭhapāda! These dhammas are in consonance with one's benefit. They are in consonance with the dhamma (i. e., *Lokuttara dhamma*). They are the beginning of the Practice (*brahmacariya*). They are conducive to the development of disillusionment with the five khandhas. They are conducive to the abandonment of attachment. They are conducive to the cessation of dukkha. They are conducive to the extinction of defilements. They are conducive to the attainment of Magga Insight (*abhiññā*). They are conducive to the realization of the Four Noble Truths. They are conducive to the realization of Nibbāna.

Therefore, I declare and lay them down as dhammas certain (to lead to Nibbāna).

425. There are, Poṭṭhapāda, some samaṇas and brāhmaṇas who believe and declare *'Atta* is indeed eternal bliss. It does not perish after the death (of the body in which it had lived).' And I approached them and asked.

"Friends! Is it true you believe and declare that *atta* is indeed eternal bliss; it does not perish after the death (of the body in which it had lived)?"

When thus asked, they affirmed "Indeed so." And I asked them again, "If that be so, friends, do you know and perceive the eternally blissful world?"

When thus asked, they replied "No". Then I asked them again:

"Friends! If that be so, do you personally experience the eternally blissful *atta* for a night, or a day, or half a night or half a day?"

When thus asked, they replied "No." Then I asked them again:

"Friends! If that be so, do you know what the Path is and what the Practice is for the realization of the eternally blissful world?"

When thus asked, they replied "No". Then I asked them again:

"Friends! If that be so, do you hear devas who have been reborn in the eternally blissful world say: 'Friends! Engage in right and proper Practice for the realization of the eternally blissful world. We also have been reborn in the eternally blissful world because of such Practice' ?"

When thus asked, they said "No".

Now, Poṭṭhapāda, what do you think of this? If that be so, does not what those samaṇas and brāhmaṇas say turn out to be without good ground?

"Venerable Sir! If that be so, what those samaṇas and brāhmaṇas say is certainly without good ground."

426. Poṭṭhapāda! Take this simile. Suppose there is a man who says 'How I long for and how I love the most beautiful woman in this land!' He might be asked thus:

'Friend, do you know whether this most beautiful woman whom you so love and long for belongs to the ruling class, or the brahmin class, or the mercantile class or the working class?'

When thus asked, he might answer 'No'.

Then he might again be asked:

'Friend, regarding this most beautiful woman you so love and long for, do you know her name, or her clan name; whether she be tall, or short, or of medium height; whether she be dark, or fair, or golden-brown; or whether she lives in a village, or in a market-town, or in a city?'

When thus asked, he might answer 'No'.

Then he might again be asked:

'Well, friend, do you love and long for this woman whom you neither know nor see?'

When thus asked, he might answer 'Yes'.

Now, Poṭṭhapāda, what do you think of this? If that be so, does not what that man says turn out to be without good ground?

"Venerable Sir! If that be so, what that man says is certainly without good ground."

Poṭṭhapāda! It is the same in this case. I approached those samaṇas and brāhmaṇas who believe and declare '*Atta* is indeed eternal bliss. It does not perish after the death (of the body in which it had lived)', and asked:

"Friends! Is it true you believe and declare that *atta* is indeed eternal bliss and that it does not perish after the death (of the body in which it had lived)?"

When thus asked, they affirmed "Indeed so". And I asked them again, "If that be so, friends, do you know and perceive the eternally blissful world?"

When thus asked, they replied "No". Then I asked them again:

"Friends! If that be so, do you personally experience the eternally blissful *atta* for a night, or a day, or half a night or half a day?"

When thus asked, they replied "No". Then I asked them again:

"Friends! If that be so, do you know what the Path is and what the Practice is for the realization of the eternally blissful world?"

When thus asked, they replied "No". Then I asked them again:

"Friends! If that be so, do you hear devas who have been reborn in the eternally blissful world say: 'Friends! Engage in right and proper Practice for the realization of the eternally blissful world. We also have been reborn in the eternally blissful world because of such Practice'?"

When thus asked, they said "No.

Now, Poṭṭhapāda, what do you think of this? If that be so, does not what the samaṇas and brāhmaṇas say turn out to be without good ground?

"Venerable Sir! If that be so, what the samaṇas and brāhmaṇas say is certainly without good ground."

427. Poṭṭhapāda! Take another simile. Suppose there is a man making a stair-case in order to go up the turreted mansion in a place where four roads meet. He might be asked thus:

Friend! Do you, in making a stair-case in order to go up a turreted mansion, know whether that mansion is in the East, or in the South, or in the West, or in the North; whether it is high or low, or of medium height?'

When thus asked, he might answer 'No'.

Then, he might again be asked:

'Friend! Are you making a stair-case in order to go up a turreted mansion that you neither know nor perceive?'

When thus asked, he might answer 'Yes'.

Now, Poṭṭhapāda, what do you think of this? If that be so, does not what that man says turn out to be without good ground?

"Venerable Sir! If that be so, what that man says is certainly without good ground."

Poṭṭhapāda! It is the same in this case. I approached those samaṇas and brāhmaṇas who believe and declare '*Atta* is indeed eternal bliss. It does not perish after the death (of the body in which it had lived)', and asked:

"Friends! Is it true you believe and declare that *atta* is indeed eternal bliss and that it does not perish after the death (of the body in which it had lived)?"

When thus asked, they affirmed "Indeed so". And I asked them again, "If that be so, friends, do you know and perceive the eternally blissful world?"

When thus asked, they replied "No". Then I asked them again:

"Friends! If that be so, do you personally experience the eternally blissful *atta* for a night or a day, or half a night or half a day?"

When thus asked, they replied "No". Then I asked them again:

"Friends! If that be so, do you know what the Path is and what the Practice is for the realization of the eternally blissful world?"

When thus asked, they replied "No". Then I asked them again:

"Friends! If that be so, do you hear devas who have been reborn in the eternally blissful world say: 'Friend! Engage in right and proper Practice for the realization of the eternally blissful world. We also have been reborn in the eternally blissful world because of such Practice'?"

When thus asked, they said "No."

Now, Poṭṭhapāda, what do you think of this? If that be so, does not what those samaṇas and brāhmaṇas say turn out to be without good ground?

"Venerable Sir! If that be so, what those samaṇas and brāhmaṇas say is certainly without good ground."

Arising of Three Forms of Attabhāva

428. Paṭṭhapāda, there are three forms of *attabhāva*[1] that can arise, namely, the gross form of *attabhāva*, the *attabhāva* generated by jhāna mind, and the *attabhāva* without corporeality.

Poṭṭhapāda! What is that arising of the gross form of *attabhāva*?

There is the arising of the *attabhāva* made up of the four great primary elements, nourished by solid nutriments and having corporeality. This is the arising of the gross form of *attabhāva*.

Poṭṭhapāda! What is that arising of the *attabhāva* made of jhāna mind?

There is the arising of the *attabhāva* generated by jhāna mind, endowed completely with all its minor and major physical organs and not deficient in any of the faculties of the senses. This is the arising of the *attabhāva* generated by jhāna mind:

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1. *Attabhāva:* The Pāḷi text has '*attapaṭilābha*', which is explained in the Commentary as '*attabhāvapaṭilābha*', lit., getting *attabhāva*. *Attabhāva* means the khandha aggregates, consisting of all the five khandhas in the eleven sensual and fifteen Rūpa Brahmā realms, of one khandha (i.e., the corporeal aggregate) in the Brahmā realm of only corporeality and of the other four khandhas (i.e., only the mental aggregates) in the Arūpa Brahmā realms devoid of corporeality. Therefore, '*attabhāvapaṭilābha*' means 'the arising of new khandhas'.

Poṭṭhapāda! What is that arising of the *attabhāva* without corporeality?

There is the arising of the *attabhāva* which is made of *saññā* without corporeality. This is the arising of the *attabhāva* without corporeality.

429. Poṭṭhapāda! I teach the doctrine that renounces the arising of the gross form of *attabhāva*.

I declare: 'By the practice (of the dhamma I teach) you will be free from dispositions that defile, you will develop the states (of Tranquillity and Insight) that bring about purification (of mind) and you will yourselves come to realize and achieve in this very life the expansion and perfection of Wisdom (i.e., Magga and Phala) through Magga Insight (*abhiññā*).

But then, Poṭṭhapāda, you might think:

'If the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself. To dwell thus (in that state) will be painful.'

Poṭṭhapāda! It should not be taken in that light. If the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself. To dwell thus (in that state) will bring about gladness, delightful satisfaction, calm, mindfulness, clear comprehension and bliss.

430. And, Poṭṭhadāda! I teach the doctrine that renounces the arising of the *attabhāva* made of jhāna mind.

I declare: 'By the practice (of the dhamma I teach) you will be free from dispositions that defile, you will develop the states (of Tranquillity and Insight) that bring about purification (of mind) and you will your-

selves come to realize and achieve in this very life the expansion and perfection of Wisdom (i.e., Magga and Phala) through Magga Insight (*abhiññā*).'

But then, Poṭṭhapāda, you might think:

'If the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself. To dwell thus (in that state) will be painful.'

Poṭṭhapāda! It should not be taken in that light. If the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself. To dwell thus (in that state) will bring about gladness, delightful satisfaction, calm, mindfulness, clear comprehension and bliss.

431. Poṭṭhapāda! I teach the doctrine that renounces the arising of the *attabhāva* without corporeality.

I declare: 'By the practice (of the dhamma I teach) you will be free from dispositions that defile, you will develop the states (of Tranquillity and Insight) that bring about purification (of mind) and you will yourselves come to realize and achieve in this very life the expansion and perfection of Wisdom (i.e., Magga and Phala) through Magga Insight (*abhiññā*).

But then, Poṭṭhapāda, you might think:

'If the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself. To dwell thus (in that state) will be painful.'

Poṭṭhapāda! It should not be taken in that light. If the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself. To dwell thus (in that state) will bring about gladness, delightful satisfaction, calm, mindfulness, clear comprehension and bliss.

432. Poṭṭhapāda! Others might question us thus:

'Friends, what is that arising of the gross form of *attabhāva*, the renunciation of which you teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself?'

To them, we would reply thus:

'Friends, this[1] is the arising of the gross form of *attabhāva*, the renunciation of which we teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself.'

433. Poṭṭhapāda! Others might question us thus:

'Friends, what is that arising of the *attabhāva* made of jhāna mind, the renunciation of which you teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself.'

1. The word "this" here, and in the replies in Paras 433, 434 and 435 stands in a very much abridged form for the definitions given in Para 428.

To them, we would reply thus:

'Friends, this is the arising of the *attabhāva* generated by jhāna mind, the renunciation of which we teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself.'

434. Poṭṭhapāda! Others might question us thus:

'Friends, what is that arising of the *attabhāva* without corporeality, the renunciation of which you teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself.'

To them, we would reply thus:

'Friends, this is the arising of the *attabhāva* without corporeality, the renunciation of which we teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself.'

Now, Poṭṭhapāda, what do you think of this? That being so, are not our words based on good ground?

"Venerable Sir! That being so, your words are certainly based on good ground."

435. Poṭṭhapāda! Take this simile. A man, in order to go up a turreted mansion, might be making a stair-case below that very mansion. He might be asked thus:

'Friend! Do you, in making a stair-case to go up the turreted mansion, know whether that mansion is in the East, or in the South, or in the West, or in the North; whether it is high or low or of medium height?'

When asked thus, that man might answer:

'This, friend, is the turreted mansion; and I am making a stair-case below that very turreted mansion.'

What do you think of this, Poṭṭhapāda? If that be so, is not what that man said based on good ground?

"Venerable Sir! If that be so, what that man said is certainly based on good ground."

436. Similarly, Poṭṭhapāda, if others might question us thus:

'Friends, what is that arising of the gross form of *attabhāva*, ... by oneself?'

'Friends, what is that arising of the *attabhāva* generated by jhāna mind, ... by oneself?'

'Friends, what is that arising of the *attabhāva* without corporeality, the renunciation of which you teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself?'

To them, we would reply thus:

'Friends, this is the arising of the *attabhāva* without corporeality, the renunciation of which we teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself.'

What do you think of this, Poṭṭhapāda? If that be so, is not what we said based on good ground?

"Venerable Sir! If that be so, what you said is certainly based on good ground."

437. At the time when the Bhagavā had thus spoken, Citta, the son of the elephant trainer, said to him:

"Venerable Sir! At the time when the gross form of *attabhāva* has arisen in one, the arising of the *attabhāva* generated by jhāna mind is non-existent; the arising of the *attabhāva* without corporeality is also non-existent. In him, at that time, only the arising of the gross form of *attabhāva* is real.

"Venerable Sir! At the time when the *attabhāva* generated by jhāna mind has arisen in one, the arising of the gross form of *attabhāva* is non-existent; the arising of the *attabhāva* without corporeality is also non-existent. In him, at that time, only the arising of the *attabhāva* generated by jhāna mind is real.

"Venerable Sir! At the time when the *attabhāva* without corporeality has arisen in one, the arising of the gross form of *attabhāva* is non-existent; the arising of the *attabhāva* generated by jhāna mind is also non-existent. In him, at that time, only the arising of the *attabhāva* without corporeality is real."

Citta! At the time when there is the arising of the gross form of *attabhāva*, it should not be termed as the arising of the *attabhāva* generated by jhāna mind, nor the arising of the *attabhāva* without corporeality. It should only be termed as the arising of the gross form of *attabhāva*.

Citta! At the time when there is the arising of the *attabhāva* generated by jhāna mind, it should not be termed as the arising of the gross form of *attabhāva*, nor the arising of the *attabhāva* without corporeality. It should only be termed as the arising of the *attabhāva* generated by jhāna mind.

Citta! At the time when there is the arising of the *attabhāva* without corporeality, it should not be termed as the arising of the gross form of *attabhāva*, nor the arising of the *attabhāva* generated by jhāna mind. It should only be termed as the arising of the *attabhāva* without corporeality.

438. Citta! Suppose you were asked:

'Is it not that you existed in the past, and not that you did not exist? Is it not that you will exist in the future, and not that you will not exist? Is it not that you exist in the present, and not that you do not exist?'

How, then, Citta, would you answer that?

"Venerable Sir! Suppose I were asked:

'Is it not that you existed in the past, and not that you did not exist? Is it not that you will exist in the future, and not that you will not exist? Is it not that you exist in the present, and not that you do not exist?'

"Venerable Sir! I would answer thus:

'I did exist in the past; it is not that I did not exist. I shall exist in the future; it is not that I shall not exist'. I exist in the present; it is not that I do not exist. Venerable Sir! Were I asked thus, I would answer in this way."

Citta! Suppose you were asked:

'When in the past, there was the arising of *attabhāva* in you, was only that arising of *attabhāva* real in you? Was the future arising of *attabhāva* non-existent? Was the present arising of *attabhāva*, too, non-existent?

"When in the future, there will be the arising of *attabhāva* in you, will only that arising of *attabhāva* be real in you? Will the past arising of *attabhāva* be non-existent? Will the present arising of *attabhāva*, too, be non-existent?'

'When in the present, there is the arising of *attabhāva* in you, is only that arising of *attabhāva* real in you? Is the past arising of *attabhāva* non-existent? Is the future arising of *attabhāva*, too, non-existent? How, then, Citta, would you answer that?

"Venerable Sir! Suppose I were asked:

'When in the past, there was the arising of *attabhāva* in you, was only that arising of *attabhāva* real in you? Was the future arising of *attabhāva* non-existent? Was the present arising of *attabhāva*, too, non-existent?

'When in the future, there will be the arising of *attabhāva* in you, will only that arising of *attabhāva* be real in you? Will the past arising of *attabhāva* be non-existent? Will the present arising of *attabhāva*, too, be non-existent?

'When in the present, there is the arising of *attabhāva* in you, is only that arising of *attabhāva* real in you? Is

the past arising of *attabhāva* non-existent? Is the future arising of *attabhāva*, too, non-existent?'

"Venerable Sir! I would answer thus:

'When in the past, there was the arising of *attabhāva* in me, only that arising of *attabhāva* was real in me. The future arising of *attabhāva* was non-existent; the present arising of *attabhāva*, too, was non-existent.

'When in the future, there will be the arising of *attabhāva* in me, only that arising of *attabhāva* will be real in me. The past arising of *attabhāva* will be non-existent; the present arising of *attabhāva*, too, will be non-existent.'

'When in the present, there is the arising of *attabhāva* in me, only that arising of *attabhāva* is real in me. The past arising of *attabhāva* is non-existent; the future arising of *attabhāva*, too, is non-existent.' Venerable Sir! Were I asked thus, I would answer in this way."

439. Similarly, Citta, at the time when there is the arising of the gross form of *attabhāva*, it should not be termed as the arising of the *attabhāva* generated by jhāna mind, nor as the arising of the *attabhāva* without corporeality. It should only be termed as the arising of the gross form of *attabhāva*.

Citta! At the time when there is the arising of the *attabhāva* generated by jhāna mind...

Citta! At the time when there is the arising of the *attabhāva* without corporeality, it should not be termed as the arising of the gross form of *attabhāva*, nor as the arising of the *attabhāva* generated by jhāna mind. It should only be termed as the arising of the *attabhāva* without corporeality.

440. Take this example, Citta. From a cow comes milk, and from the milk curds, and from the curds cream, and from the cream butter, and from the butter ghee; but when it is milk, it is not called curds, or cream, or butter, or ghee. At the time when it is milk, it is called milk.

But when it is curds, ...when it is cream,... when it is butter,... when it is ghee, it is not called milk, or curds, or cream, or butter. At the time when it is ghee it is called ghee.

Similarly, Citta, at the time when there is the arising of the gross form of *attabhāva*.....

At the time when there is the arising of the *attabhāva* generated by jhāna mind.....

At the time when there is the arising of the *attabhāva* without corporeality, it should not be termed as the arising of the gross form of *attabhāva*, nor as the arising of the *attabhāva* generated by jhāna mind. It should only be termed as the arising of the *attabhāva* without corporeality.

Citta! All these (such as the arising of *attabhāva*) are mere names, expressions, terms and designations in common use in the world. The Tathāgata uses these terms but does not consider them in a wrong way.

441. When that has been said, Poṭṭhapāda, the wandering ascetic, addressed the Bhagavā thus:

"Venerable Sir! Excellent (is the dhamma)! Venerable Sir! Excellent (is the dhamma)! Just as, Venerable Sir, one turns up what lies upside down, just as one uncovers what lies covered, just as one shows the way to another who is lost, just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so have you revealed the dhamma to me in various ways. Venerable Sir! I take refuge in the Buddha; I take refuge in the Dhamma and I take refuge in the Saṁgha. Please take me as a lay disciple from now on till the end of my life."

Citta, Son of Elephant Trainer, Requests Admission into the Order

442. And, Citta, the son of the elephant trainer, addressed the Bhagavā thus:

"Venerable Sir! Excellent (is the dhamma)! Venerable Sir! Excellent (is the dhamma)! Just as, Venerable Sir, one has turned up what lies upside down, just as one has uncovered what lies covered, just as one shows the way to another who is lost, just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so have you revealed the dhamma to me in various ways. Venerable Sir. I take refuge in the Buddha; I take refuge in the

Dhamma and I take refuge in the Saṁgha. May I in the presence of the Bhagavā be permitted to go forth from the world; may I receive admission into the Order."

443. Citta, the son of the elephant trainer, was initiated into the Order in the presence of the Bhagavā and subsequently admitted as a bhikkhu. Not long after, Citta, the son of the elephant trainer, dwelling alone and in seclusion, vigilant and zealous, inclined his mind (to Nibbāna), and he soon attained, by himself, in this very life, by virtue of Magga Insight, the fruits of the noblest and the most supreme arahatship which is the ultimate goal for which men of good family renounce hearth and home to lead the homeless life.

Then he knew that rebirth was no more (for him); that he had lived the Life of Purity, that what he had to do (for the realization of Magga) had been done; and that he had nothing more to do (for such realization). And so the Venerable Citta, the son of the elephant trainer, became one of the arahats.

End of the Poṭṭhapāda Sutta, the Ninth Sutta

DĪGHA NIKĀYA

Collection of Long Discourses of the Buddha

THREE SUTTAS

from

MAHĀ VAGGA

Large Division

Mahānidāna Sutta

Mahāparinibbāna Sutta

Mahāsatipaṭṭhāna Sutta

Namo tassa bhagavato arahato sammāsambuddhassa

Mahānidāna Sutta

II. MAHĀNIDĀNA SUTTA

(Great Discourse on Causal Factors)

(a) Paṭicca-Samuppāda

Doctrine of Dependent Origination

95. Thus have I heard:

At one time the Bhagavā was residing at the market-town of Kammāsadhamma in the country of Kuru. The Venerable Ānanda approached the Bhagavā, made obeisance to him, and seating himself on one side, addressed the Bhagavā thus:

"Venerable Sir, wonderful it is! Unprecedented it is! This doctrine of Paṭicca-samuppāda[1] is not only deep and profound, it also has the signs of being deep and profound. But to my mind it seems to be evident and fathomable."

Ānanda, say not so! Ānanda, say not so! This doctrine of Paṭicca-samuppāda is not only deep and profound, it also has the signs of being deep and profound.

Ānanda, because of lack of proper understanding and penetrative comprehension of this doctrine, (the minds of) these beings are in a state like that of a snarled skein of yarn, or that of a blighted, matted bird's nest or that of *muñja* grass or *pabbaja*[2] grass, and are unable to escape the miserable, ruinous realms of existence (*apāya*)[3], or to escape from the round of existences (*saṁsāra*).

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1. *Paṭicca-samuppāda:* Dependent Origination. Some use the terms 'Conditioned Genesis', 'Law of Cause and Effect', 'Chain of Causation'.

2. *Muñja* and *pabbaja* grass: grass like fine thatch, which when processed like jute could be made into twine. When this twine was entangled, it became difficult to sort out the strands of twine. Similarly, people in the muñja-like state of mind could not know cause and effect.

3. *apāya:* the four infra-human realms of existence, comprising the realm of intense continuous suffering, (niraya), the realm of animals, (tiracchāna), the realm of hungry beings, (peta), and the realm of frightened beings, (asura). Apāya is sometimes translated as the four Nether Worlds, a rather misleading term as it carries a spatial connotation.

96. Ānanda, should it be asked if there is a cause for (the occurrence of) ageing[1] and death (*jarā* and *maraṇa*), the answer has to be that there is.

Again, if it be asked what the cause of ageing and death is, the answer has to be that ageing and death are due to *jāti*, new existence.[2]

Ānanda, should it be asked if there is a cause for (the occurrence of) *jāti*, coming into new existence, the answer has to be that there is.

Again, if it be asked what the cause of *jāti* is, the answer has to be that *jāti* is due to *bhava*[3], the kammic causal process.

Ānanda, should it be asked if there is a cause for (the occurrence of) *bhava*, the answer has to be that there is.

Again, if it be asked what the cause of *bhava* is, the answer has to be that *bhava* is due to *upādāna*, clinging.

Ānanda, should it be asked if there is a cause for (the arising of) *upādāna*, clinging, the answer has to be that there is.

Again, if it be asked what the cause of clinging is, the answer has to be that clinging is due to *taṇhā*[4], craving.

Ānanda, should it be asked if there is a cause for (the arising of) *taṇhā*, craving, the answer has to be that there is.

Again, if it be asked what the cause of *taṇhā* is, the answer has to be that *taṇhā* is due to *vedanā*, sensation.

Ānanda, should it be asked if there is a cause for (the arising of) *vedanā*, sensation, the answer has to be that there is.

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1. *ageing: jarā:* commonly translated as old age.
2. *new existence: jāti:* commonly translated as birth.
3. *bhava*, as the cause of jāti, is the causal process of kamma or volitional activities in the course of this life; *bhava* as the result of *upādāna* is existence.
4. *taṇhā:* lit., "thirst", fig., mental thirst which becomes a craving, a fever of unsatisfied longing, for various kinds of objects or sensations. There are three aspects of taṇhā, viz., *kāmataṇhā*, craving for pleasures of the senses, *bhavataṇhā*, craving for rebirth (especially rebirth in higher realms), and *vibhavataṇhā*, craving for annihilation (of Self). The six forms of the first aspect are listed in Para 101.

Again, if it be asked what the cause of *vedanā* is, the answer has to be that *vedanā* is due to *phassa*[1], contact.

Ānanda, should it be asked if there is a cause for (the occurrence of) *phassa*, contact, the answer has to be that there is.

Again, if it be asked what the cause of *phassa* is, the answer has to be that *phassa* is due to *nāmarūpa*[2], mind-and-body.

Ānanda, should it be asked if there is a cause for (the arising of) *nāmarūpa*, mind-and-body, the answer has to be that there is.

Again, if it be asked what the cause of *nāmarūpa* is, the answer has to be that *nāmarūpa* is due to *viññāṇa*, (birth-linking) consciousness.

Ānanda, should it be asked if there is a cause for (the arising of) *viññāṇa*, (birth-linking) consciousness, the answer has to be that there is.

Again, if it be asked what the cause of *viññāṇa*, (birth-linking) consciousness, is the answer has to be that *viññāṇa* is due to *nāmarūpa*.

97. Thus, Ānanda, *nāmarūpa* conditions the arising of *viññāṇa*, (birth-linking) consciousness[3]. *Viññāṇa* conditions the arising of *nāmarūpa*. *Nāmarūpa* conditions the arising of *phassa*. *Phassa* conditions the arising of *vedanā*. *Vedanā* conditions the arising of *taṇhā*. *Taṇhā* conditions the arising of *upādāna*. *Upādāna* conditions the arising of *bhava*. *Bhava* conditions the arising of *jāti*. *Jāti* conditions the arising of ageing, death, grief, lamentation, pain, distress and despair. In this way

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1. *phassa* means the coming together of the sense-base, the sense-object, and Consciousness.

2. *nāmarūpa* is to be understood as the complex of mental and physical phenomena. It will be noticed that, here, *phassa*, contact, is conditioned by *nāmarūpa*, not mentioning *saḷāyatana*, the six fields of sense-perception (i.e., the six sense-bases). The Commentary explains that this is because the Buddha wanted to emphasize that *nāmarūpa* is the complete primary source of contact, and that the cause of contact is not restricted to the six sense-bases.

3. Another way of putting this, and the following sentences, would be "conditioned by (A), (B) arises".

occurs the arising of that entire sum-total of dukkha, (the entire aggregate of suffering, pain, affliction, imperfection, impermanence, emptiness, insubstantiality, unsatisfactoriness, which are identified with the five khandha aggregates).

98. Ānanda, I have said that *jarā-maraṇa*, (ageing and death), are conditioned by *jāti*. This point, how *jarā-maraṇa* arise through *jāti*, can be understood by means of the following method (of reasoning):

Suppose, Ānanda, *jāti* does not occur at all or in any way to any being in any realm (of existence)[1]:

(To amplify this, let us say) for instance, if *jāti* does not occur to devas to become devas, nor to Gandhabbas[2] to become Gandhabbas, nor to Yakkhas[3] to become Yakkhas, nor to beings (*bhūtā*) with visible forms to become such beings, nor to human beings to become human beings, nor to four-legged beings to become four-legged beings, nor to birds to become birds, nor to beings that creep and crawl to become beings that creep and crawl, —if, Ānanda, *jāti* does not occur to these various beings to become beings in their respective realms of existence, that is, if *jāti* altogether (i.e., absolutely) does not occur, —then due to the non-occurrence[4] of *jāti*, can *jarā-maraṇa* appear at all?

"Venerable Sir, they cannot appear at all."

Therefore, Ānanda, only this *jāti* is the cause of, the source of, the origin of, and the condition for, *jarā-maraṇa*.

99. Ānanda, I have said that *jāti* is conditioned by *bhava*. This point, how *jāti* arises through *bhava*, can be understood by means of the following method (of reasoning):

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1. That is, suppose there is no birth anywhere in any way. And the following paragraph may be roughly paraphrased as "If no devas, gandhabbas, yakkhas, bhūtās, human beings, etc., etc., are born in any realm...", or "If there is no birth of devas, etc., etc., etc., at all".
2. *Gandhabbas:* devas who belong to the lowest (cātumahārājika) deva realm, and who are noted musicians and entertainers.
3. *Yakkhas:* sometimes roughly translated as "demons," "demon spirits", "genii", or (wrongly) "ogres", yakkhas are non-human beings. The term Yakkha is used with widely varying attributes and connotations throughout the Pāḷi Canon, ranging from the pleasant to the hideous.
4. non-occurrence, *nirodha* (i.e., cessation of the repeated phenomenon of birth).

Suppose, Ānanda, *bhava* does not occur at all or in any way for any being in any realm (of existence):

(To amplify this, let us say) for instance, if *bhava* does not occur at all in any of the three states of existence, namely, *Kāmabhava*, *Rūpabhava*, and *Arūpabhava*[1], —then due to the non-occurrence of *bhava*, can *jāti* appear at all?

"Venerable Sir, *jāti* cannot appear at all."

Therefore, Ānanda, only this *bhava* is the cause of, the source of, the origin of, and the condition for, *jāti*.

100. Ānanda, I have said that *bhava* is conditioned by *upādāna*, clinging. This point, how *bhava* arises through *upādāna*, can be understood by means of the following method (of reasoning):

Suppose, Ānanda, *upādāna* does not arise at all or in any way in any being in any realm (of existence) (i.e., if there is no clinging of any kind by anyone to anything):

(To amplify this, let us say) for instance, if *upādāna* does not arise at all in any of its forms, viz., clinging to sense-desires (i.e., sensuality), *kāmupādāna*; clinging to false doctrines of erroneous views and opinions, *diṭṭhupādāna*; clinging to practices of and belief in mere rules and rituals not leading to the right Path, *sīlabbatupādāna;* and clinging to soul-theories, i.e., to theories that there is Self, Soul, Ego, *attavādupādāna*,—then, due to the non-occurrence of *upādāna*, can *bhava* appear at all?

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1. The term *bhava* has two main meanings, besides a few supplementary others: (1) *Kamma bhava*, i.e., the kammic process consisting of rebirth-producing volitions and the mental phenomena associated therewith; (2) *Upapatti bhava*, the (kammic) *resultant* rebirth-process in three states of existence.

   The three states of existence are:

   (a) *Kāmabhava*, the state of sensual existence, comprising the eleven realms of sense-desire, a state of existence dominated by pleasures of the senses. This of course implies also corporeal existence;

   (b) *Rūpabhava*, the state of existence with fine materiality, comprising sixteen of the realms of the Brahmās, the upper celestial beings;

   (c) *Arūpabhava*, the state of non-corporeal (or formless, non-material) existence, comprising four of the realms of the Upper Brahmās.

"Venerable Sir, *bhava* cannot appear at all."

Therefore, Ānanda, only this *upādāna* is the cause of the source of, the origin of, and the condition for, *bhava*.

101. Ānanda, I have said that *upādāna*, clinging, is conditioned by *taṇhā*, craving. This point, how *upādāna* arises through *taṇhā*, craving, can be understood by means of the following method (of reasoning):

Suppose, Ānanda, *taṇhā* does not arise at all or in any way in any being in any realm (of existence):

(To amplify this, let us say) for instance, if *taṇhā* does not arise at all in any of its six forms, namely, craving for (enjoyment of) visible objects, *rūpataṇhā*[1]; craving for (enjoyment of) sounds, *saddataṇhā*; craving for (enjoyment of) smells, *gandhataṇhā*; craving for (enjoyment of) tastes or flavours, *rasataṇhā*; craving for (enjoyment of) physical contact, *phoṭṭhabbataṇhā*; craving for (the pleasure of) ideas, thoughts, *dhammataṇhā*[2], then, due to the non-occurrence of *taṇhā*, can *upādāna* appear at all ?

"Venerable Sir, *upādāna* cannot appear at all."

Therefore, Ānanda, only this *taṇhā*, craving, is the cause of, the source of, the origin of, and the condition for, *upādāna*, clinging.

102. Ananda, I have said that *taṇhā*, craving, is conditioned by *vedanā*[3], sensation. This point, how *taṇhā* arises through *vedanā*, sensation, can be understood by means of the following method (of reasoning):

Suppose, Ānanda, *vedanā* does not arise at all or in any way in any being in any realm (of existence):

(To amplify this, let us say) for instance, if *vedanā* does not arise at all or in any way, either through contact by means of the eye, (i.e., by seeing), or through contact by means of the ear, (i.e.,

1. *rūpataṇhā*: Craving for rūpa: *Rūpa* has many shades of meaning Briefly, it may be rendered as materiality, material factor, matter physical phenomenon, physical substance.

2. *dhammataṇhā*: craving for *dhammā*, mind-objects; ideas, thoughts. concepts are sense-objects of the faculty of mind.

3. *vedanā*: has been rendered by some as "feeling"

by hearing), or through contact by means of the nose, (i.e., by smelling), or through contact by means of the tongue, (i.e., by the sense of taste), or through contact by means of the body, (i.e., by touching), or through contact by means of the mind, (i.e., by the faculty of the mind having contact with mind-objects, such as thoughts, ideas),—then, due to the non-occurrence of *vedanā*, can *taṇhā* appear at all ?

"Venerable Sir, *taṇhā* cannot appear at all."

Therefore, Ānanda, only this *vedanā*, sensation, is the cause of, the source of, the origin of, and the condition for, *taṇhā*, craving.

103. Thus, Ānanda, because of *vedanā*, there arises *taṇhā*[1]. Because of *taṇhā*, there arises quest (for possessions, pleasures), (*pariyesana*). Because of quest, there arises getting, gaining,(*lābha*). Because of getting, gaining, there arises (the process of) decision on how to use or enjoy (what has been got), (*vinicchaya*). Because of the decision on use and enjoyment (of what has been gained), there arises the excitement of passion and delight, (*chanda-rāga*)[2]. Because of the excitement of passion and delight, there arises tenacious cleaving (to what has been got) as one's own, (*ajjhosāna*). Because of tenacious cleaving (to what has been got) as one's own, there arises selfish possessiveness, (*pariggaha*)[3].

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1. *taṇhā:* The Commentary says there are two kinds of *taṇhā*, craving:
   (i) *vaṭṭamūla taṇhā*, craving leading to the round of existences; this is the general aspect of craving;
   (ii) *samudācāra taṇhā*, craving in actual conduct and practice; this is the particular, applied aspect of craving.

   From this Para 103 to Para 112, the successive effects of the particular aspect of craving are enlarged upon. The chain of causal factors interrupted here by these ten paragraphs is taken up again in Para 113.

2. *chanda-rāga:* chanda=impulse, excitement, desire for, wish for, delight in(something); rāga=passion, lust. Therefore, in this context, *chanda-rāga* means passion for and delight in (possessions etc.). *Chanda-rāga* is a weaker passion than tenacious cleaving (to possessions), *ajjhosāna*, rendered in the Burmese version as "firm determination that what has been gained is one's very own".

3. *pariggaha:* holding on to, seizing, grasping on to, carefully keeping (possessions). "Acquisitiveness" or "Gloating over (what has been got)" are other possible renderings.

Because of selfish possessiveness, there arises meanness-and-stinginess, (*macchariya*)[1]. Because of meanness-and-stinginess, there arises watchful guarding(of possessions), (*ārakkha*). And because of such watchful guarding, there arise many wicked demeritorious acts, such as hitting with sticks, wounding with weapons[2], fighting, quarrelling[3], contentiously disputing, using unbearable expressions, backbiting and telling lies.

104. Ānanda, I have said that because of watchful guarding (of possessions), there arise many wicked demeritorious acts, such as hitting with sticks, wounding with weapons, fighting, quarrelling, contentiously disputing, using unbearable expressions, backbiting and telling lies. This point, how these many wicked demeritorious acts such as hitting with sticks, wounding with weapons, fighting, quarrelling, contentiously disputing, using unbearable expressions, backbiting and telling lies, arise through watchful guarding of possessions, can be understood by this means:

Suppose, Ānanda, there is no watchful guarding (of possessions) at all or in any way by any being in any realm (of existence): If there is entirely no such watchful guarding, then due to the absence of such watchful guarding, can these many wicked demeritorious acts, such as hitting with sticks, wounding with wespons, fighting, quarrelling, contentiously disputing, using unbearable expressions, backbiting and telling lies, occur at all?

"Venerable Sir, they cannot occur at all."

Therefore, Ānanda, only this watchful guarding (of possessions) is the cause of, the source of, the origin of, and the condition for, the arising of these many wicked demeritorious acts, such as hitting with sticks, wounding with weapons, fighting, quarrelling, contentiously disputing, using unbearable expressions, backbiting and telling lies.

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1. *macchariya:* stinginess, selfishness, not wishing to share with others, thus jealously holding on to what one has.
2. lit., carrying sticks, bearing weapons.
3. *quarrelling: viggaha*, lit., going against (one another).

105. Ānanda, I have said that because of meanness-and-stinginess there arises watchful guarding (of possessions). This point, how meanness-and-stinginess gives rise to watchful guarding of possessions, can be understood by this means:

Suppose, Ānanda, meanness-and-stinginess does not arise at all or in any way in any being in any realm (of existence): If there is entirely no meanness-and-stinginess, then due to the absence of meanness-and-stinginess, can watchful guarding of possessions appear at all?

"Venerable Sir, it cannot appear at all."

Therefore, Ānanda, only this meanness-and-stinginess is the cause of, the source of, the origin of, and the condition for, watchful guarding of possessions.

106. Ānanda, I have said that because of selfish possessiveness there arises meanness-and-stinginess. This point, how selfish possessiveness gives rise to meanness-and-stinginess, can be understood by this means:

Suppose, Ānanda, selfish possessiveness does not arise at all or in any way in any being in any realm (of existence): If there is entirely no selfish possessiveness, then due to the absence of selfish possessiveness, can meanness-and-stinginess appear at all?

"Venerable Sir, meanness-and-stinginess cannot appear at all."

Therefore, Ānanda, only this selfish possessiveness is the cause of, the source of, the origin of, and the condition for, meanness-and-stinginess.

107. Ānanda, I have said that because of tenacious cleaving (to what has been got, as one's own), there arises selfish possessiveness. This point, how tenacious cleaving gives rise to selfish possessiveness, can be understood by this means:

Suppose, Ānanda, tenacious cleaving (to what has been got, as one's own) does not arise at all or in any way in any being in any realm (of existence): If there is entirely no tenacious cleaving, then due to the absence of tenacious cleaving, can selfish possessiveness appear at all?

"Venerable Sir, it cannot appear at all."

Therefore, Ānanda, only this tenacious cleaving (to what has been got, as one's own)is the cause of, the source of, the origin of, and the condition for, selfish possessiveness.

108. Ānanda, I have said that because of the excitement of passion and delight, there arises tenacious cleaving (to what has been got, as one's own). This point, how the excitement of passion and delight gives rise to tenacious cleaving, can be understood by this means:

Suppose, Ānanda, the excitement of passion and delight does not arise at all or in any way in any being in any realm (of existence): If there is entirely no excitement of passion and delight, then due to the absence of the excitement of passion and delight, can tenacious cleaving to what one possesses appear at all?

"Venerable Sir, tenacious cleaving cannot appear at all."

Therefore, Ānanda, only this excitement of passion and delight (in what has been gained) is the cause of, the source of, the origin of, and the condition for, tenacious cleaving (to what has been got, as one's own).

109. Ānanda, I have said that because of (the process of) decision on how to use or enjoy (what one has got), there arises the excitement of passion and delight. This point, how (the process of) decision on use and enjoyment (of what has been gained) gives rise to the excitement of passion and delight, can be understood by this means:

Suppose, Ānanda, (the process of) decision on how to use or enjoy (what has been got) does not arise at all or in any way in any being in any realm (of existence): If there is entirely no (process of) decision on use and enjoyment, then due to the absence of such decision, can the excitement of passion and delight appear at all?

"Venerable Sir, it cannot appear at all."

Therefore, Ānanda, only this decision on how to use or enjoy (what has been got) is the cause of, the source of, the origin of, and the condition for, the excitement of passion and delight.

110. Ānanda, I have said that because of getting, gaining (things, property, etc.), there arises (the process of) decision on how to use or enjoy (what has been got). This point, how getting, gaining, gives rise to decision on use and enjoyment, can be understood by this means:

Suppose, Ānanda, getting or gaining does not occur at all or in any way to any being in any realm (of existence)[1]: If there is entirely no getting, gaining (things etc.), then due to the absence of getting and gaining, can (the process of) decision on how to use and enjoy (what has been got) appear at all?

"Venerable Sir, it cannot appear at all."

Therefore, Ānanda, only this getting, gaining (things etc.) is the cause of, the source of, the origin of, and the condition for, decision on how to use and enjoy (what has been got).

111. Ānanda, I have said that because of quest (for possessions, pleasures), there arises getting, gaining. This point, how quest (for possesions etc.) gives rise to getting, gaining (things etc.), can be understood by this means:

Suppose, Ānanda, there is no quest (for possessions, pleasures) at all or in any way by any being in any realm (of existence): If there is entirely no quest for anything, anywhere, then due to the absence of quest, can getting or gaining occur at all?

"Venerable Sir, getting or gaining cannot occur at all."

Therefore, Ānanda, only this quest (for possessions, pleasures) is the cause of, the source of, the origin of, and the condition for, getting, gaining (things etc.).

112. Ānanda, I have said that because of *taṇhā*, craving, there arises quest (for possessions, pleasures). This point, how craving gives rise to quest, can be understood by this means:

Suppose, Ānanda, *taṇhā* does not arise at all or in any way in any being in any realm (of existence):

1. That is, suppose there is no getting or gaining (of things) by any being in any realm of existence.

(To amplify this, let us say) for instance, if *taṇhā*, craving, does not arise in any of those three forms[1], namely, *kāmataṇhā*, craving for pleasures of the senses, *bhavataṇhā*, craving for rebirth, (clinging to the view that there can be no ending to existence), and *vibhava-taṇhā*, craving for annihilation (of Self) (clinging to the view that there is no existence after death)[2] —then, due to the absence of *taṇhā* can quest (for possessions, pleasures) appear at all?

"Venerable Sir, quest cannot appear at all."

Therefore, Ānanda, only this *taṇhā*, this craving, is the cause of, the source of, the origin of, and the condition for, quest (for possessions etc.).

Thus it is, Ānanda, that both these two kinds[3] of *taṇhā*, craving, arise from only one thing, namely, *vedanā*, sensation.

113. Ānanda, I have said that *vedanā* is conditioned by *phassa*, contact. This point, how *phassa* gives rise to *vedanā*, can be understood by means of the following method (of reasoning):

Suppose, Ānanda, there is no contact between sense-organs and sense-objects[4] at all or in any way in any being in any realm (of existence):

(To amplify this, let us say) for instance, if *phassa* does not occur at all in any of its six forms, namely, eye-contact (i.e., contact with the sense of vision), ear-contact (i.e., contact with the sense of hearing), nose-contact (i.e., contact with the sense of smell), tongue-contact (i.e., contact with the sense of taste), body-contact (i.e., contact with the sense of touch), mind-contact (i.e., contact of mind-object with the mind faculty), —then, due to the absence of *phassa*, can *vedanā* appear at all?

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1. *three forms of taṇhā:* see also footnote to taṇhā in Para 96.
2. As explained in the Commentary.
3. See footnote on taṇhā in Para 103. The two kinds of taṇhā are: (i) the taṇhā which gives rise to *upādāna*, clinging; i.e., the taṇhā which is the fundamental root cause, of the round of existences, and (ii) the taṇhā which gives rise to quest, as in this paragraph.
4. Including the mind as sense-organ or faculty, and ideas, thoughts, imagery, or sometimes even physical phenomenon as sense-objects, (in short, cognizable objects). The sense-objects of the mind are called mind-objects (*dhammārammaṇa*).

"Venerable Sir, *vedanā* cannot appear at all."

Therefore, Ānanda, only thir *phassa*, this contact, is the cause of, the source of, the origin of, and the condition for, *vedanā*.

114. Ānanda, I have said that *phassa* is conditioned by *nāmarūpa*, mind-and-body. This point, how *phassa* arises through *nāmarūpa*, can be understood by this means:

Ānanda, the composite of mental phenomena, *nāmakāya*, is manifested only through certain properties, features, signs and indications (such as sensation, perception[1], volitional activities and consciousness); and the (various) mental phenomena (of that composite) are designated by terms (such as *vedanā*, sensation; *saññā*, perception; *saṅkhāra*, volitional activities; and *viññāṇa*, consciousness)[2]. If these properties, features, signs and indications (in the form of sensation, perception, volitional activities and consciousness) do not exist, then can what is termed 'mind-contact', *adhivacanasaṁphassa*[3], appear at all in the composite of (purely) physical phenomena, *rūpakāya*?

"Venerable Sir, it cannot appear at all."

Ānanda, the composite of physical phenomena, *rūpakāya*, is manifested only through certain properties, features, signs and indications (such as texture[4], fluidity, temperature, extension); and the (various) physical phenomena are designated by terms (such as the element of solidity, *pathavī*; the element of fluidity and cohesion, *āpo*; the element of heat or cold, *tejo*; and the

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1. *Perception:* Saññā, perception, implying recognition by means of assimilation of sensations.

2. The words in the brackets are from the explanation in the Commentary.

3. *Adhivacanasaṁphassa*, (lit., contact which can be known only by its name), is explained in the Commentary as being the same as *manosaṁphassa*, contact of mind (see Para 113 above); i.e., contact of thoughts, ideas, imagery (mind-object) with the organ or faculty of mind.

4. *Texture:* hardness, softness, roughness, smoothness.

element of extension or motion, *vāyo*)[1]. If these properties, features, signs and indications do not exist, then can the contact of sense-organs with sense-objects, *paṭighasaṁphassa*, appear at all in the composite of (purely) mental phenomena, *nāmakāya*?

"Venerable Sir, it cannot appear at all."

Ānanda, the composite of mental phenomena, *nāmakāya*, and the composite of physical phenomena, *rūpakāya*, are manifested only through their respective properties, features, signs and indications. If such properties, features, signs and indications do not exist, then can contact of mind or contact of the five sense-organs appear at all?

"Venerable Sir, neither can appear at all."

Ānanda, *nāmarūpa*, mind-and-body, is manifested by those properties, features, signs and indications. If such properties, features, signs and indications do not exist, can contact appear at all?

"Venerable Sir, it cannot appear at all."

Therefore, Ānanda, only this *nāmarūpa* is the cause of, the origin of, and the condition for, contact, *phassa*.

115. Ānanda, I have said that *nāmarūpa*[2] is conditioned by *viññāṇa*, (birth-linking) consciousness. This point, how *nāmarūpa* arises through *viññāṇa*, can be understood by this means:

Ānanda, if (birth-linking) consciousness were not to appear in the mother's womb, could *nāmarūpa* arise simultaneously[3] with it in the mother's womb?

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1. The words in the brackets are from the Burmese version. They bring out what is meant by properties, etc. of the corporeal aggregate. Here, the Four Great Primary Elements, *cattāri mahābhūtāni*, which underline and characterize the Aggregate of Matter (*rūpakkhandha*) are referred to. They are *pathavī, āpo, tejo, vāyo*. Some render *āpo* as fluidity, some as cohesion. Some render *vāyo* as motion or mobility.

2. Here *nāma* in *nāmarūpa* connotes mental concomitants associated with (birth-linking) consciousness.

3. *arise simultaneously: (samuccati):* The Commentary says "become united to form the first stage of the embryonic (*kalala*) cell". Conception can take place only with the simultaneous arising of *viññāṇa* and *nāmarūpa* in the womb.

"Venerable Sir, *nāmarūpa* cannot arise simultaneously with *viññāṇa* in the mother's womb."

Ānanda, if *viññāṇa*, consciousness, after appearing in the mother's womb, were to cease, could *nāmarūpa* result in the complete five khandha-aggregates?

"Venerable Sir, *nāmarūpa* cannot result or develop."

Ānanda, if *viññāṇa*, consciousness, were to cease abruptly (lit, to be cut off) in one who is still young, either boy or girl, could *nāmarūpa* reach (lit., meet with, undergo) (the stage of) full growth, maturation and development (lit., expansion)?

"Venerable Sir, *nāmarūpa* cannot reach the stage of full growth."

Therefore, Ānanda, only this *viññāṇa*, this consciousness, is the cause of, the source of, the origin of, and the condition for, *nāmarūpa*, mind-and-body.

116. Ānanda, I have said that *viññāṇa*, consciousness, is conditioned by *nāmarūpa*. This point, how *viññāṇa* arises through *nāmarūpa*, can be understood by this means:

Ānanda, if consciousness were not to have *nāmarūpa* as a supporting base, could the sum-total of dukkha, together with birth, ageing and death appear in future?

"Venerable Sir, these cannot appear in future."

Therefore, Ānanda, only this *nāmarūpa* is the cause of, the source of, the origin of, and the condition for, *viññāṇa*, consciousness.

Ānanda, through just these mutually conditioning *viññāṇa* and *nāmarūpa*, there is birth, there is ageing, there is death, there is recurrent passing from one state of existence to another, there is repeated coming into existence. Through just these mutually conditioning *viññāṇa* and *nāmarūpa*, there arises the basis (*natha*, i. e., the five khandhas) for arbitrary nomenclature (*Adhivacana*)[1], the basis for significant term (*Nirutti*)[1], and the basis for honorific appellation (*Paññatti*)[1]. Through

1. The Commentary here indicates: *Adhivacana*, name without specific meaning; *Nirutti*, name with some specific meaning; *Paññatti*, name indicating some honour.

just these *viññāṇa* and *nāmarūpa*, there arises the sphere of the intellect. Through just these mutually conditioning *viññāṇa* and *nāmarūpa*, the cycle[1] of existences turns round and round. Through just these mutually conditioning *viññāṇa* and *nāmarūpa*, there arises what is designated as the five khandha-aggregates.

(b) Definition of Atta

117. Ānanda, how does a person[2], who believes in[3] *atta*, Self, Soul, Ego, define *atta*?

Ānanda, the person who believes in *atta* as having corporeality and limitedness would define it by saying "My *atta* is corporeal and limited".

Ānanda, the (second) person who believes in *atta* as having corporeality but no limitedness would define it by saying "My *atta* is corporeal and unlimited".

Ānanda, the (third) person who believes in *atta* as having no corporeality but having limitedness would define it by saying "My *atta* is incorporeal and is limited".

Ānanda, the (fourth) person who believes in *atta* as having no corporeality and no limitedness would define it by saying "My *atta* is incorporeal and is unlimited"[4].

118. Ānanda, of these (four persons), he who believes in *atta* as having corporeality and limitedness may be either one who defines a corporeal and limited *atta* only of this existence[5], or one who defines a corporeal and

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1. *cycle of existences*, in the three aspects of round of defilements, round of actions and round of consequences of actions.
2. *a person:* The Buddha, in the following paragraphs, points out four kinds of persons who believe in the soul and who define it variously according to their conception of what the soul is.
3. *who believes in: paññapento:* lit., who designates (something) as *atta*.
4. The Commentary says that these four definitions are deductions made by some persons who practise *kasiṇa* meditation.
5. *only of this existence:* Here the Buddha is distinguishing between two kinds of wrong views regarding existence. One is the view that there is merely this existence; this is *uccheda diṭṭhi*, the doctrine of the annihilation of the soul; the other view is that the soul continues in other existences; this is *sassata diṭṭhi*, the doctrine of the eternal continuance of the soul after death. And the person who holds either view is firmly convinced that the person who has the other view is on the wrong track, believing what is untrue, and that it behoves him to put the other right, to make the other realize what is true. Both are wrong views.

limited *atta* of future existences also. Either of the two thinks "I shall put right the wrong view of the other".

Ānanda, this being so, it is proper to say that the wrong view termed *Rūpīparittattānudiṭṭhi*, the belief in *atta* with corporeality and limitedness, persists [1] in the mind of that person.

Ānanda, of these (four persons), he who believes in *atta* as having corporeality but no limitedness may be either one who defines a corporeal and unlimited *atta* only of this existence, or one who defines a corporeal and unlimited *atta* of future existences also. Either of the two thinks "I shall put right the wrong view of the other".

Ānanda, this being so, it is proper to say that the wrong view termed *Rūpīanantattānudiṭṭhi*, the belief in *atta* with corporeality and unlimitedness, persists in the mind of that person.

Ānanda, of these (four persons), he who believes in *atta* as having no corporeality but having limitedness may be either one who defines an incorporeal and limited *atta* only of this existence, or one who defines an incorporeal and limited *atta* of future existences also. Either of the two thinks "I shall put right the wrong view of the other".

Ānanda, this being so, it is proper to say that the wrong view termed *Arūpīparittattānudiṭṭhi*, the belief in *atta* with incorporeality and limitedness, persists in the mind of that person.

Ānanda, of these (four persons), he who believes in *atta* as having neither corporeality nor limitedness may be either one who defines an incorporeal and unlimited *atta* only of this existence, or one who defines an incorporeal and unlimited *atta* of future existences also. Either of the two thinks "I shall put right the wrong view of the other".

Ānanda, this being so, it is proper to say that the wrong view termed *Arūpīanantattānudiṭṭhi*, the belief in *atta* with incorporeality and unlimitedness, persists in the mind of that person.

Ānanda, this is how a person who believes in *atta* defines *atta*.

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1. persists: anuseti: recurs again and again.

(c) Non-Definition of Atta

119. Ānanda, how does a person[1] who does not believe in *atta*, Self, Soul, Ego, refrain[2] from defining *atta*?

Ānanda, the person who does not believe in *atta* as having corporeality and limitedness would make no such definition as "My *atta* is corporeal and limited".

Ānanda, the (second) person who does not believe in *atta* as having corporeality but no limitedness would make no such definition as "My *atta* is corporeal and unlimited".

Ānanda, the (third) person who does not believe in *atta* as having no corporeality but having limitedness would make no such definition as "My *atta* is incorporeal and is limited."

Ānanda, the (fourth) person who does not believe in *atta* as having no corporeality and no limitedness would make no such definition as "My *atta* is incorporeal and is unlimited".

120. Ānanda, of these (four persons), he who does not believe in *atta* as having corporeality and limitedness may be either one who does not define a corporeal and limited *atta* only of this existence, or one who does not define a corporeal and limited *atta* of future existences also. Either of the two does not think "I shall put right the wrong view of the other".

Ānanda, this being so, it is proper to say that the wrong view termed *Rūpīparittattānudiṭṭhi*, the belief in a corporeal and limited *atta*, does not persist in the mind of that person.

Ānanda, of these (four persons), he who does not believe in *atta* as having corporeality but no limitedness may be either one who does not define a corporeal and unlimited *atta* only of this existence, or one who does not define a corporeal and unlimited *atta* of future existences also. Either of the two does not think "I shall put right the wrong view of the other".

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1. *a person:* Here, the Buddha is describing persons who do not hold the *atta* theory.
2. *refrain from:* lit., does not define or designate anything as *atta*.

Ānanda, this being so, it is proper to say that the wrong view termed *Rūpīanantattānudiṭṭhi*, the belief in a corporeal and unlimited *atta*, does not persist in the mind of that person.

Ānanda, of these (four persons), he who does not believe in *atta* as having no corporeality but having limitedness may be either one who does not define an incorporeal and limited *atta* only of this existence, or one who does not define an incorporeal and limited *atta* of future existence also. Either of the two does not think "I shall put right the wrong view of the other".

Ānanda, this being so it is proper to say that the wrong view termed *Arūpīparittattānudiṭṭhi*, the belief in an incorporeal and limited *atta*, does not persist in the mind of that person.

Ānanda, of these (four persons), he who does not believe in *atta* as having neither corporeality nor limitedness may be either one who does not define an incorporeal and unlimited *atta* only of this existence, or one who does not define an incorporeal and unlimited *atta* of future existences also. Either of the two does not think "I shall put right the wrong view of the other".

Ānanda, this being so, it is proper to say that the wrong view termed *Arūpīanantattānudiṭṭhi*, the belief in an incorporeal and unlimited *atta*, does not persist in the mind of that person.

Ānanda, this is how a person who does not believe in *atta* refrains from defining *atta*.

(d) Consideration of Atta

121. Ānanda, what does a person who considers *atta* take *atta* to be?

Ānanda, the person who considers *vedanā*, sensation, as *atta*, takes sensation as *atta* and believes: "Sensation is my *atta*."

Ānanda, some other person, who considers *atta*, believes: "Sensation is not my *atta*. My *atta* cannot feel any mental phenomenon."[1]

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1. cannot feel any mental phenomenon: here, *atta* is identified with *rūpa* or *rūpakkhandha*, the aggregate of physical phenomena, or roughly the body. If *atta* is the mere body it cannot experience or feel any sensation or any other mental phenomenon.

Ānanda, still another person, who considers *atta*, believes: "Sensation is not my *atta*. And it is not that my *atta* cannot feel any mental phenomenon. My *atta* can feel a mental phenomenon. My *atta* has the property of feeling a mental phenomenon.[1]"

122. Ānanda, of those (three persons), this should be said to the person who maintains that "Sensation is my *atta*":

"Friend, there are three kinds of sensation: pleasant sensation, unpleasant sensation, and neither pleasant nor unpleasant, neutral, sensation. Of these three kinds of sensation, which do you consider to be *atta*?"

Ānanda, when a pleasant sensation is felt, neither unpleasant sensation nor neutral sensation can be felt. At that time, only the pleasant sensation can be felt.

Ānanda, when an unpleasant sensation is felt, neither pleasant sensation nor neutral sensation can be felt. At that time, only the unpleasant sensation can be felt.

Ānanda, when a neutral sensation is felt, neither pleasant sensation nor unpleasant sensation can be felt. At that time, only the neutral sensation can be felt.

123. Ānanda, a pleasant sensation is impermanent; it is a result produced by a combination of causes[2]; it arises due to being conditioned by causal factors; it has the nature of wasting away, of disintegrating, of disappearing, of ceasing.

Ānanda, an unpleasant sensation too is impermanent; it is a result produced by a combination of causes[2]; it arises due to being conditioned by causal factors; it has the nature of wasting away, of disintegrating, of disappearing, of ceasing.

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1. Here, in the case of the third person, *atta* is identified with one or all of the three remaining Khandhas, namely, *saññākkhandha*, aggregate of perception, *saṅkhārakkhāndha*, aggregate of volitions or mental formations, and *viññānakkhandha*, aggregate of consciousness. The first person identifies *atta* with sensation, the second person with body, and the third person with one or all of the three factors of the mental make-up other than sensation, namely, perception, volitions, and consciousness. Thus, in the case of the third person, he believes that *atta* can experience these three mental phenomena.

2. **a result..... of causes: saṅkhata; formed.**

Ānanda, a neutral sensation, too, is impermanent; it is a result produced by a combination of causes; it arises due to being conditioned by causal factors; it has the nature of wasting away, of disintegrating, of disappearing, of ceasing.

While a person is having a pleasant sensation, he entertains the belief "This pleasant sensation is verily my *atta*". When that pleasant sensation disappears, he will have to say "My *atta* has perished". When he is having an unpleasant sensation, too, he again entertains the belief "This unpleasant sensation is verily my *atta*". When that unpleasant sensation disappears, he will have to say again "My *atta* has perished". When he is having a neutral sensation, too, he again entertains the belief "This neutral sensation is verily my *atta*". When that neutral sensation disappears, he will have to say again "My *atta* has perished".

Thus, the person who maintains that "Sensation is my *atta*" considers in effect that *atta* is in this very life impermanent, is imbued with pleasure and pain, and has the nature of arising (i. e., coming into existence) and wasting away (lit., decaying).

Therefore, Ānanda, the view that "Sensation is my *atta*" is not (by the above demonstration) fitting or proper.

124. Ānanda, of those (three persons), this should be said to the person who maintains that "Sensation is not my *atta*. My *atta* cannot feel any mental phenomenon":

"Friend, is it possible to consider a purely physical thing which does not have the capacity for feeling any mental phenomenon as: 'This verily is Myself'?"

"Venerable Sir, it must be said that it is not possible."

Therefore, Ānanda, the view that "Sensation is not my *atta*. My *atta* cannot feel any mental phenomenon" is not (by the above demonstration) fitting or proper.

125. Ānanda, of those (three persons), this should be said to the person who maintains that "Sensation is not my *atta*. And it is not that my *atta* cannot feel any mental phenomenon. My *atta* can feel a mental phenomenon. My *atta* has the property of feeling a mental phenomenon":

"Friend, if sensation in any form or of any kind were to cease absolutely, then in the complete absence of sensation, would it be possible to consider the mental phenomena[1] entirely free of sensation, as: 'This verily is Myself'?"

"Venerable Sir, it must be said that it would not be possible."

Therefore, Ānanda, the view that "Sensation is not my *atta*. And it is not that my *atta* cannot feel any mental phenomenon. My *atta* can feel a mental phenomenon. My *atta* has the property of feeling a mental phenomenon" is not (by the above demonstration) fitting or proper.

126. Ānanda, because of this, the bhikkhu does not consider sensation is *atta*; nor does he consider that *atta* cannot feel any mental phenomenon; nor does he consider that 'My *atta* can feel a mental phenomenon; my *atta* has the property of feeling a mental phenomenon'. Not considering like this, that bhikkhu does not cling to any of the five khandhas. Because of this lack of clinging, he does not crave[2] for anything. Because he becomes devoid of craving, he by himself will finally and completely become liberated (from moral defilements). He knows: "Rebirth is no more for me; the noble practice of the Path (leading to liberation) has been carried out; what should be done has already been done; and for this purpose (i.e., attainment of Magga) there is nothing more to be done."

Ānanda, should anyone say of the bhikkhu with such an emancipated mind[3],—that "he holds the view that a sentient being exists after death",

or that "he holds the view that a sentient being does not exist after death",

or that "he holds the view that a sentient being exists and yet does not exist after death",

or that "he holds the view that a sentient being neither does exist nor does not exist after death",—such saying would be improper.

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i.e., the mental phenomena (of perception, volition, consciousness) entirely without sensation because of its postulated complete cessation.

crave: paritassati, lit., long after (something).

i.e., An arahat.

And why would it be improper ?

Ānanda, whatever the extent there is of arbitrary nomenclature and its basis (i.e., the five khandhas); of significant term and its basis (i.e., the five khandhas); of honorific appellation and its basis (i.e., the five khandhas); of knowledge and intellect, and its sphere of activity (i.e., the five khandhas); of the round of existences and its continual turning,— all that is completely and thoroughly known by the bhikkhu (who is an arahat), being emancipated from all moral defilements.

To say of such a bhikkhu (who is an arahat, and) who has been emancipated from all moral defilements that "he does not know, he does not see, he holds such and such a view" is improper indeed.

(e) the Seven Areas of Consciousness

127. Ānanda, there are seven areas[1] of Consciousness (*viññāṇa*). Besides, there are two spheres (*āyatana*[2]).

The seven areas of *viññāṇa*, Consciousness, are these:

Ānanda, there are beings with diversity of bodily form and diversity of birth-linking Consciousness[3]. These are human beings, devas of the six sensual realms[4], and some lower earth-bound spirits. This is the first area of *viññāṇa*.

Ānanda, there are beings with diversity of bodily form and uniformity of birth-linking Consciousness. These are Brahmās of the first jhāna realms. This is the second area of *viññāṇa*.

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1. area: *ṭhiti:* "The place where *viññāṇa* is (or is sited)". The Commentary explains *ṭhiti* by *patiṭṭhāna*, support, base. Each area of consciousness covers one or more realms of existence, so that these seven areas together with the two "spheres" (*āyatana*) cover all the thirty-one realms of existence, (some, by implication, though not mentioned), which comprise the field of *saṁsāra*, the cycle of existences.

2. *āyatana:* In this context, sphere, field, range. The Burmese version simply renders it as "place", the Commentary as "place or abode".

3. *birth-linking consciousness: saññā:* in this term, the semantic fields of perception and consciousness overlap. The Burmese version renders it as *paṭisandhi* (birth-linking) *saññā*, in effect equating it with birth-linking consciousness, *viññāṇa*.

4. i.e., not including the Brahmās. The text has "some devas" meaning devas who are not Brahmās.

Ānanda, there are beings with uniformity of bodily form and diversity of birth-linking Consciousness. These are the Brahmās of the *Ābhassara*[1] realm. This is the third area of *viññāṇa*.

Ānanda, there are beings with uniformity of bodily form and also uniformity of birth-linking Consciousness. These are the Brahmās of the *Subhakiṇha*[2] realm. This is the fourth area of *viññāṇa*.

Ānanda, there are the Brahmās who by concentrating on the concept 'Space is Infinite' have reached the *Ākāsānañcāyatana*[3] realm, where all forms of Consciousness that turn on corporeality (*rūpasaññā*) have been completely transcended, all forms of Consciousness arising out of contact between the senses and their objects (*paṭighasaññā*) have vanished, and other forms of Consciousness, many and varied (*nānattasaññā*), are not paid attention to. This is the fifth area of *viññāṇa*.

Ānanda, there are the Brahmās who have reached the *Viññāṇañcāyatana*[4] realm, by concentrating on the concept 'Consciousness is Infinite', having totally gone beyond the *jhāna* of the Infinity of Space. This is the sixth area of *viññāṇa*.

Āṇanda, there are the Brahmās who have reached the *Ākiñcaññāyatana*[5] realm, by concentrating on the concept 'Nothing is there', having totally gone beyond the *jhāna* of the Infinity of Consciousness. This is the seventh area of *viññāṇa*.

(The above are the seven areas of *viññāṇa*.)

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1. *Ābhassara:* radiant celestial beings. (For this and the following realms of existence, see also Appendix A5 to the Translation of Sīlakkhandha Vagga, Dīgha Nikāya.)
2. *Subhakiṇha:* lustrous.
3. *Ākāsānañcāyatana:* The realm of Infinite Space.
4. *Viññāṇañcāyatana:* The realm of Infinite Consciousness.
5. *Ākiñcaññāyatana:* The realm of Nothingness. Nothingness in this context means the vanishing of the Consciousness of the previous (Viññānañcāyatana) jhāna.

The two *āyatana* spheres are: the sphere (or place or realm) of beings devoid of *saññā*[1], and the sphere (or place or realm) of beings with neither *saññā* nor non-*saññā* (*nevasaññānāsaññāyatana*)[2].

128. Ānanda, of those seven areas of *viññāṇa*, Consciousness, there is the first area of *viññāṇa*, where there are beings with diversity of bodily form and diversity of birth-linking Consciousness, such as human beings, devas of the six sensual realms and some lower earth-bound spirits.

Ānanda, would it be proper for a person who knows that first area of *viññāṇa*, who also knows how it comes into being, also how it vanishes or disappears, also its attractiveness, also its danger[3], and also how to get free of it,—for such a person, would it be proper to find pleasure in it?

"Venerable Sir, it would not be proper."[4]..... (p).....

Ānanda, of those (two *āyatana* spheres), there is the sphere of beings devoid of *saññā*.

Ānanda, would it be proper for a person who knows that *āyatana* sphere, who also knows how it comes into being, also how it vanishes or disappears, also its attractiveness, also its danger, and also how to get free of it, —for such a person, would it be proper to find pleasure in it ?

"Venerable Sir, it would not be proper."

Ānanda, of those (two *āyatana* spheres), there is the sphere of beings without (coarse or evident) *saññā*, but not without (refined, tenuous, scarcely discernible) *saññā*, (i.e., the realm of neither *saññā* nor non-*saññā*).

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1. This realm, *asaññasatta*, a state without consciousness, according to the Commentary is one of the sixteen rūpa realms.

2. *Nevasaññānāsaññāyatana:* The realm of neither Consciousness nor non-Consciousness, that is without coarse or evident consciousness but not without excessively refined or tenuous consciousness, scarcely discernible.

3. *danger: ādīnava:* also translated as fault, disadvantage. The danger inherent in it is due to its impermanence, changeableness and the concomitant *dukkha*.

4. What is said about the first area of *viññāṇa* applies to the remaining six areas.

Ānanda, would it be proper for a person who knows that *āyatana* sphere, who also knows how it comes into being, also how it vanishes or disappears, also its attractiveness, also its danger, and also how to get free of it, — for such a person, would it be proper to find pleasure in it ?

"Venerable Sir, it would not be proper."

Ānanda, because of this, the bhikkhu (who is an arahat) knows the origin, the coming into being of these seven areas of *viññāṇa* and these two *āyatana* spheres, also their disappearance, also their attractiveness, also their danger, and also how to get free of them, and knowing them as they really are, he is without attachment to them, and thus is emancipated (from *kilesas*, moral defilements).

Ānanda, such a bhikkhu is called *paññāvimutta*, one who has attained emancipation, (i.e., who has become an arahat), through Magga Insight.

Eight Stages of Release

129. Ānanda, there are eight stages of Release (*Vimokkha*)[1]. These are:

Contemplating the *kasiṇa* objects in one's own body, and having attained the *rūpajhāna*[2], the mental absorption in form and matter, one contemplates (also external) forms and objects (such as *kasiṇa* objects). This is the first Release.

Not paying attention to the *kasiṇa* objects in one's own body, such as colour, form and corporeal features, one contemplates external (*kasiṇa*) forms. This is the second Release.

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1. *Release: vimokkha*, freed of moral hindrances and defilements, but not completely rooting them out. Freedom or release through *jhāna*, mental absorption, not identical with the emancipation of an arahat as it is possible to fall from the *jhāna* state.

2. *Jhāna:* Jhāna is a kind of mental culture (usually translated Mental Absorption) in which the mind is concentrated on objects such as *kasiṇas*, and in which the hindrances (i.e , *nīvaraṇas*) are kept away from the mind (i.e., the mind is 'distanced' from hindrances). The *kasiṇa*-induced jhāna is mundane or worldly jhāna.

There are four Rūpāvacara jhānas and four Arūpāvacara jhānas. The former can be practised to attain the sixteen Fine-material Realms of the Brahmās.

One applies oneself to the brightness and clarity (*subha*) of the object of intense contemplation[1]. This is the third Release.

By concentrating on the concept 'Space is Infinite' one achieves and remains in *Ākāsānañcāyatana jhāna*, where all forms of consciousness that turn on corporeality (*rūpasaññā*) have been completely transcended, all forms of consciousness arising out of contact between the senses and their objects (*paṭighasaññā*) have vanished, and other forms of consciousness, many and varied (*nānattasaññā*), are not paid attention to. This is the fourth Release.

By concentrating on the concept 'Consciousness is Infinite' one achieves and remains in the *Viññānañcāyatana jhāna*, having totally gone beyond the jhāna of the Infinity of Space. This is the fifth Release.

By concentrating on the concept 'Nothing is there' one achieves and remains in the *Ākiñcaññāyatana jhāna*, having totally gone beyond the jhāna of the Infinity of Consciousness. This is the sixth Release.

One achieves and remains in the *Nevasaññānāsaññāyatana jhāna*, the jhāna of neither *saññā* nor non-*saññā*, having totally gone beyond the jhāna of Nothingness. This is the seventh Release.

One achieves and remains in the sustained attainment of Cessation, *Nirodha-samāpatti*, in which all forms of Consciousness cease, having totally gone beyond the jhāna of neither *saññā* nor non-*saññā*. This is the eighth Release.

Ānanda, these are the eight stages of Release.

130. Ānanda, the bhikkhu enters upon and attains these eight stages of Release in straightforward order, and also in reverse order, and also in straightforward and reverse order (i.e., forward and backward). He repeatedly enters upon and remains in any *jhāna* at will, anywhere at will, for any pre-determined length of time. He also rises out of the *jhāna* at will. Because of the complete destruction of the *āsavas*, moral intoxi-

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1. The object of intense contemplation (in the first two states) is a *kasiṇa*, whether it is a physical object (internal to the body, i.e., subjectively, or external, i.e., objectively), or an after-image resulting from prolonged fixation of consciousness on the actual *kasiṇa* object.

cants or taints, he realizes and attains by himself in the present life the taint-free emancipation of the mind (Arahattaphala Samādhi) as well as the Insight emancipation (Arahattaphala Paññā), through Magga Insight.

Ānanda, such a bhikkhu is called *ubhatobhāga vimutta*[1], one who is emancipated (from all *kilesas*, moral defilements) and attains Arahatship, being free in both ways.[2]

Ānanda, there is no other emancipation (from moral defilements) in both ways that is loftier and more excellent than this emancipation (from moral defilements) in both ways.

The Bhagavā gave this discourse. Ānanda, being delighted with the discourse, received it rejoicingly.

End of the Mahānidāna Sutta, the Second Sutta.

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1. *Ubhatobhāga vimutta:* one who is emancipated in both ways. There are five kinds of emancipation in both ways. Of these, emancipation in both ways after the attainment of Nirodha Samāpatti is the loftiest and the most excellent.

2. *in both ways: ubhatobhāga:* (lit., in both parts) i.e., free both by the discipline of the eight stages of Release and by Insight Wisdom. The Commentary says: "both ways" means emancipation from material composite (*rūpakāya*) is attained through the repeated *arūpa jhānas*; and from mental aggregates (*nāmakāya*) through Magga Insight.

Namo tassa bhagavato arahato sammāsambuddhassa

Mahāparinibbāna Sutta

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Ānanda, there is no other emancipation (from moral defilements) in both ways that is loftier and more excellent than this emancipation (from moral defilements) in both ways.

The Bhagavā gave this discourse. Ānanda, being delighted with the discourse, received it rejoicingly.

End of the Mahānidāna Sutta, the Second Sutta.

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Namo tassa bhagavato arahato sammāsambuddhassa

Mahāparinibbāna Sutta

III. MAHĀPARINIBBĀNA SUTTA

(Discourse on the Great Event of the Passing Away of the Buddha)

131. Thus have I heard:

At one time the Bhagavā was residing at Rājagaha, on the Gijjhakūṭa[1] hill. During that time the king of Magadha, Ajātasattu, son of Queen Vedehī, wanted to attack the Vajjī princes, and declared thus: "I shall annihilate these Vajjī princes, powerful and mighty[2] as they are. I shall destroy them, bring them to utter rack and ruin."

132. Then King Ajātasattu of Magadha, son of Queen Vedehī, called to him the Chief Minister of Magadha, the brahmin Vassakāra, and said to him:

"Come, brahmin, go to the Bhagavā, and pay homage at his feet, carrying my words. Enquire whether the Bhagavā is free from illness and affliction, whether he is enjoying bodily vigour, strength, ease and comfort. Say to the Bhagavā 'Venerable Sir, King Ajātasattu of Magadha, son of Queen Vedehī, pays homage at your feet. He enquires by me whether the Bhagavā is free from illness and affliction, whether he is enjoying bodily vigour, strength, ease and comfort'. And say thus to him, 'He wishes to attack the Vajjī princes and has declared that he will annihilate the Vajjī princes, powerful and mighty as they are, and that he will destroy them and bring them to utter rack and ruin.' And carefully noting what the Bhagavā says, repeat to me his remarks. The Tathāgatas never speak what is untrue."

133. The brahmin Vassakāra, Chief Minister of Magadha, said "Very well, Your Majesty," in assent to King Aiātasattu of Magadha, son of Queen Vedehī. And he had excellent and elegant carriages harnessed, and mounting an excellent carriage, left Rājagaha for the Gijjhakūṭa hill, accompanied by other excellent carriages. After proceeding as far as the carriage might properly

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1. **Gijjhakūṭa:** mount of vultures.
2. **powerful and mighty,** through harmonious union and military preparedness.

go, he dismounted from the carriage, and approached the Bhagavā on foot. After offering courteous greetings to the Bhagavā and having said memorable words of felicitation, the Chief Minister, the brahmin Vassakāra, seated himself on one side, and thus addressed the Bhagavā:

"Venerable Gotama, King Ajātasattu of Magadha, son of Queen Vedehī, pays homage at your feet. He enquires after (the state of) your health, your vigour, strength, ease and comfort. He wishes to attack the Vajjī princes, and has declared that he will annihilate them, powerful and mighty as they are, and that he will destroy them and bring them to utter rack and ruin."

Seven Factors of Non-Decline[1] of Kings and Princes

134. At that time the Venerable Ānanda was at the back of the Bhagavā, fanning him.

The Bhagavā said to the Venerable Ānanda:

Ānanda, do the Vajjī princes meet in assembly frequently? Do they have meetings many times? What have you heard?

"Venerable Sir, I have heard that the Vajjī princes meet in assembly frequently, and that they have meetings many times."

Ānanda, so long as the Vajjī princes assemble frequently and have many meetings, the furtherance of their welfare and prosperity is to be expected, not their decline. (1)

Ānanda, do the Vajjī princes assemble in harmony and unity and do they leave the assemblies in harmony and unity? And do they carry out the affairs of the Vajjī country in harmony and unity? What have you heard?

"Venerable Sir, I have heard that the Vajjī princes assemble in harmony and unity, that they leave the assemblies in harmony and unity, and that they carry out the affairs of the Vajjī country in harmony and unity."

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1. **Non-Decline or Non-Diminution:** *aparihāna* from *parihāna*, lessening, decline, deterioration. The opposite is *vuddhi*, increase, growth, prosperity, furtherance.

Ānanda, so long as the Vajjī princes assemble and disperse in harmony and unity, and carry out in harmony and unity the affairs of the Vajjī country, the furtherance of their welfare and prosperity is to be expected, not their decline. (2)

Ānanda, do the Vajjī princes refrain from ordaining what has not been ordained before, and do they refrain from abolishing what has been ordained before, and do they act in conformity with the ancient, established Vajjī practices, customs and institutions? What have you heard?

"Venerable Sir, I have heard that the Vajjī princes refrain from ordaining what has not been ordained before, that they refrain from abolishing what has been ordained before, and that they act in conformity with the ancient, established Vajjī practices, customs and institutions."

Ānanda, so long as the Vajjī princes refrain from ordaining what has not been ordained before, refrain from abolishing what has been ordained before, and act in conformity with the ancient, established Vajjī practices, customs and institutions, the furtherance of their welfare and prosperity is to be expected, not their decline. (3)

Ānanda, do the Vajjī princes treat their elders with respect, esteem, veneration and reverence, and do they consider that those elders ought to be listened to? What have you heard?

"Venerable Sir, I have heard that the Vajjī princes treat their elders with respect, esteem, veneration and reverence, and consider that those elders ought to be listened to."

Ananda, so long as the Vajjī princes treat their elders with respect, esteem, veneration and reverence, and consider that those elders ought to be listened to. the furtherance of their welfare and prosperity is to be expected, not their decline. (4)

Ānanda, do the Vajjī princes refrain from forcibly abducting women and maidens and detaining them? What have you heard?

"Venerable Sir, I have heard that the Vajjī princes refrain from forcibly abducting women and maidens and detaining them."

Ānanda, so long as the Vajjī princes refrain from forcibly abducting women and maidens and detaining them, the furtherance of their welfare and prosperity is to be expected, not their decline. (5)

Ānanda, do the Vajjī princes show respect, esteem, veneration and reverence towards their shrines, within and without the city, and do they cause appropriate offerings and oblations to be made to those shrines as formerly, without neglect or omission? What have you heard?

"Venerable Sir, I have heard that the Vajjī princes show respect, esteem, veneration and reverence towards their shrines, within and without the city, and that they cause appropriate offerings and oblations to be made to those shrines as formerly, without neglect or omission."

Ānanda, so long as the Vajjī princes show respect, esteem, veneration and reverence towards their shrines, within and without the city, and cause appropriate offerings and oblations to be made to those shrines as formerly, without neglect or omission, the furtherance of their welfare and prosperity is to be expected, not their decline. (6)

Ānanda, do the Vajjī princes take appropriate measures to afford proper care, protection and security to the arahats[1] so that those arahats who have not yet come to the Vajjī country may come, and so that those who have already come may live in the Vajjī country in ease and comfort? What have you heard?

"Venerable Sir, I have heard that the Vajjī princes take appropriate measures to afford proper care, protection and security to the arahats so that those arahats who have not yet come to the Vajjī country may come, and so that those who have already come may live in the Vajjī country in ease and comfort."

Ānanda, so long as the Vajjī princes take appropriate measures to afford proper care, protection and security to the arahats so that those arahats who have not yet come to the Vajjī country may come, and so that those who have already come may live in the Vajjī country in ease and comfort, the furtherance of their welfare and prosperity is to be expected, not their decline. (7)

1. **The arahats:** the Commentary implies that here the term *Arahanto* (Arahats) includes all ascetics who have left the home life.

135. Then, the Bhagavā said to the brahmin Vassakāra, Chief Minister of Magadha:

Brahmin, at one time I was staying at the shrine called Sārandada in Vesālī. At that time I taught the Vajjī princes these seven *aparihāniya* factors of Non-Decline.

Brahmin, so long as these seven factors of Non-Decline endure among the Vajjī princes, and so long as the Vajjī princes observe and apply these seven factors thoroughly, the furtherance of their prosperity, their welfare, is to be expected. not their decline.

Then the brahmin Vassakāra, Chief Minister of Magadha, replied thus to the Bhagavā:

"Venerable Gotama, if the Vajjī princes are endowed with even a single one of these factors of Non-Decline, the furtherance of their prosperity is to be expected, not their decline; how much more so if they should be endowed with all the seven factors!

"Venerable Gotama, there is no possibility of King Ajātasattu of Magadha, son of Queen Vedehī, overcoming the Vajjī princes in battle, unless means of cunning persuasion or of causing discord (by breaking up their unity) are employed.

"Now, Venerable Gotama, we shall depart. We have many affairs (to attend to), much to do."

Brahmin, go when you wish (lit., you know the time to go), the Bhagavā said.

Then the Chief Minister of Magadha, the brahmin Vassakāra, delighted and pleased with the Bhagavā's discourse, rose from his seat and departed.

Seven Factors of Non-Decline of Bhikkhus

136. The Bhagavā, soon after the brahmin Vassakāra, Chief Minister of Magadha, had left, said to the Venerable Ānanda, "Go, Ānanda, and let all the bhikkhus who live around Rājagaha gather in the assembly hall."

Ānanda, saying "Very well, Venerable Sir," by way of assent, caused all the bhikkhus living around Rājagaha to gather in the assembly hall, and approaching the Bhagavā and making obeisance to him stood on one side. Then Ānanda said to the Bhagavā:

"Venerable Sir, the community of bhikkhus is assembled. It is for the Bhagavā to go as and when he wishes."

Then the Bhagavā arose from where he was sitting, and going to the assembly hall and taking the seat prepared for him, addressed the bhikkhus thus:

Bhikkhus, I shall expound to you the seven factors of Non-Decline. Listen attentively and bear it well in mind. I shall speak.

The bhikkhus assenting respectfully, the Bhagavā gave this discourse:

Bhikkhus, so long as the bhikkhus meet in assembly frequently, and have meetings many times, the furtherance of their (spiritual) progress is to be expected not its decline. (1)

Bhikkhus, so long as the bhikkhus assemble and disperse from assembly in harmony and unity, and attend to the affairs of the Saṁgha (the community of bhikkhus) in harmony and unity, the furtherance of their (spiritual) progress is to be expected, not its decline. (2)

Bhikkhus, so long as the bhikkhus do not prescribe that (viz., rules) which has not been prescribed, and do not abolish what has been prescribed, and observe well the prescribed rules (of the Discipline of Bhikkhus), conducting themselves accordingly, the furtherance of their (spiritual) progress is to be expected, not its decline. (3)

Bhikkhus, so long as the bhikkhus respect, esteem, venerate and revere the bhikkhu elders who are of long standing (in their bhikkhuhood) who had long since become bhikkhus, who are the fathers and leaders of the Saṁgha, and consider that those bhikkhu elders ought to be listened to, the furtherance of the bhikkhus' (spiritual) progress is to be expected, not its decline. (4)

Bhikkhus, so long as the bhikkhus do not fall under the power, the influence of that *taṇhā*, craving, which arises (within them) and which leads to rebirth, the furtherance of their (spiritual) progress is to be expected, not its decline. (5)

Bhikkhus, so long as the bhikkhus desire a sequestered life in remote forest dwellings, the furtherance of their (spiritual) progress is to be expected, not its decline. (6)

Bhikkhus, so long as the bhikkhus maintain mindfulness in themselves, in order that those fellow-practitioners of the life of purity who cherish virtue and who have not yet come might come, and those (of the same nature) who have come might live in comfort and ease, the furtherance of their (spiritual) progress is to be expected, not its decline. (7)

Bhikkhus, so long as these seven factors of Non-Decline endure among the bhikkhus, and so long as the bhikkhus observe and apply these seven factors thoroughly, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline.

A Second Set of Seven Factors of Non-Decline

137. Bhikkhus, I shall further expound to you another set of seven factors of Non-Decline. Listen attentively to this exposition and bear it well in mind.

The bhikkhus assenting respectfully, the Bhagavā gave this discourse:

Bhikkhus, so long as the bhikkhus do not delight in, are not given to pleasure in, and make no endeavour to derive enjoyment from (mundane) activities or transactions, the furtherance of their (spiritual) progress is to be expected, not its decline. (1)

Bhikkhus, so long as the bhikkhus do not delight in, are not given to pleasure in, and make no endeavour to enjoy idle talk, the furtherance of their (spiritual) progress is to be expected, not its decline. (2)

Bhikkhus, so long as the bhikkhus do not delight in, are not given to pleasure in, and make no endeavour to enjoy (slothfulness and) sleeping, the furtherance of their (spiritual) progress is to be expected, not its decline. (3)

Bhikkhus, so long as the bhikkhus do not delight in, are not given to pleasure in, and make no endeavour to enjoy the company of associates, the furtherance of their (spiritual) progress is to be expected, not its decline. (4)

Bhikkhus, so long as the bhikkhus are without evil desires (such as the desire to boast of non-existent attainments or achievements), and so long as they do not fall under the influence of evil desires, the furtherance of their (spiritual) progress is to be expected not its decline. (5)

Bhikkhus, so long as the bhikkhus do not associate with evil friends or evil companions, and are not inclined towards evil companionship, the furtherance of their (spiritual) progress is to be expected, not its decline. (6)

Bhikkhus, so long as the bhikkhus do not stop halfway (before attainment of Arahatship), through achieving some small spiritual attainment, the furtherance of their (spiritual) progress is to be expected, not its decline. (7)

Bhikkhus, so long as these seven factors of Non--Decline endure among the bhikkhus, and so long as the bhikkhus observe and apply these seven factors thoroughly, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline.

A Third Set of Seven Factors of Non-Decline

138. Bhikkhus, I shall further expound to you another set[1] of seven factors of Non-Decline. Listen attentively to this exposition and bear it well in mind.

The bhikkhus assenting respectfully, the Bhagavā gave this discourse:

Bhikkhus, so long as the bhikkhus are endowed with confidence based on conviction, *saddhā*[2], the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (1)

Bhikkhus, so long as the bhikkhus have a sense of moral shame, *hiri*[3], the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline.[2]

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1. **another set:** the third set consists of seven good qualities (*satta saddhammā*).
2. **saddhā:** usually rendered 'faith' which might, however, be confused with blind faith.
3. **hiri:** loathing of, or aversion to, immoral deeds, hence an inner sense of decency.

Bhikkhus, so long as the bhikkhus have fear of wrong-doing, *ottappa*,[1] the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (3)

Bhikkhus, so long as the bhikkhus have wide learning and knowledge, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (4)

Bhikkhus, so long as the bhikkhus are firmly energetic and industrious, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (5)

Bhikkhus, so long as the bhikkhus have sustained mindfulness, the furtherance of the (spiritual) progress of the bhikkhus is to be expected. not its decline.(6)

Bhikkhus, so long as the bhikkhus are possessed of insight and wisdom[2], the furtherance of their (spiritual) progress is to be expected, and not its decline.(7)

Bhikkhus, so long as these seven factors of Non--Decline endure among the bhikkhus, and so long as the bhikkhus observe and apply these seven factors thoroughly, the furtherance of their (spiritual) progress is to be expected, not its decline.

A Fourth Set of Seven Factors of Non-Decline

139. Bhikkhus, I shall further expound to you another set[3] of seven factors of Non-Decline. Listen attentively to this exposition and bear it well in mind.

The bhikkhus assenting respectfully, the Bhagavā gave this discourse:

Bhikkhus, so long as the bhikkhus cultivate Mindfulness, *sati*, a factor which leads to Enlightenment, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (1)

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1. **ottappa:** fear of committing immoral deeds. hence reflected in decent conduct.

2. **insight and wisdom:** *paññāvanto*: The Commentary has "vipassanā paññā" i.e, Wisdom gained from Insight Meditation, not ordinary wisdom.

3. The fourth set is of the Seven Factors of Enlightenment, *satta bojjhaṅga; bodhi*; Enlightenment, Insight into the Four Noble Truths, + *aṅga*, factor or limb.

Bhikkhus, so long as the bhikkhus cultivate investigative knowledge of phenomena, *dhammavicaya*[1], leading to Enlightenment, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (2)

Bhikkhus, so long as the bhikkhus cultivate effort, *vīriya*[2], leading to Enlightenment, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (3)

Bhikkhus, so long as the bhikkhus cultivate delightful satisfaction, *pīti*, leading to Enlightenment, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (4)

Bhikkhus, so long as the bhikkhus cultivate serenity, *passaddhi*, leading to Enlightenment, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (5)

Bhikkhus, so long as the bhikkhus cultivate Concentration, *samādhi*, leading to Enlightenment, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (6)

Bhikkhus, so long as the bhikkhus cultivate equanimity, *upekkhā*[3], leading to Enlightenment, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (7)

Bhikkhus, so long as these seven factors of Non-Decline endure among the bhikkhus, and so long as the bhikkhus observe and apply these seven factors thoroughly, the furtherance of their (spiritual) progress is to be expected, not its decline.

A Fifth Set of Seven Factors of Non-Decline

140. Bhikkhus, I shall further expound to you another set[4] of seven factors of Non-Decline. Listen attentively to this exposition and bear it well in mind.

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1. **dhammavicaya:** *dhamma*, (phenomena) here means mind and matter (*nāmarūpa*).
2. **vīriya:** same as *sammā vāyama*, Right Effort.
3. **upekkhā:** Equanimity is mental equipoise, not mere indifference. It is the result of a calm concentrative mind, a quiet mind.
4. The fifth set is a set of seven perceptions.

The bhikkhus assenting respectfully, the Bhagavā gave this discourse:

Bhikkhus, so long as the bhikkhus cultivate the perception of Impermanence, *anicca*, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (1)

Bhikkhus, so long as the bhikkhus cultivate the perception of Non-Soul, Non-Ego, Non-Self, *anatta*, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (2)

Bhikkhus, so long as the bhikkhus cultivate the perception of the corruptness, the impurity (of the body), *asubha*, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (3)

Bhikkhus, so long as the bhikkhus cultivate the perception of the danger of all formations of existence, *ādīnava*, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (4)

Bhikkhus, so long as the bhikkhus cultivate the perception of abandonment, *pahāna*[1], the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not is decline. (5)

Bhikkhus, so long as the bhikkhus cultivate the perception of detachment from desire, *virāga*, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (6)

Bhikkhus, so long as the bhikkhus cultivate the perception of cessation, *nirodha*[2], the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (7)

Bhikkhus, so long as these seven factors of Non-Decline endure among the bhikkhus, and so long as the bhikkhus observe and apply these seven factors thoroughly, the furtherance of their (spiritual) progress is to be expected, not its decline.

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1. **pahāna**: abandonment or discarding (of kilesas, moral defilements).

2. **nirodha**: cessation (of kilesas, moral defilements).

Six Factors of Non-Decline of Bhikkhus

141. Bhikkhus, I shall expound to you six factors[1] of Non-Decline. Listen attentively to this exposition and bear it well in mind.

The bhikkhus assenting respectfully, the Bhagavā gave this discourse:

Bhikkhus, so long as the bhikkhus minister to fellow--disciples[2] with loving-kindness in deed and action, both openly and in private, the furtherance of their (spiritual) progress is to be expected, not its decline. (1)

Bhikkhus, so long as the bhikkhus minister to fellow--disciples with loving-kindness in speech, both openly and in private, the furtherance of their (spiritual) progress is to be expected, not its decline. (2)

Bhikkhus, so long as the bhikkhus minister to fellow--disciples with loving-kindness in thought, both openly and in private, the furtherance of their (spiritual) progress is to be expected, not its decline. (3)

Bhikkhus, so long as the bhikkhus share with virtuous fellow-disciples such offerings and gifts as they receive in accordance with the rules and prescriptions of the Order of Bhikkhus, including, to say the least, even the contents of their alms-bowl, without making use of them apart from the others, the furtherance of their (spiritual) progress is to be expected, not its decline. (4)

Bhikkhus, so long as the bhikkhus, both openly and in private, together with fellow-disciples in equal observance, abide by those precepts of *sīla*[3], morality, which lead to liberation (from slavery to *taṇhā*, craving), which are praised by the wise, which are not subject to *taṇhā* and *diṭṭhi*, craving and wrong views, which are conducive to concentration of mind, and which are unbroken, intact, unblemished and unspotted, (thus complete, perfect and pure), the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (5)

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1. **six factors**: sāraṇīyā dhammā, (six) conditions for happy fraternal living.
2. **fellow-disciples**: sabrahmacārī: fellow practitioners of the life of purity, rendered here as fellow-disciples.
3. **sīla**: in the Pāli text, in plural form. Forms of right conduct.

Bhikkhus, so long as the bhikkhus, both openly and in private, together with fellow-disciples in equal insight, abide in that faultless and pure insight [1] which leads to Nibbāna, and which truly leads him who acts upon it to the utter destruction of *dukkha*, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (6)

Bhikkhus, so long as these six factors of Non-Decline endure among the bhikkhus, and so long as the bhikkhus observe and apply these six factors thoroughly, the furtherance of their (spiritual) progress is to be expected, not its decline.

142. While the Bhagavā was sojourning there at the Gijjhakūṭa hill in Rājagaha, he repeatedly expounded this discourse:

"Such is *sīla*, morality; such is *samādhi*, concentration of mind; such is *paññā*, wisdom. *Samādhi*, when based upon [2] *sīla*, is rich in result and of great effect. *Paññā*, when based upon *samādhi*, is rich in result and of great effect. The mind, when developed through [2] *paññā*, is thoroughly liberated from the *āsavas*, taints, moral intoxicants, namely, *kāmāsava*, the taint of sensuous desire, *bhavāsava*, the taint of hankering after repeated existence, and *avijjāsava*, the taint of ignorance of the true nature of existence as set out in the Four Noble Truths."

143. Then the Bhagavā, after staying at Rājagaha as long as he wished, said to the Venerable Ānanda, "Come, Ānanda, let us go to the Ambalaṭṭhikā garden."

The Venerable Ānanda assented, saying "Very well, Venerable Sir".

Then the Bhagavā, accompanied by many bhikkhus, went to the Ambalaṭṭhikā garden and stayed at the king's rest house. While there also the Bhagavā repeatedly expounded this very discourse:

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1. **insight:** diṭṭhi ariyā: rendered by the Burmese version, as ariya paññā, faultless or pure knowledge, wisdom, insight.

diṭṭhi = sammādiṭṭhi, right view;
paññā = maggapaññā, Magga-Insight;

2. **based upon: developed through:** *paribhāvito*, lit., set around with.

"Such is *sīla*, morality; such is *samādhi*, concentration of mind; such is *paññā*, wisdom. *Samādhi*, when based upon *sīla*, is rich in result and of great effect. *Paññā*, when based upon *samādhi*, is rich in result and of great effect. The mind, when developed through *paññā*, is thoroughly liberated from the *āsavas*, taints, namely, *kāmāsava*, *bhavāsava*, and *avijjāsava*."

144. Then the Bhagavā, after staying at the Ambalaṭṭhikā garden as long as he wished, said to the Venerable Ānanda, "Come, Ānanda, let us go to the town of Nāḷandā".

The Venerable Ānanda assented, saying "Very well, Venerable Sir".

Then the Bhagavā, accompanied by many bhikkhus, went to the town of Nāḷandā and stayed at the mango orchard of (the rich man) Pāvārika.

The Venerable Sāriputta's Brave Utterance[1]

145. At that time, the Venerable Sāriputta approached the Bhagavā, and having made obeisance, seated himself on one side. He said to the Bhagavā thus:

"Venerable Sir, I have this faith in the Bhagavā that there has never been, nor there is, nor there will be, any samaṇa (recluse) or brāhmaṇa (one leading a religious life) who can excel the Bhagavā in Enlightenment."

Indeed, Sāriputta, you proclaim in lofty, majestic, precise words, sounding bravely like a lion's roar, that you have this faith in the Bhagavā that there never has been, nor there is, nor there will be any samaṇa or brāhmaṇa who can excel the Bhagavā in Enlightenment.

How is it, Sāriputta; do you know definitely in your mind the minds of those Homage-Worthy, Perfectly Self-Enlightened Bhagavās of the past, to be able to say[2] "Such was their *sīla*, practice of morality, such was their mental discipline[3], such was their *paññā*, wisdom, such

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1. **Brave Utterance:** *Sīhanāda*: The lion's roar.

2. **to be able to say:** a free rendering of *itipi:* "thus (it was)."

3. **mental discipline:** the Pāḷi text has dhammā, which is explaine by the Commentary as here referring to concentration and to the mental qualities, such as energy, mindfulness, pertaining to concentration (*samādhipakkhiyā dhammā*).

was their way of living[1], and such was their emancipation"?

"I have no such knowledge, Venerable Sir."

How is it, Sāriputta; do you know definitely in your mind the minds of those Homage-Worthy, Perfectly Self-Enlightened Bhagavās of the future, to be able to say "Such will be their *sīla*, practice of morality, such will be their mental discipline, such will be their *paññā*, wisdom, such will be their way of living, and such will be their emancipation"?

"I have no such knowledge, Venerable Sir."

How is it, Sāriputta; do you by means of your mind know definitely the mind of myself, the present Buddha, the Homage-Worthy, the Perfectly Self-Enlightened, to be able to say "Such is the Bhagavā's *sīla*, such is his mental discipline, such is his *paññā*, such is his way of living, and such is his emancipation"?

"I have no such knowledge, Venerable Sir."

Sāriputta, if you do not have the *cetopariya ñāṇa*[2], the faculty by which you can know definitely the minds of the Homage-Worthy, the Perfectly Self-Enlightened Bhagavās of the past, the future and the present, how can you proclaim in lofty, majestic, precise words, sounding like a lion's roar, to the effect that you have this faith in the Bhagavā, that there has never been, nor there is, nor there will be any samaṇa or brāhmaṇa who can excel the Bhagavā in Enlightenment?

146. "Venerable Sir, I do not have the *cetopariya ñāṇa*, the faculty by which I can know definitely the minds of the Homage-Worthy, the Perfectly Self-Enlightened Bhagavās of the past, the future and the present. But I do have the *dhammanvaya ñāṇa*, knowledge by inference from personal experience.

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1. **way of living:** the Commentary says this means 'the abiding in the sustained attainment of Cessation (nirodhasamāpattivihāra)'.

2. **cetopariya ñāṇa:** knowledge of the working of another person's mind.

"Venerable Sir, if I may give an example, let us say that far away from the royal city there is a border town with firm foundations, solid walls, and a single arched gateway, and that there is a gate-keeper, wise, prudent and intelligent, who would keep out strangers and would admit only known persons.

"When that gate-keeper on his rounds along the roadway circling the town sees no breaks, no holes in the walls, not even a hole by which a cat can get through, he will come to the conclusion that all big living things who or which enter or leave the town do so only by that single gateway.

"In the same way, Venerable Sir, I am in possession of the *dhammanvaya ñāṇa*, knowledge by inference from personal experience.

"Venerable Sir, (thus I know that) all the Homage-Worthy, the Perfectly Self-Enlightened Bhagavās who had arisen in the past had abandoned the five Hindrances, *nīvaraṇa*[1], which defile the mind and weaken the intellect; had well established their minds in the practice of the four Methods of Steadfast Mindfulness, *satipaṭṭhāna*[2]; had correctly cultivated the seven Factors of Enlightenment, *bojjhaṅga*[3]; and had fully attained unsurpassed, supreme Enlightenment.

"Venerable Sir, (thus I know that) all the Homage-Worthy, the Perfectly Self-Enlightened Bhagavās who will arise int he future, will abandon the five Hindrances

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1. **The five Hindrances,** *nīvaraṇa*, which obstruct or hinder the way to liberation are (1) *kāmacchanda*, sensual desires; (2) *byāpāda*, ill will, hatred or anger; (3) *thina middha*, torpor and languor, sloth, drowsiness, stolidity, (also translated as obduracy of mind and mental factors); (4) *uddhacca, kukkucca*, restlessness and worry; and (5) *vicikicchā*, doubt, wavering.

2. **Methods of Steadfast Mindfulness.** *satipaṭṭhāna*,(the setting up of Mindfulnes). This means the cultivation of mindfulness or awareness of (1) the body, *kāya*; (2) sensations and feelings, *vedanā*; (3) mind or consciousness, *citta*;and (4) *dhammā*; this last involves various moral and intellectual subjects, such as the five Hindrances, the five Aggregates of Clinging, the twelve sense-bases, the seven Factors of Enlightenment and the Four Noble Truths.

3. **Seven Factors of Enlightenment,** *satta bojjhaṅga:* (1) mindfulness; (2) investigative knowledge of phenomena; (3) effort; (4) delightful satisfaction; (5) serenity; (6) concentration, and (7) equanimity.

nīvaraṇa, which defile the mind and weaken the intellect; will well establish their minds in the four Methods of Steadfast Mindfulness, *satipaṭṭhāna*; will correctly cultivate the seven Factors of Enlightenment, *bojjhaṅga*; and will fully attain unsurpassed, supreme Enlightenment.

"Venerable Sir, (thus I know that) the Homage-Worthy, the Perfectly Self-Enlightened Bhagavā also, who has now arisen in this world, has abandoned the five Hindrances which defile the mind and weaken the intellect; has well established the Bhagavā's mind in the four Methods of Steadfast Mindfulness; has correctly cultivated the seven Factors of Enlightenment: and has fully attained unsurpassed, supreme Enlightenment."

147. While the Bhagavā was staying at the mango orchard of (the rich man) Pāvārika in the town of Nāḷandā, there, too, he gave this very discourse repeatedly, thus:

"Such is *sīla*, morality; such is *samādhi*, concentration of mind; such is *paññā*, wisdom. *Samādhi*, when based upon *sīla*, is rich in result and of great effect. *Paññā*, when based upon *samādhi*, is rich in result and of great effect. The mind, when developed through *paññā*, is thoroughly liberated from the *āsavas*, taints, namely, *kāmāsava*, *bhavāsava*, and *avijjāsava*."

The Disadvantages to an Immoral Man

148. Then the Bhagavā after staying at the town of Nāḷandā as long as he wished, said to the Venerable Ānanda, "Come, Ānanda, let us go to Pāṭali village."

The Venerable Ānanda assented, saying "Very well, Venerable Sir."

Then the Bhagavā, accompanied by many bhikkhus, went to Pātali village.

When the lay devotees of Pāṭali village heard that the Bhagavā had arrived at their village, they approached the Bhagavā, made obeisance to him, and seated themselves on one side. They said to him, "May it please the Bhagavā to consent to sojourn in our guest-house." And by his silence the Bhagavā consented.

The lay devotees of Pāṭali village, on receiving the Bhagavā's consent, rose from their seats, made obeisance to him and respectfully departed (by keeping their right side to him) and went to their guest-house. They prepared the guest-house by covering the floor all over with floor-coverings, arranging seats, placing big water-filled pots, and setting up oil-lamps in their holders. Then they approached the Bhagavā, made obeisance to him, and standing on one side, said to him:

"Venerable Sir, at the guest-house, the floor has been fully covered with floor-coverings, the seats have been arranged, the big water-filled pots have been placed, and the oil-lamps have been set up in their holders. It is for the Bhagavā to proceed there when he wishes. (lit., The Exalted One knows the time to proceed there.)

Then the Bhagavā, at evening time, re-arranged his robes, took his alms-bowl and great robe, and proceeded to the guest-house accompanied by the bhikkhus. He entered the guest-house after washing his feet, and sat against the middle post, facing east.

The bhikkhus also washed their feet and entered the guest-house, and sat against the west wall, facing east, with the Bhagavā in front of them. The lay devotees of Pāṭali village also washed their feet and entered the guest-house, and sat against the east wall facing west, with the Bhagavā in front of them.

149. Then Bhagavā addressed the devotees of Pāṭali village thus:

Householders, the immoral man lacking moral virtue faces five disadvantages[1]. What are these five (disadvantages)?

Householders, in this world, the immoral man lacking moral virtue encounters through heedlessness great loss of wealth. This is the first disadvantage befalling the immoral man who lacks moral virtue.

Householders, in addition, the ill repute of an immoral man lacking moral virtue spreads far and wide. This is the second disadvantage befalling the immoral man who lacks moral virtue.

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1. Disadvantages: *ādīnavā*; singular form ādīnava, sometimes translated as danger, fault.

Householders, in addition, when the immoral man lacking moral virtue goes into any kind of society, whether it be the society of the ruling class, or of brahmins, or of well-to-do people, or of recluses, he does so with timidity and troubled demeanour. This is the third disadvantage befalling the immoral man who lacks moral virtue.

Householders, in addition, the immoral man lacking moral virtue dies in bewilderment[1]. This is the fourth disadvantage befalling the immoral man who lacks moral virtue.

Householders, in addition, the immoral man, after death and dissolution of the body, reaches (i.e., is reborn in) one of four undesirable, infrahuman realms, a miserable destination, a ruinous existence, (such as) the realm of continuous intense suffering, through lacking moral virtue. This is the fifth disadvantage befalling the immoral man who lacks moral virtue.

Householders, these are the five disadvantages befalling the immoral man, through lacking moral virtue.

Advantages Accruing to a Man of Virtue

150. Householders, five advantages accrue to the man of moral virtue, through his ethical conduct. What are these five (advantages)?

Householders, in this world, the man of moral virtue, through his ethical conduct, by being heedful gains a great mass of wealth. This is the first advantage accruing to the man of virtue, through his ethical conduct.

Householders, in addition, the good reputation of a man of virtue, through his ethical conduct, spreads far and wide. This is the second advantage accruing to the man of virtue, through his ethical conduct.

Householders, in addition, the man of virtue, through his ethical conduct, can go into any kind of society whether it be the society of the ruling class, or of brahmins, or of well-to-do people, or of recluses, with

1. **bewilderment:** *sammuḷha*. The Commentary explains this as delirium

confidence and untroubled demeanour. This is the third advantage accruing to the man of virtue, through his ethical conduct.

Householders, in addition, the man of virtue, through his ethical conduct, dies without any bewilderment. This is the fourth advantage accruing to the man of virtue, through his ethical conduct.

Householders, in addition, the man of virtue, through his ethical conduct, after death and dissolution of the body, reaches (i.e., is reborn in) the realms of the devas, (celestial beings), a happy destination. This is the fifth advantage accruing to the man of virtue, through his ethical conduct.

151. And the Bhagavā spent the greater part of the night instructing the devotees of Pāṭali village in the Teaching, causing them to realize (the benefits of) the Dhamma, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching. Then he sent them away, saying "The night is far advanced, householders; it is for you to leave when you wish."

The devotees of Pāṭali village assented, saying "Very well, Venerable Sir", and arising from their seats, made obeisance to the Bhagavā and departed respectfully. Then the Bhagavā, not long after the departure of the devotees of Pātali village, retired in seclusion.

Founding of the (fortified) City of Pāṭaliputta

152. At that time, (the brahmins) Sunidha and Vassakāra, chief ministers of Magadha Kingdom, were building a (fortified) city at the (site of) Pāṭali village to keep out the Vajjī princes.

During that period, many devas, in groups of a thousand each, were taking possession of plots of land at the Pāṭali village.

In the locations where the devas of great power had taken possession of plots of land, there princes and king's ministers of great power were inclined to build (lit., their minds were bent towards building) houses. And where the devas of medium power had

taken possession of plots of land, there princes and king's ministers of medium power were inclined to build houses. And where the devas of lesser power had taken possession of plots of land, there princes and king's ministers of lesser power were inclined to build houses.

The Bhagavā saw by means of *dibba-cakkhu*, (the extremely clear and divine power of vision, comparable to the vision-faculty of the devas and surpassing the seeing ability of men), those devas who were gathered in groups of a thousand each and who were taking possession of plots of land in the Pāṭali village. Then the Bhagavā arose at dawn and asked the Venerable Ānanda, "Ānanda, who are building a (fortified) city at the (site of) Pāṭali village?"

"Venerable Sir, (the brahmins) Sunidha and Vassakāra, chief ministers of Magadha Kingdom, are building a (fortified) city at the (site of) Pātali village, to hold back the Vajjī princes."

Ānanda, it is as if they are building the fortified city in consultation with the devas of the Tāvatiṁsa realm.

Ānanda, I have seen by means of *dibba-cakkhu* many devas who are gathered in groups of a thousand each and who are taking possession of plots of land in the Pātali village.

Ānanda, in the locations where devas of great power have taken possession of plots of land, princes and king's ministers of great power are inclined to build (their) houses. And where devas of medium power have taken possession of plots of land, princes and king's ministers of medium power are inclined to build (their) houses. And where devas of lesser power have taken possession of plots of land, princes and king's ministers of lesser power are inclined to build (their) houses.

Ānanda, among the towns and cities which are centres of congregation and commerce of people of the Aryan race, this new town will become the eatest city, called Pātaliputta, a place where goods are t icked and sold and distributed.

Ānanda, three misfortunes will befall the city of Pātaliputta, through fire, through flood, through internal dissension.

153. Then, the chief ministers of Magadha, (the brahmins) Sunidha and Vassakāra, went to the Bhagavā. After offering courteous greetings to the Bhagavā and having said memorable words of felicitation, the chief ministers stood on one side, and said, "Venerable Sir, may it please the Venerable Gotama to accept our offering of food for today, together with the company of bhikkhus." The Bhagavā, by silence, signified his acceptance.

Then, the Magadha chief ministers, Sunidha and Vassakāra, knowing that the Bhagavā had accepted their request, went to their house and having prepared at their house choice food and eatables, both hard and soft kinds, they informed the Bhagavā that it was time, by the message, "Venerable Gotama, it is time (to proceed), the food-offering is ready."

Then in the morning time the Bhagavā re-arranged his robes, and taking alms-bowl and great robe, went to the house of the Magadha chief ministers, Sunidha and Vassakāra, in the company of the bhikkhus, and took the seat prepared for him.

And the Magadha chief ministers, Sunidha and Vassakāra, personally attended on the Bhagavā and the bhikkhus, offering the choice food and eatables with their own hands till the Bhagavā and the bhikkhus caused them to stop, signifying they had had enough.

When the Bhagavā had finished his meal and had removed his hand from his alms-bowl, the Magadha chief ministers, Sunidha and Vassakāra, took low seats and sat down on one side.

To the Magadha chief ministers, Sunidha and Vassakāra, who were thus seated, the Bhagavā signified his pleasure and appreciation by these verses (rendered below in prose):

> Brahmins, when the wise man offers food to those endowed with moral conduct, self-control, and purity of life, at the place where he has made his home, he should share the merit of the alms-giving with the devas of that place. (When merit is thus shared with them), the devas being honoured, honour him (the sharer of merit) in return; being revered, revere him in return. Therefore, just as a mother safeguards her own son, the devas

safeguard the sharer of merit. And the person who is under the protection of the devas meets with only good fortune at all times."

After signifying his pleasure and appreciation by hese verses to the Magadha chief ministers, Sunidha .nd Vassakāra, the Bhagavā arose from his seat and left.

154. Then, the Magadha chief ministers, Sunidha ınd Vassakāra, thinking "We shall call the gateway by which the Venerable Gotama leaves today the Gotama Gateway, and the landing place by which the Venerable Gotama crosses the river Ganges the Gotama Landing Place," followed the Bhagavā all along the route.

The gateway by which the Bhagavā then left came to be known as the Gotama Gateway. When the Bhagavā approached the river Ganges, the river was full to the brim so that a crow on the bank might easily drink from it.

Some people, who wanted to cross from one shore to the other, looked for boats. Others looked for log rafts. Still others built bamboo rafts.

Then, as instantaneously as a strong man stretches his bent arm or bends his outstretched arm, even so the Bhagavā vanished from this side of the Ganges and reappeared on the other shore together with the company of bhikkhus.

The Bhagavā saw the people who wanted to cross from one shore to the other looking for boats, for log rafts, or making bamboo rafts. Then, the Bhagavā, seeing them thus, uttered these exultant words:

"The (ariya) persons have crossed the deep and wide river of *taṇhā*, craving, by building the bridge of *ariyāmaggañāṇa*, Noble Magga Insight, leaving behind the marshy grounds of moral defilements. As for the (non-ariya) persons, they have to build rafts (to cross the river). However, the wise ariya persons, who have crossed (the river of craving), have no more need to make rafts."

End of the First Portion for Recitation

The Four Noble Truths

155. Then the Bhagavā said to the Venerable Ānanda, "Come, Ānanda, let us go to Koṭi village."

The Venerable Ānanda respectfully assenting, the Bhagavā, accompanied by a large number of bhikkhus, went to Koṭi vallage and dwelt there. During that time, the Bhagavā addressed the bhikkhus thus:

Bhikkhus, it is through not having proper understanding and penetrative comprehension of the Four Noble Truths[1] that I as well as yourselves have had to go incessantly through this long stretch (of saṁsāra, round of existences), that we have had to go through one life after another continuously.

What are the Four Noble Truths that are not known properly, penetratingly? Bhikkhus, it is through not having proper understanding and penetrating comprehension of the Noble Truth of *Dukkha*, (*Dukkha Ariya Sacca*), that I as well as yourselves have had to go incessantly through this long stretch (of *saṁsāra*, round of existences), that we have had to go through one life after another continuously.

Bhikkhus, it is through not having proper understanding and penetrating comprehension of the Noble Truth of the Origin of *Dukkha*, (*Dukkha Samudaya Ariya Sacca*), that I as well as yourselves have had to go incessantly through this long stretch of *saṁsāra*, that we have had to go through one life after another continuously.

Bhikkhus, it is through not having proper understanding and penetrating comprehension of the Noble Truth of the Cessation of *Dukkha*, (*Dukkha Nirodha Ariya Sacca*), that I as well as yourselves have had to go incessantly through this long stretch of *saṁsāra*, that we have had to go through one life after another continuously.

Bhikkhus, it is through not having proper understanding and penetrating comprehension of the Noble Truth of the Way to the Cessation of *Dukkha*, (*Dukkha Nirodha-Gāmini Paṭipadā Ariya Sacca*), that I as well as

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1. **The Four Noble Truths:** Dukkha Ariya Sacca, Samudaya Ariya Sacca, Nirodha Ariya Sacca, and Magga Ariya Sacca.

yourselves have had to go incessantly through this long stretch of *saṁsāra*, that we have had to go through one life after another continuously.

Bhikkhus, I have properly understood and penetratingly comprehended the Noble Truth of *Dukkha*. I have properly understood and penetratingly comprehended the Noble Truth of the Origin of *Dukkha*. I have properly understood and penetratingly comprehended the Noble Truth of the Cessation of *Dukkha*. I have properly understood and penetratingly comprehended the Noble Truth of the Way to the Cessation of *Dukkha*. The craving for existence, *bhavataṇhā*, has been cut off without any vestige remaining. The *bhavataṇhā*, which is like a rope that drags one to renewed existence, is exhausted. Now, there will be no more rebirth.

After the Bhagavā had spoken the above words, he further said these verses:

> "Existence after existence has had to be gone through in this long stretch of *saṁsāra* because of lack of understanding of the Four Noble Truths as they really are. I have now perceived the Noble Truths. The *bhavatāṇhā*, craving for existence, which is like a rope dragging one to renewed existence, has been rooted out. The root of *dukkha* has been cut off without any vestige remaining. Now, there will be no more rebirth."

While the Bhagavā was thus sojourning at that Koti village, he repeatedly expounded to the bhikkhus this very discourse:

"Such is *sīla*, morality; such is *samādhi*, concentration of mind; such is *paññā*, wisdom. *Samādhi*, when based upon *sīla*, is rich in result and of great effect. *Paññā* when based upon *samādhi*, is rich in result and of great effect. The mind, when developed through *paññā*, is thoroughly liberated from the *āsavas*, taints, namely, *kāmāsava*, *bhavāsava* and *avijjāsava*."

Those who will reach the Higher Levels of Magga Insight without the Possibility of Returning

156. Then the Bhagavā, after staying at Koṭi village as long as he wished, said to the Venerable Ananda, "Come, Ānanda, let us go to Nātika village."

The Venerable Ānanda rsspectfully assented. The Bhagavā, accompanied by a large number of bhikkhus, went to Nātika village and stayed at a brick building.

At that time the Venerable Ānanda approached the Bhagavā and after making obeisance to him, sat on one side and asked the Bhagavā these questions:

"Venerable Sir, at Nātika village a bhikkhu by the name of Sāḷha has passed away. What is his destination, *gati*?[1] What is his next existence?

"Venerable Sir, at (this same) Nātika village, a bhikkhunī[2] named Nandā has passed away. What is her destination, *gati*? What is her next existence?

"Venerable Sir, at (this same) Nātika village, a devotee named Sudatta has passed away. What is his destination? What is his next existence?

"Venerable Sir, at (this same) Nātika village, a female devotee named Sujātā has passed away. What is her destination? What is her next existence?

"Venerable Sir, at (this same) Nātika village, a devotee named Kukkuṭa has passed away. What is his destination? What is his next existence?

"Venerable Sir, at (this same) Nātika village, a devotee named Kāḷimba has passed away. What is his destination? What is his next existence?

"Venerable Sir, at (this same) Nātika village, a devotee named Nikaṭa has passed away. What is his destination? What is his next existence?

"Venerable Sir, at (this same) Nātika village, a devotee named Kaṭissaha has passed away. What is his destination? What is his next existence?

"Venerable Sir, at (this same) Nātika village, a devotee named Tuṭṭha has passed away. What is his destination? What is his next existence?

"Venerable Sir, at (this same) Nātika village, a devotee named Santuṭṭha has passed away. What is his destination? What is his next existence?

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1. **gati**: In this context, course after death. *Gati* means literally 'going', that is, going from life to life, by way of rebirth.

2. **bhikkhunī**: a female bhikkhu.

"Venerable Sir, at (this same) Nātika village, a devotee named Bhadda has passed away. What is his destination? What is his next existence?

"Venerable Sir, at (this same) Nātika village, a devotee named Subhadda has passed away. What is his destination? What is his next existence?"

157. Ānanda, the bhikkhu Sāḷha, due to the extinction of the *āsavas*[1], moral intoxicants, taints, was an arahat, who in this very life had attained to the taint--free emancipation of the mind (Arahattaphala Samādhi), and to the Insight emancipation (Arahattaphala Paññā), having realized this emancipation for himself through Magga Insight.

Ānanda, the bhikkhunī Nandā, through the complete destruction of the five Fetters, *saṁyojana*[2], which lead to rebirth in the lower sensuous realms, is an Anāgāmī. She has arisen spontaneously[3] in the Brahmā realm, and being an Anāgāmī, a Never-Returner, with no possibility of returning from that realm to existence in any form or in any other realm, will finally pass away in the realization of Nibbāna in that very realm.

Ānanda, the devotee named Sudatta, through the complete destruction of three Fetters, *saṁyojana*, and the lessening of *rāga* (passion), *dosa* (hatred), and *moha* (bewilderment), is a Sakadāgāmī, a Once-Returner, who will make an end of *dukkha*, after returning to this realm of human beings only once.

Ānanda, the woman devotee named Sujātā, through the complete destruction of three Fetters, is a Sotāpanna, a Stream-Winner, who is not liable to fall into realms of misery and suffering (*apāya*), assured of a good destination and of attaining (the three higher levels of Insight, culminating in) Enlightenment.

Ānanda, the devotee named Kukkuṭa, through the complete destruction of the five Fetters which lead to (rebirth in) the lower sensuous realms, is an Anāgāmī. He has arisen spontaneously in the Brahmā realm, and

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1. **āsavas:** See para 249 of Sāmaññaphala Sutta.
2. **Saṁyojana:** Fetter. See Appendix B 1
3. **spontaneously:** *opapātika*: arisen or reborn without being conceived in or issuing from a womb, appearing suddenly in complete mature form.

being an Anāgāmī, a Never-Returner, with no possibility of returning from that realm to existence in any form or in any other realm, will finally pass away in the realization of Nibbāna in that very realm.

Ānanda, the devotee named Kāḷimba, the devotee named Nikaṭa, the devotee named Kaṭissaha, the devotee named Tuṭṭha, the devotee named Santuṭṭha, the devotee named Bhadda, the devotee named Subhadda, each, through the complete destruction of the five Fetters which lead to (rebirth in) the lower sensuous realms, is an Anāgāmī. Each (of them) has arisen spontaneously in the Brahmā realm and being an Anāgāmī, a Never-Returner, with no possibility of returning from that realm to existence in any form or in any other realm, will finally pass away in the realization of Nibbāna in that very realm.

Ānanda, over fifty devotees from Nātika village who have died are Anāgāmīs through the complete destruction of the five Fetters which lead to (rebirth in) the lower sensuous realms. They have arisen spontaneously in the Brahmā realm and being Anāgāmīs, Never-Returners, with no possibility of returning from that realm to existence in any form or in any other realm, will finally pass away in the realization of Nibbāna in that very realm.

Ānanda, over ninety devotees from Nātika village who have died are Sakadāgāmīs, Once-Returners, through the complete destruction of the three lower Fetters, and the lessening of passion, hatred and bewilderment (*moha*). They will make an end of *dukkha* after returning to this realm of human beings only once.

Ānanda, over five hundred devotees from Nātika village who have died are Sotāpannas, Stream-Winners, through the complete destruction of the three lower Fetters. They are not liable to fall into realms of misery and suffering, and are assured of a good destination and of attaining (the three higher levels of Insight, culminating in) Enlightenment.

Exposition of the 'Mirror of Wisdom'

158. Ānanda, there is nothing strange in this. Ānanda, if the Tathāgata were to be approached every time a person dies, and asked about this matter (i.e.,

the destination or next existence of that person), it would only be tiresome for him.

Therefore, Ānanda, I shall expound this discourse on the Mirror of Wisdom, (i.e., Mirror of Magga Insight).

An ariya disciple who is fully endowed with this Mirror of Wisdom, can, if he wishes to, say of himself, "For me there is no possibility of being reborn in the realm of continuous suffering (*niraya*), or in the realm of animals, or in the realm of famished spirits (*peta*), or of falling to ruin in (any of) the sub-human, miserable realms (*apāya*). I have become a Sotāpanna, not liable to fall into realms of misery and suffering; assured am I of a good destination and of attaining (the three higher levels of Insight, culminating in) Enlightenment."

159. Now, Ānanda, what is this Mirror of Wisdom, possessing which the ariya disciple can, if he wishes to, say of himself, "For me there is no possibility of being reborn in the realm of continuous suffering (*niraya*), or in the realm of animals, or in the realm of famished spirits (*peta*), or of falling to ruin in (any of) the sub-human, miserable realms (*apāya*). I have become a Sotāpanna, not liable to fall into realms of misery and suffering; assured am I of a good destination and of attaining (the three higher levels of Insight, culminating in) Enlightenment."

In this matter, Ānanda, the ariya disciple has unshakable perfect faith[1] in the Bhagavā, (and reflects on the attributes of the Bhagavā thus:)

"The Bhagavā is worthy of special veneration (*Arahaṁ*); he truly comprehends all the dhammas by his own intellect and insight (*Sammāsambuddha*)[2]; he possesses supreme knowledge and perfect practice of morality (*Vijjācaraṇasampanna*); he speaks only what is

1. **faith:** *aveccappasādena*, with 'perfect, absolute' (*avecca*) (ava+i+tva); 'serene satisfaction in, confidence in, inclination of the heart towards' (*pasāda*). Although this term is rendered here as 'faith', for the sake of readability of the text, it is not blind faith, unquestioning acceptance on trust, but rather 'confidence based on conviction, on reason'.

2. **Sammāsambuddha:** He who has attained Sabbaññutañāṇa, Perfect Wisdom through self-enlightenment. An abridged rendering is "The Perfectly Self-Enlightened".

beneficial and true (*Sugata*); he knows all the three *lokas* (*Lokavidū*); he is incomparable in taming those who deserve to be tamed (*Anuttaro purisa dammasārathi*); he is the Teachher of devas and men (*Satthā devamanussānaṁ*); he is the Enlightened One, knowing and teaching the Four Noble Truths (*Buddha*); and he is the Most Exalted (*Bhagavā*)."

The Ariya disciple has unshakable perfect faith in the *Dhamma*, (and reflects on the attributes of the *Dhamma* thus:)

"The Teaching of the Bhagavā, the *Dhamma*, is well-expounded, *Svākkhata*, (because it is the exposition of the Four Noble Truths which lead to the realization of Nibbāna). Its truths are personally apperceivable, *Sandiṭṭhika*, (because they can actually be experienced and comprehended by anyone through adequate practice of Insight development). It is not delayed in its results, *Akālika*, (because it immediately yields the benefit of realization of Nibbāna, i.e., achieving phala immediately after magga, to anyone who adequately practises Insight development). It can stand investigation, *Ehipassika*, (lit., come and see), (because its truths can be tested by anyone). It is worthy of being perpetually borne in mind *Opāneyyika*. And its truths can be realized and experienced by the ariyas individually, by their own effort and practice, *Paccattaṁ Veditabba Viññūhi*. The Ariya disciple has unshakable perfect faith in the Saṁgha, (and reflects on the attributes of the saṁgha thus:)

"The disciples of the Bhagavā, the Saṁgha, are endowed with right practice, *Suppaṭipanna*, (because the Saṁgha practise the right practice, i.e., the development of the Noble Path of Eight Constituents). They are endowed with straightforward uprightness, *Ujuppaṭipanna*, (because the Saṁgha diligently and unswervingly follow the Straight Middle Way, i.e., the Noble Path of Eight Constituents). They are endowed with right canduct, *Ñāyappaṭipanna*, (because the practice of the Saṁgha is solely directed to the realzation of Nibbāna). They are endowed with correctness in practice, *Sāmīcippaṭipanna*, (because the Saṁgha devotedly cultivate the development of the Noble Path of Eight Constituents).The disciples of the Bhagavā, the Saṁgha, con-

sisting of eight categories or four pairs[1] of disciples of the Bhagavā, are worthy of receiving offerings brought even from afar, *Āhuneyya*. They are worthy of receiving offerings specially set aside for guests, *Pāhuneyya*. They are worthy of receiving offerings donated for well-being in the next existence, *Dakkhiṇeyya*; and are worthy of receiving obeisance, *Añjalikaraṇīya*. They are the incomparably fertile field for all to sow the seed of merit, *Anuttaraṁ puññakkhettaṁ lokassa*."

The ariya disciple is endowed with *sīla*, morality, which leads to liberation from slavery to *taṇhā*, craving; which is praised by the wise; which is untarnished (by *taṇhā* and *diṭṭhi*, craving and wrong view); which is conducive to concentration of mind; which is unbroken, intact, unblemished and unspotted and which is cherished by the ariyas.

Ānanda, a noble (ariya) disciple who is fully endowed with (lit., who completely possesses) this Mirror of Wisdom, can, if he wishes to, say of himself, "For me there is no possibility of being reborn in the realm of continuous suffering (*niraya*), or in the realm of animals, or in the realm of famished spirits (*peta*), or of falling to ruin (in any) of the sub-human, miserable realms (*apāya*). I have become a Sotāpanna, not liable to fall into realms of misery and suffering; assured am I of a good destination and of attaining (the three higher levels of Insight, culminating in) Enlightenment." This is the exposition of the Mirror of Wisdom.

While the Bhagavā was sojourning at the brick building at that Nātika village, too, he repeatedly expounded this very discourse:

"Such is *sīla*, morality; such is *samādhi*, concentration of mind; such is *paññā*, wisdom. *Samādhi*, when based upon *sīla*, is rich in result and of great effect. *Paññā*, when based upon *samādhi*, is rich in result and of great effect. The mind, when developed through *paññā*, is thoroughly liberated from the *āsavas*,

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1. **four pairs**: there are eight categories of disciples, namely, four attainers of Magga-ñāṇa, and four attainers of Phala-ñāṇa. Magga-ñāṇa is the flash of Insight into Nibbāna, and Phala-ñāṇa is the Fruition or repeated Insight into Nibbāna; and so attainers of Magga-ñāṇa and Phala-ñāṇa come in pairs. Hence four pairs.

moral intoxicants, taints, namely, *kāmāsava*, the taint of sensuous desire, *bhavāsava*, the taint of hankering after repeated existence, and *avijjāsava*, the taint of ignorance of the true nature of existence as set out in the Four Noble Truths."

160. Then the Bhagavā, after staying at Nātika village as long as he wished, said to the Venerable Ānanda, "Come, Ānanda, let us go to Vesālī."

The Venerable Ānanda assented, saying "Very well, Venerable Sir."

Then the Bhagavā, accompanied by many bhikkhus, went to Vesālī, and stayed at Ambapālī's grove. At that time the Bhagavā addressed the bhikkhus thus:

Bhikkhus, a bhikkhu should live with mindfulness and clear comprehension. This is our exhortation to you. How is the bhikkhu to be mindful? Bhikkhus, the bhikkhu (i.e., the disciple) following the practice of my Teaching keeps his mind steadfastly on the body (*kāya*), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless and unpleasant nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas). He keeps his mind steadfastly on sensation (*vedanā*), ... (and perceives its impermanent, insecure, and soulless nature), ...He concentrates steadfastly on the mind (*citta*),..... He keeps his mind steadfastly on the dhammā[1] with diligence, comprehension and mindfulness, (and perceives their impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas) Bhikkhus, this is how the bhikkhu is to be mindful.

Bhikkhus, how does a bhikkhu exercise clear comprehension? Bhikkhus, the bhikkhu following the practice of my Teaching exercises clear comprehension in moving forward or back; in looking straight ahead or sideways; in bending or stretching; in carrying or wearing the double-layered robe, alms-bowl and the other two robes; in eating, drinking, chewing, savouring

1. **dhammā**: The five dhammas consisting of (1) five nīvaraṇas; (2) five khandhas; (3) twelve āyatanas; (4) seven bojjhaṅgas; and (5) four ariya saccas. See **Mahāsatipaṭṭhāna Sutta.**

(food and beverages); in defecating and urinating; in walking, standing, sitting, falling asleep, waking, speaking, or in keeping silent. Bhikkhus, this is how the bhikkhu exercises clear comprehension. Bhikkhus, the bhikkhu should remain in mindfulness and clear comprehension. This is our exhortation to you.

Ambapālī, the Courtesan

161. Ambapālī, the courtesan, heard that the Bhagavā had arrived at Vesālī and that the Bhagavā was staying at her mango grove. Then Ambapālī, the courtesan, caused excellent and elegant carriages to be harnessed, and mounting an excellent carriage, left Vesālī for her mango grove, accompanied by other excellent carriages. After going in the carriage as far as carriages should properly go, she dismounted from her carriage and approached the Bhagavā on foot. She made obeisance to the Bhagavā and sat on one side.

And the Bhagavā, by his discourse to Ambapālī sitting on one side, caused her to realize (the benefits of) the Dhamma, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching.

After the Bhagavā had caused her to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching, Ambapālī, the courtesan, said to the Bhagavā, "Venerable Sir, may it please the Bhagavā to accept my offering of food for tomorrow, together with the company of bhikkhus." The Bhagavā, by silence, signified his acceptance.

Then, Ambapālī, the courtesan, knowing that the Bhagavā had accepted her request, rose from her seat, made obeisance to the Bhagavā, and left respectfully.

The Licchavī princes who were āt Vesālī heard that the Bhagavā had reached Vesālī and was staying at the orchard of Ambapālī. Then the Licchavī princes caused excellent and elegant carriages to be harnessed, mounted them, and accompanied by other elegant carriages, left Vesālī.

Of these (Licchavī princes) some princes were dressed in dark-blue clothes, with dark-blue ornaments, presenting a dark-blue appearance.

Some princes were dressed in yellow clothes, with yellow ornaments, presenting a yellow appearance.

Some princes were dressed in red clothes, with red ornaments, presenting a red appearance.

Some princes were dressed in white clothes, with white ornaments, presenting a white appearance.

Then, Ambapālī, the courtesan, let her carriage strike against the carriages of the young Licchavī princes, axle against axle, wheel against wheel, yoke against yoke.

Then the Licchavī princes said to Ambapālī the courtesan, "Now then, Ambapālī! Why do you let your carriage strike against the carriages of the young Licchavī princes, axle against axle, wheel against wheel, yoke against yoke?"

"It is indeed this way, O my Princes. It is because I have invited the Bhagavā to a meal tomorrow, together with the company of bhikkhus."

"Now then, Ambapālī! Give us (in exchange) for a hundred thousand (the opportunity to offer) this meal (to the Bhagavā)."

"O my Princes, even if you were to give me Vesālī together with its (subject) territories, I could not give up (the opportunity to offer) this meal."

Then the Licchavī princes, fluttering their fingers(in admiration), exclaimed "Oh Sirs, we have been defeated by a woman! We have been outdone by a woman!"

Then the Licchavī princes went to the orchard of Ambapālī. The Bhagavā saw the Licchavī princes coming, from a distance, and said to the bhikkhus:

"O Bhikkhus, let those bhikkhus who have never seen the Tāvatiṁsa devas[1] have a good look at the

1. The Tāvatiṁsa realm is the second, in ascending order, of the six realms of the devas, the lower celestial beings, (the Brahmās being the higher celestial beings.)

gathering of the Licchavīs; let them take a long look at the assembly of the Licchavīs ; let the bhikkhus gaze on them as if they were the Tāvatiṁsa devas.''

Then the Licchavī princes went in their carriages as far as carriages should properly proceed, and then alighting from their carriages, went on foot to where the Bhagavā was. They made obeisance to the Bhagavā and seated themselves at a suitable place.

The Bhagavā, by his discourse to the Licchavī princes, caused them to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching.

After the Bhagavā had caused them to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching, the Licchavī princes said to the Bhagavā, "Venerable Sir, may it please the Bhagavā to accept our offering of food for tomorrow, together with the company of bhikkhus." Then the Bhagavā said to them, "O Licchavī princes, I have already accepted the offering of food for tomorrow by Ambapālī, the courtesan."

Then the Licchavī princes fluttered their fingers, exclaiming "Oh Sirs, we have been defeated by a woman! We have been outdone by a woman!"

After that, the Licchavī princes, being delighted with and showing appreciation of the Bhagavā's discourse, rose from their seats, made obeisance to the Bhagavā, and departed respectfully.

162. Then Ambapālī, the courtesan, after that night had passed, caused choice food and eatables of both hard and soft kinds to be prepared in her orchard, and then informed the Bhagavā that it was time for the meal by sending the message, "Venerable Sir, it is time; the food-offering is ready." Then the Bhagavā rearranged his robes suitably, and taking alms-bowl and great robe went in the forenoon to the house of Ambapālī, the courtesan, accompanied by the company of bhikkhus, and (on arriving there) took the seat prepared for him.

And Ambapālī, the courtesan, personally attended on the bhikkhus headed by the Bhagavā, offering choice hard and soft food with her own hands till the Bhagavā and the bhikkhus caused her to stop, signifying they had had enough.

When the Bhagavā had finished his meal and had removed his hand from his alms-bowl Ambapālī, the courtesan, took a low seat and sat down on one side. Then she said to the Bhagavā, "Venerable Sir, I give this orchard in donation to the community of bhikkhus headed by the Buddha." The Bhagavā accepted the donation of the orchard.

Then, after causing Ambapālī, the courtesan, by his discourse to realize (the benefits of) th. Teaching, to become established in (the observance of)the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching, the Bhagavā arose from his seat and departed.

While the Bhagavā was sojourning at the orchard of Ambapālī, the courtesan, in Vesālī, there too he repeatedly expounded this very discourse:

"Such is *sīla*, morality; such is *samādhi*, eoncentration of mind; such is *paññā*, wisdom. *Samādhi*, when based upon *sīla*, is rich in result and of great effect. *Paññā*, when based upon *samādhi*, is rich in result and of great effect. The mind, when developed through *paññā*, is thoroughly liberated from the *āsavas*, moral intoxicants, taints, namely, *kāmāsava*, the taint of sensuous desire, *bhavāsava*, the taint of hankering afte- (repeated) existence, and *avijjāsava*, the taint of ignorance (of the true nature of existence as set out in the Four Noble Truths)."

Spending the Vassa at Veḷuva Village

163. The Bhagavā, after staying at the orchard of Ambapālī, the courtesan, as long as he wished, said to the Venerable Ānanda, "Come, Ānanda, let us go to the village called Veḷuva."

The Venerable Ānanda respectfully assented, saying "Very well, Venerable Sir.'

Then the Bhagavā went to Veḷuva village with a great many bhikkhus, and while there, said to the bhikkhus:

"Come, bhikkhus, enter upon the residence period of the rains (*vassa*) in places where you have friends, acquaintances and intimates in the neighbourhood of Vesālī.

"As for me, I shall enter upon the residence period of the rains in this Veḷuva village itself."

The bhikkhus assented respectfully, saying "Very well, Venerable Sir," and entered upon the residence period of the rains in places where they had friends, acquaintances and intimates in the neighbourhood of Vesālī. The Bhagavā himself entered upon the residence period of the rains in Veḷuva village itself[1].

164. Some time after the Bhagavā had entered upon the residence period of the rains, there arose in him a severe illness and he suffered excessive pain, near unto death. This the Bhagavā endured, with mindfulness and clear comprehension, and without being perturbed.

Then the Bhagavā had this thought: "It would not be proper for me to pass away in the realization of Nibbāna without letting the attendant bhikkhus know, without taking leave of the community of bhikkhus. (Therefore) I should ward off this illness by effort (of Insight meditation, vipassanā bhāvanā,) and abide in the life-maintaining *phala samāpatti* (sustained absorption in Fruition attainment[2])." Then the Bhagavā warded off his illness by effort (of vipassanā bhāvanā) and abided in the life-maintaining *phala samāpatti*. The Bhagavā's illness subsided.

Then the Bhagavā, having recovered from his illness, came out from his monastery soon after his recovery, and sat in the shade of the monastery on the seat prepared for him.

Then the Venerable Ānanda approached the Bhagavā, made obeisance, and having seated himself on one side, said thus to the Bhagavā:

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1. According to the Commentary, the Buddha made this arrangement because he realized that he would pass away into *parinibbāna* in ten months' time.
2. Just before entering into the *phala samāpatti*, the Buddha made the resolution that he would live for the next ten months free of severe illness which would result in death. (The Commentary). He thereby postponed for ten months the time of his final passing away (parinibbāna).

"Venerable Sir, I see the Bhagavā now at ease. I find the Bhagavā now in good health. Though I now see the Bhagavā thus, when the Bhagavā was ill my body felt heavy and stiff; my sight in all directions became dim; I became bewildered, unable to grasp doctrines (such as on the methods of steadfast mindfulness). However, I took some small comfort from the thought that the Bhagavā would not pass away into parinibbāna so long as he had not left any instructions concerning the community of bhikkhus."

165. Ānanda, what does the community of bhikkhus still expect from me? Ānanda, I have set forth the Teaching without any distinction of inner or outer doctrine. The *Tathāgatas*, Ānanda, in (the matter of) their Teaching do not hold anything secret in the closed fist of a teacher, (i.e., do not keep back anything).

Ānanda, if a person should desire that he alone should lead the community of bhikkhus, or that the community of bhikkhus should depend on him alone, then it is that person who should lay down instructions concerning the community of bhikkhus.

But Ānanda, the *Tathāgata* has no such thought or desire that he alone should lead the community of bhikkhus, or that the community of bhikkhus should depend on him alone. Having no such thought or desire, why should the *Tathāgata* leave any instructions concerning the community of bhikkhus?

Ānanda, I am now frail, old, aged, far gone in years, and in the last stage of life. I have reached the eightieth year. Just as, Ānanda, a worn-out old cart is held together merely by bindings and repairs, so the body of the *Tathāgata* is held together merely by (the force of) the *phala-samāpatti*.

Ānanda, it is (only) when the *Tathāgata* attains and is abiding in the *animitta*[1] Concentration of Mind (in the *Arahatta phala samāpatti*), through not paying attention to any phenomenal image[2] and through the cessation of some sensations (i.e., mundane sensations),

1. **animitta:** disregarding signs or attributes of phenomena.

2. **phenomenal image:** all signs, i.e., objects or ideas pertaining to the five khandhas.

that the Tathāgata's body is at real ease and comfort (lit., at greater ease).

Therefore, Ānanda, let yourselves be[1] your own firm support[2], and let yourselves, and not anyone or anything else, be your refuge; let the *Dhamma*, the Teaching, be your firm support, and let the *Dhamma*, and not anything else, be your refuge.

Ānanda, how is the bhikkhu to make himself his own firm support, and to make himself, and not anyone or anything else, his refuge; (how is he) to make the *Dhamma* his firm support, and to make the *Dhamma*, and not anything else, his refuge?

Ānanda, the bhikkhu (i.e., the disciple) following the practice of my Teaching keeps his mind steadfastly on the body (*kāya*), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless and unpleasant nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas). He keeps his mind steadfastly on sensation (*vedanā*),..... (and perceives its impermanent, insecure and soulless nature),..... He concentrates steadfastly on the mind (*citta*),..... He keeps his mind steadfastly on the dhammā[3] with diligence, comprehension, and mindfulness, (and perceives their impermanent, insecure and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

Ānanda, thus the bhikkhu makes himself his own firm support and makes himself, and not anyone or anything else, his refuge; thus the bhikkhus makes the *Dhamma*, the Teaching, his firm support, and makes the *Dhamma*, and not anything else, his refuge.

Ānanda, those bhikkhus who, either now or after my passing away, make themselves their own firm support, and make themselves, and not anyone or any-

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1. **let yourselves be:** *vihāratha:* lit., dwell (making yourselves your own firm base).

2. **firm support:** *attadīpā:* be yourselves your island (support). An island in an ocean offers firm ground for standing on. (The Commentary)

3. **See footnotes to Pare 160.**

thing else, their refuge; who make the *Dhamma* their firm support and make the *Dhamma*, and not anything else, their refuge,— all such bhikkhus, among all the bhikkhus who are desirous of (keeping to) right practice, shall reach the highest, noblest state.[1]

End of the Second Portion for Recitation

Spoken Signs and Intimations

166. Then the Bhagavā, rearranging his robes in the morning time, took alms-bowl and great robe and went into Vesālī on his alms-round.

After his alms-round and after his meal, leaving the place of eating, the Bhagavā said to the Venerable Ananda, "Ānanda, bring a leather rug (lit., thing to sit on); let us go to the Cāpāla shrine to spend the day (there)."

The Venerable Ānanda respectfully assented, and taking a leather rug, followed closely behind the Bhagavā.

Then the Bhagavā approached the Cāpāla shrine and seated himself on the seat placed for him. The Venerable Ānanda, making obeisance to the Bhagavā, seated himself at a suitable place.

167. To the Venerable Ānanda, who was seated on one side, the Bhagavā said thus:

Ananda, pleasant is the country of Vesālī. Pleasant are the shrines of Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, Cāpāla.

Ānanda, whosoever has cultivated, practised, used as a means (lit., a vehicle), based himself on, maintained, mastered (lit., studied well), and perfectly developed the

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1. **the highest, noblest state:** *tamatagge:* According to the Commentary, *tamatagge=tama agge,=aggatamā*, the highest, the most eminent State reached by practising the *Satipaṭṭhāna*, the four Methods of Steadfast Mindfulness.

four Bases of Psychic Power[1], could, if he so desired, live the maximum life-span[2] or even beyond the maximum life-span.

Ānanda, the Tathāgata has cultivated, practised, used as a means (lit., a vehicle). based himself on, maintained, mastered (lit., studied well), and perfectly developed the four Bases of Psychic Power. Therefore, Ānanda, the Tathāgata could, if he so desired, live the maximum life--span or even beyond the maximum life-span.

Although the Bhagavā thus gave plain intimations and hints, the Venerable Ānanda was unable to understand their significance, and failed to appeal to the Bhagavā in this way:

"Venerable Sir, may the Bhagavā live the maximum life-span! May the Sugata live the maximum life-span, for the welfare and happiness of mankind, out of compassion for the world, for the benefit, well-being and happiness of devas and men!" It was as if his mind was possessed by Māra.

For a second time, the Bhagavā said thus:.....

For a third time, the Bhagavā said thus: Ānanda, pleasant is the country of Vesālī. Pleasant are the shrines of Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, Cāpāla.

Ānanda, whosoever has cultivated, practised, used as a means (lit., a vehicle), based himself on, maintained, mastered (lit., studied well), and perfectly developed the four Bases of Psychic Power, could, if he so desired, live the maximum life-span or even beyond the maximum life-span.

Ānanda, the Tathāgata has cultivated, practised, used as a means (lit., a vehicle), based himself on, maintained, mastered (lit., studied well), and perfectly developed the four Bases of Psychic Power. Therefore, Ānanda, the Tathāgata could, if he so desired, live the maximum life-span or even beyond the maximum life--span.

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1. **The four Bases of Psychic Power:** *cattāro* (four) *iddhi* (Psychic Power or Potency) *pādā* (bases). These four are concentration, coupled with determination, on purpose, on will, on thoughts, and on investigative knowledge.
2. **The maximum life-span:** (*āyukappa*): the Commentary's rendering of *kappa*, which in some other context means 'world-cycle' or 'aeon'.

Although the Bhagavā thus gave plain intimations and hints, the Venerable Ānanda was unable to understand their significance, and failed to appeal to the Bhagavā in this way:

"Venerable Sir, may the Bhagavā live the maximum life-span! May the Sugata live the maximum life-span, for the welfare and happiness of mankind, out of compassion for the world, for the benefit, well-being and happiness of devas and men!" It was as if his mind was possessed by Māra.

Then the Bhagavā said to the Venerable Ānanda, "Go now, Ānanda. Now you know the time to go."

The Venerable Ānanda respectfully assented, saying "Very well, Venerable Sir," arose from his seat, made obeisance to the Bhagavā, and left respectfully. He went and sat at the foot of a certain tree not very far away.

Māra's Request

168. Soon after the Venerable Ānanda had left the Bhagavā, the evil Māra approached the Bhagavā, and standing at a certain place, thus said to the Bhagavā:

"Venerable Sir, let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna.

"Venerable Sir, (at one time) the Bhagavā had indeed said (to me) these words: 'O Evil One, I shall not pass away so long as my disciples, the bhikkhus, are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confident, not yet endowed with wide knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching (by means of Vipassanā, Insight Meditation leading to the attainment of Magga), not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth[1], not yet able to expound, to

1. **to live in..truth:** *anudhammacārino; anudhamma*=in conformity with the highest stage of vipassanā meditation leading to magga; *cārino*=in the habit of practising

set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful, sublime Teaching.'

"Venerable Sir, the Bhagavā's disciples, the bhikkhus, are now accomplished in learning, are well-schooled (in control of deed, word and thought), are confident, are endowed with wide knowledge and learning, are able to memorize the Teaching, are able to practise fully according to the Teaching, are endowed with correctness in practice, are able to live in perfect conformity with righteousness and truth, are able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, are able to refute by means of correct reasons other doctrines, views or beliefs that may arise, and are able to expound the wonderful, sublime Teaching.

"Venerable Sir, (therefore) let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna.

"Venerable Sir, (at one time) the Bhagavā had indeed said (to me) these words: 'O Evil One, I shall not pass away so long as my female disciples, the bhikkhunis, are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confident, not yet endowed with wide knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching, not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth, not yet able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful, sublime Teaching.

"Venerable Sir, the Bhagavā's female disciples, the bhikkhunīs, are now accomplished in learning, are well-schooled (in control of deed, word and thought), are confident, are endowed with wide knowledge and learning, are able to memorize the Teaching, are able to practise fully according to the Teaching, are endowed with correctness in practice, are able to live in perfect conformity with righteousness and truth, are able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, are able to refute by means of correct reasons other doctrines, views or beliefs that may arise, and are able to expound the wonderful, sublime Teaching.

"Venerable Sir, (therefore) let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna.

"Venerable Sir, (at one time) the Bhagavā had indeed said (to me) these words: 'O Evil One, I shall not pass away so long as my lay-disciples are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confident, not yet endowed with wide knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching, not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth, not yet able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs tnat may arise, and are not able to expound, to set forth the wonderful, sublime Teaching.'

"Venerable Sir, the Bhagavā's lay-disciples are now accomplished in learning, are well-schooled (in control of deed, word and thought), are confident, are endowed with wide knowledge and learning, are able to memorize the Teaching, are able to practise fully according to the Teaching, are endowed with correctness in practice, are able to live in perfect conformity with righteousness and truth, are able to expound, to set forth, to

make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, are able to refute by means of correct reasons other doctrines, views or beliefs that may arise, and are able to expound the wonderful, sublime Teaching.

"Venerable Sir, (therefore) let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna.

"Venerable Sir, (at one time) the Bhagavā had indeed said (to me) these words: 'O Evil One, I shall not pass away so long as my female lay-disciples are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confidnet, not yet endowed with knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching, not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth, not yet able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful, sublime Teaching.'

"Venerable Sir, the Bhagavā's female lay-disciples are now accomplished in learning, are well-schooled (in control of deed, word and thought), are confident, are endowed with wide knowledge and learning, are able to memorize the Teaching, are able to practise fully according to the Teaching, are endowed with correctness in practice, are able to live in perfect conformity with righteousness and truth, are able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, are able to refute by means of correct reasons other doctrines, views or beliefs that may arise, and are able to expound the wonderful, sublime Teaching.

"Venerable Sir, (therefore) let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna.

"Venerable Sir, (at one time) the Bhagavā had indeed said (to me) these words: 'O Evil One, I shall not pass away so long as this (Teaching of mine which should be termed the) Practice of Purity is not yet complete in effectiveness, not yet prosperous, renowned, prevalent among people, and widespread, to the extent that it can be thoroughly manifested, explained or made known by (wise) devas and men.'

"Venerable Sir, the Bhagavā's Teaching, fit to be termed the Practice of Purity, is now complete in effectiveness, is now prosperous, renowned, prevalent among people, and widespread, to the extent that it can be thoroughly manifested, explained or made known by (wise) devas and men.

"Venerable Sir, (therefore) let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna."

When this was said, the Bhagavā said to Māra, the Evil One, "You, Evil One, do not be anxious. Before long the parinibbāna of the Tathāgata will take place. Three months from today, the Tathāgata will realize parinibbāna."

Renunciation of the Life-Sustaining Mental Process

169. Then the Bhagavā, while at the Cāpāla shrine, decided mindfully and deliberately to give up[1] the life-sustaining mental process by not re-entering into *phalasamāpatti* (after three months). When the Bhagavā renounced the life-sustaining mental process, there occurred a great earthquake, terrible, hair-raising and gooseflesh-causing in its dreadfulness. Also, rolls of thunder burst forth continuously.

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1. **decided...to give up:** In the Pāḷi Text 'gave up': ossaji, p.t. of ossajati: to let loose, g ve up, release; hence, by implication renounce.

Then the Bhagavā, perceiving this occurrence, uttered at that instant these exultant verses:

"The Buddha[1], considering and weighing repeated existence against the incomparable and immeasurable Nibbāna, has renounced the existence-producing kammic volitions[2]. With delight in Insight Meditation and with absolute calm of mind, he has destroyed the net work of *kilesas*, moral defilements, covering him like a coat of chain-mail."

Causes of Earthquakes

170. Then, this thought occurred to the Venerable Ānanda:

"O Sirs, wonderful it is! O Sirs, unprecedentedly marvellous it is! This dreadful and hair-raising earthquake is indeed a great earthquake. It is stupendous. Also, rolls of thunder burst forth continuously. What is the cause of great earthquakes? What is the condition leading to great earthquakes?"

The Venerable Ānanda then approached the Bhagavā, and after paying obeisance to him, and seating himself on one side, said to the Bhagavā thus:

"Venerable Sir, wonderful it is! Venerable Sir, unprecedentedly marvellous it is! This dreadful and hair-raising earthquake is indeed a great earthquake. It is stupendous. Also, rolls of thunder burst forth continuously. What is the cause of great earthquakes? What is the condition leading to great earthquakes?"

171. Ānanda, there are eight causes of, or conditions leading to, great earthquakes. What are the eight (causes)?

Ānanda, this great earth is supported by water, the water by air, the air by space. At times great winds blow strongly. When great winds blow strongly, the

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1. **The Buddha:** the term used here is *Muni*, one who has attained perfection in self-restraint and insight.

2. **existence-producing kammic volitions:** *bhava-saṅkhāra:* the volitional activities leading to new existence.

water is shaken. When the water is shaken, the earth is shaken. This is the first cause of, the first condition leading to, the occurrence of great earthquakes. (1)

Again, Ānanda, a samaṇa (recluse, ascetic) or a brāhmaṇa[1] (a man of religious pursuit), who has great (mental) power, and who is proficient in the supernormal powers of the mind[2], or a deva of great power and psychic potency, by developing intense concentration on the limited image of the earth-element[3] and on the unlimited image of the water-element, causes this earth to quake, to sway violently, to rock up and down, and to convulse. This is the second cause of, the second condition leading to, the occurrence of great earthquakes. (2)

Again, Ānanda, when a Future Buddha, mindfully and deliberately, passes away in the Tusitā deva realm and is conceived in his mother's womb, this earth quakes, sways violently, rocks up and down, and is convulsed. This is the third cause of, the third condition leading to, the occurrence of great earthquakes. (3)

Again, Ānanda, when a Future Buddha, mindfully and deliberately, issues from the mother's womb, this earth quakes, sways violently, rocks up and down, and is convulsed. This is the fourth cause of, the fourth condition leading to, the occurrence of great earthquakes. (4)

Again, Ānanda, when a Tathāgata attains the most supreme Perfect Enlightenment, this earth quakes, sways violently, rocks up and down, and is convulsed. This is the fifth cause of, the fifth condition leading to, the occurrence of great earthquakes. (5)

Again, Ānanda, when a Tathāgata sets the noblest Wheel of the Dhamma in motion (by expounding the first discourse, on the Four Noble Truths), this earth

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1. **brāhmaṇa:** a man leading a pure, ascetic life, free from demeritorious acts. Here, a brahmin (of the brahmin religion or casted is not meant.
2. **proficient.....mind:** *cetovasippata:* lit., with mastery over one's mind. The Commentary explains this as "having cultivated and exercised the *abhiññā* (super-normal mental power)".
3. **intense concentration on the earth-element:** *pathavīsaññā* is paraphrased as "developing earth-consciousness, that is, the *kasiṇa jhānā* (mental cultivation or mental absorption) with the earth-element as the object (kasiṇa) of the meditation."

quakes, sways violently, rocks up and down, and is convulsed. This is the sixth cause of, the sixth condition leading to, the occurrence of great earthquakes. (6)

Again, Ānanda, when a Tathāgata, mindfully and deliberately, decides to give up the life-sustaining mental process, *āyusaṅkhāra*, this earth quakes, sways violently, rocks up and down, and is convulsed. This is the seventh cause of, the seventh condition leading to, the occurrence of great earth-quakes. (7)

Again, Ānanda, when a Buddha passes away and enters upon parinibbāna, by experiencing the ultimate peace , *nibbānadhātu*, with complete extinction of the five khandhas, *anupādisesa*, this earth quakes, sways violently, rocks up and down, and is convulsed. This is the eighth cause of, the eighth condition leading to, the occurrence of great earthquakes. (8)

Ānanda, these are the eight causes of, the eight conditions leading to, the occurrence of great earthquakes

Eight Categories of Assemblies

172. Ānanda, there are eight categories of assemblies. These are: assembly of nobles, assembly of brahmins, assembly of householders, assembly of recluses, assembly of the devas of the Cātumahārājika[1] deva realm, assembly of the devas of the Tāvatiṁsa[2] deva realm, assembly of the devas led by Māra[3], and assembly of the Brahmās.

Ānanda, I remember having attended hundreds of assemblies of nobles. In these assemblies I sat together with them, conversed with them, and had discussions with them. My appearance was like their appearance, and my voice was like their voice[4]. By religious discourse I caused them to realize (the benefits of) the Teaching, to become established in (the observance of)

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1. **Cātumahārājika**: the lowest of the six deva realms, ruled by four Great Deva Kings.
2. **Tāvatiṁsa**: the second deva realm, next to the above.
3. There is only one Māra, a leader of the sixth and highest deva realm. He is symbolic of sensual pleasures.
4. Because of the supernormal powers of the Buddha, his form and his voice appeared to the nobles, etc., as those of one of them.

the Teaching and to be filled with gladness and enthusiasm for (the practice of) the Teaching. While I was thus discoursing, they did not know me, wondering "Who is this discoursing? Is he deva or man?" After I had caused them to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching and to be filled with gladness and enthusiasm for (the practice of) the Teaching, I vanished from there. Also when I vanished thus, they did not know me, wondering "Who was he that vanished thus? Was he deva or man?"

Ānanda, I remember having attended hundreds of assemblies of brahmins. In those.....(repeated as above). Ānanda, I remember having attended hundreds of assemblies of householders (repeated as above). Ānanda, I remember having attended hundreds of assemblies of recluses .....; of the Cātumahārājika devas ..... of the Tāvatiṁsa devas .....; of the devas led by Māra .....; of the Brahmās.....

In these assemblies also, I sat together with them, conversed with them and had discussions with them. My appearance was like their appearance, and my voice was like their voice. By religious discourse I caused them to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching and to be filled with gladness and enthusiasm for (the practice of) the Teaching. While I was thus discoursing, they did not know me, wondering "Who is this discoursing? Is he deva or man?" After I had caused them to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching, I vanished from there. Also when I vanished thus, they did not know me, wondering, "Who was he that vanished thus? Was he deva or man?"

Ānanda, these are the eight categories of assemblies.

Eight ways of Mastery

173. Ānanda, there are eight ways of overcoming the opposite phenomena and sense-objects[1], *abhibhāyatana jhāna*. What are these eight? These are (as follows):

1. **sense-objects**: i.e., objects of kasiṇa meditation, including object of consciousness; **opposite phenomena**: i.e., hindraces, *nīvaraṇas*.

A person[1] concentrates on colour on (parts of) his own body, (such as colour of hair, eye, skin), and on finite external forms (such as *kasiṇa*[2] forms), unblemished or blemished (lit., with good or bad colour). He is thus aware that he knows and sees these (*kasiṇa*) forms[3] with mastery[4] over them. This is the first *abhibhāyatana jhāna*. (1)

A person concentrates on colour on (parts of) his own body (such as colour of hair, eye, skin), and on infinite external forms, (such as *kasiṇa* forms), umblemished or blemished. He is thus aware that he knows and sees these (*kasiṇa*) forms with mastery over them. This is the second *abhibhāyatana jhāna*. (2)

A person, without concentrating on colour on (parts of) his own body, concentrates on finite external forms (such as *kasiṇa* forms), umblemished or blemished. He is thus aware that he knows and sees these (*kasiṇa*) forms with mastery over them. This is the third *abhibhāyatana jhāna*. (3)

A person, without concentrating on colour on (parts of) his own body, concentrates on infinite external forms (such as *kasiṇa* forms), umblemished or blemished. He is thus aware that he knows and sees these (*kasiṇa*) forms with mastery over them. This is the fourth *abhibhāyatana jhāna*. (4)

A person, without concentrating on colour on (parts of) his own body, concentrates on external (*kasiṇa*) forms that are dark-blue, with a dark-blue colour, dark-blue hue, and dark-blue lustre, like the *ummāpuppha*[5] flower which is dark-blue, and has a dark-blue colour, dark-blue hue, dark-blue lustre, or like fine cloth made in Bārāṇasī, with a smooth finish on both sides, which is

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1. **A person**: one who has an extremely sharp intellect, among those who can quickly attain the desired jhāna.
2. **kasiṇa**: objects of intense meditation. What is perceived in the mind's eye are the after-images arising through concentration.
3. The awareness of these forms expressed by the words 'knows and sees', takes place before or after a jhāna.
4. **with mastery**: *abhibuyya*, (lit., overcoming); i.e., with great facility, enabling the yogī who practises this meditation to enter into a jhāna immediately after achieving the umblemished mental image of a particular kasiṇa object (*paṭibhāga nimitta*).
5. **Ummāpupphā**: flax blossom. Another interpretation is the flower of the butterfly pea.

dark-blue, and has a dark-blue colour, dark-blue hue, dark-blue lustre. In this way, a person, without concentrating on colour on (parts of) his own body, concentrates on external (*kasiṇa*) forms that are dark--blue, with a dark-blue colour, dark-blue hue, and dark--blue lustre. He is thus aware that he knows and sees these (*kasiṇa*) forms with mastery over them. This is the fifth *abhibhāyatana jhāna*. (5)

A person, without concentrating on colour on (parts of) his own body, concentrates on external (*kasiṇa*) forms that are yellow, with a yellow colour, yellow hue, and yellow lustre, like the *kaṇikārapuppha*[1] flower which is yellow and has a yellow colour, yellow hue, yellow lustre, or like fine cloth made in Bārāṇasī, with a smooth finish on both sides, which is yellow, and has a yellow colour, yellow hue, yellow lustre. In this way, a person, without concentrating on colour on (parts of) his own body, concentrates on external (*kasiṇa*) forms that are yellow, with a yellow colour, yellow hue, and yellow lustre. He is thus aware that he knows and sees these (*kasiṇa*) forms with mastery over them. This is the sixth *abhibhāyatana jhāna*. (6)

A person, without concentrating on colour on (parts of) his own body, concentrates on external (*kasiṇa*) froms that are red, with a red colour, red hue, and red lustre, like the *bandhujīvakapuppha*[2] flower which is red, and has a red colour, red hue, red lustre, or like fine cloth made in Bārāṇasī, with a smooth finish on both sides, which is red, and has a red colour, red hue, red lustre. In this way, a person, without concentrating on colour on (parts of) his own body, concentrates on external (*kasiṇa*) forms that are red, with a red colour, red hue, and red lustre. He is thus aware that he knows and sees these (*kasiṇa*) forms with mastery over them. This is the seventh *abhibhāyatana jhāna*. (7)

A person, without concentrating on colour on (parts of) his own body, concentrates on external (*kasiṇa*) forms that are white, with a white colour, white hue, and white lustre, like the Morning Star which is white, and has a white colour, white hue, white lustre, or like fine cloth made in Bārāṇasī, with a smooth finish on both sides, which

1. **kaṇikārapuppha**: the wild champak flower.
2. **bandhujīvakapuppha**: flower of the tree Pentapetes phoenicea.

is white, and his a white colour, white hue, white lustre. In this way, a preson, without concentrating on colour on (parts of) his own body, concentrates on external (*kasiṇa*) forms that are white, with a white colour, white hue, and white lustre. He is thus aware that he knows and sees these (*kasiṇa*) forms with mastery over them. This is the eighth *abhibhāyatana jhāna*. (8)

Ānanda, these are the eight ways of overcoming the opposite phenomena and sense-objects, *abhibhāyatana jhāna*.[1]

Eight Stages of Release

174. Ānanda, there are eight stages of Release (Vimokkha)[2]. These are:

Contemplating the *kasiṇa* objects in one's own body, and having attained the rūpa *jhāna*[3], the mental

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1. This *abhibhāyatana jhāna* is not a separate jhāna. It is one of the rūpa jhānas. The distinctive feature of the *abhibhāyatana jhāna* is that it takes as its kasiṇa objects only the four colours of dark-blue, yellow, red and white, from amongst the forty kinds of objects of meditation. In abhidhamma, the four primary elements, namely, *pathavī*, *āpo*, *tejo*, *vāyo*, are also considered to be objects of meditation for this *abhibhāyatana jhāna*. This *abhibhāyatana jhāna* can be achieved only by those who can quickly attain the desired jhāna, and even from amongst them only by those with the sharpest intellect.

   Abhibhāyatana jhāna is a special term employed when the attainment of jhāna immediately follows the achievement of the unblemished mental image of a particular kasiṇa object (*paṭibhāga nimitta*).

   Of these eight ways of *abhibhāyatana jhāna*, the first four exercise mastery over the finite or infinite objects of kasiṇa meditation, both internal and external. The last four exercise mastery over the unblemished mental image derived from a particular kasiṇa object. Their object of concentration is an external *kasiṇa* form, and the unblemished mental image is derived also from an external *kasiṇa* object. (See also Appendix B2)

2. **Release:** *vimokkha*, release through being freed of moral hindrances and defilements but not completely rooting them out; freedom or release through jhāna, mental absorption, not identical with the emancipation of an arahat as it is possible to fall from the jhāna stage. (See also Appendix B3)

3. **jhāna:** Jhāna is a kind of mental culture (usually translated Mental Absorption) in which the mind is concentrated on objects such as kasiṇas, and in which the hindrances (i.e., nivaraṇas) are kept away from the mind (i.e., the mind is 'distanced' from hindrances). The kasiṇa-induced jhāna is mundane or worldly jhāna.

   There are four Rūpavacara jhānas and four Arūpavacara jhānas. The former can be practised to attain the sixteen Fine-material Realms of the Brahmās.

absorption in form and matter, one contemplates (also external) forms and objects (such as *kasiṇa* objects). This is the first Release. (1)

Not paying attention to the *kasiṇa* objects in one's own body, such as colour, form and corporeal features, one contemplates external (*kasiṇa*) forms. This is the second Release. (2)

One applies oneself to the brightness and clarity (*subha*) of the object of intense contemplation[1]. This is the third Release.(3)

By concentrating on the concept, 'Space is Infinite' one achieves and remains in *Ākāsānañcāyatana jhāna* where all forms of consciousnes that turn on corporeality (*rūpasaññā*) have been completely transcended, all forms of consciousness arising out of contact between the senses and their objects (*paṭighasaññā*) have vanished, and other forms of consciousness, many and varied (*nānattasaññā*), are not paid attention to. This is the fourth Release. (4)

By concentration on the concept 'Consciousness is Infinite' one achieves and remains in the *Viññāṇañcāyatana jhāna*, having totally gone beyond the jhāna of the Infinity of Space. This is the fifth Release. (5)

By concentrating on the concept 'Nothing is there' one achieves and remains in the *Ākiñcaññāyatana jhāna*, having totally gone beyond the jhāna of the Infinity of Consciousness. This is the sixth Release. (6)

One achieves and remains in the *Nevasaññānāsaññāyatana jhāna*, the jhāna of neither *saññā* nor non-*saññā* having totally gone beyond the jhāna of Nothingness. This is the seventh Release. (7)

One achieves and remains in sustained attainment of Cessation, *Nirodha-samāpatti*, in which all forms of Consciousness cease, having totally gone beyond the jhāna of neither *saññā* nor non-*saññā*. This is the eighth Release. (8)

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1. The object of intense contemplation (in the first two stages) is a kasiṇa, whether it is a physical object (internal to the body, i.e., subjectively, or external, i.e., objectively), or an after-image resulting from prolonged fixation of consciousness on the actual kasiṇa object.

Ānanda, these are the eight stages of Release.

175. Ānanda, at one time, soon after I attained Enlightenment, (in the eighth week after Enlightenment)[1], I was staying at the foot of the goatherd's banyan tree near the bank of the Nerañjarā river, in Uruvela wood. While I was there the Evil Māra approached me, and standing at a certain place, said to me thus:

"Venerable Sir, let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna."

Ānanda, I replied thus to the Evil Māra:

"O Evil One, I shall not pass away so long as my disciples, the bhikkhus, are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confident, not yet endowed with wide knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching, not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth[2], not yet able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful, sublime Teaching.

"O Evil One, I shall not pass away so long as my female disciples, the bhikkhunis, are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confident, not yet endowed with wide knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching, not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth, not

1. as explained in the Commentary.
2. See footnote to Para 168.

yet able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful, sublime Teaching.

"O Evil One, I shall not pass away so long as my lay-disciples are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confident, not yet endowed with wide knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching, not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth, not yet able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful, sublime Teaching.

"O Evil One, I shall not pass away so long as my female lay-disciples are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confident, not yet endowed with wide knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching, not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth, not yet able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful, sublime Teaching.

"O Evil One, I shall not pass away so long as this (Teaching of mine which should be termed the) Practice of Purity is not yet complete in effectiveness,

not yet prosperous, renowned, prevalent among people, and widespread, to the extent that it can be thoroughly manifested, explained or made known by (wise) devas and men."

176. Ānanda, the Evil Māra just now this day came to me at the Cāpāla shrine, and standing at a certain place, again said to me:

"Venerable Sir, let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is now time for the Bhagavā to pass away and realize parinibbāna.

"Venerable Sir, (at one time) the Bhagavā had said (to me) these words: 'O Evil One, I shall not pass away so long as my disciples, the bhikkhus, ...(repeated, as in Para 168)....., my female discipies, the bhikkhunīs, ... (repeated) .....; my lay-disciples ..... (repeated) .....; my female lay-disciples ..... the wonderful, sublime Teaching. O Evil One, I shall not pass away so long as this (Teaching of mine which should be termed the) Practice of Purity is not yet complete in effectiveness, not yet prosperous, renowned, prevalent among people, and widespread, to the extent that it can be thoroughly manifested, explained or made known by (wise) devas and men.'

"Venerable Sir, the Bhagavā's Teaching, fit to be termed the Practice of Purity, is now complete in effectiveness, is now prosperous, renowned, prevalent among people, and widespread, to the extent that it can be thoroughly manifested, explained or made known by (wise) devas and men. Venerable Sir, (therefore) let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna."

177. Ānanda, when this was said to me by the Evil Māra, I replied thus:

"You, Evil One, do not be anxious. Before long the parinibbāna of the Tathāgata will take place. Three months from today, the Tathāgata will realize parinibbāna."

Ānanda, now the Tathāgata, while at the Cāpāla shrine today, has decided, mindfully and deliberately, to give up the life-sustaining mental process (three months from now).

The Venerable Ānanda's Appeal

178. When the Bhagavā said this, the Venerable Ānanda appealed to the Bhagavā thus:

"Venerable Sir, for the welfare and happiness of mankind, out of compassion for the world and for the benefit, well-being and happiness of devas and men, may the Bhagavā live the maximum life-span! May the Sugata live the maximum life-span!"

And the Bhagavā answered: "Enough, Ānanda. Do not implore the Tathāgata (only) now. The time is past, Ānanda, for such entreaty."

For a second time and a third time, the Venerable Ānanda repeated his entreaty, thus: "Venerable Sir, for the welfare and happiness of mankind, out of compassion for the world, and for the benefit, well-being and happiness of devas and men, may the Bhagavā live the maximum life-span! May the Sugata live the maximum life-span!"

Ānanda, do you have faith in the enlightenment-wisdom[1] of the Tathāgata?

"I do, Venerable Sir."

Then, in spite of your belief, Ānanda, why do you harass the Tathāgata (by insisting) up to three times?

"Venerable Sir, I have heard these words of the Bhagavā from the Bhagavā himself; I have listened to (lit., received) these words from the Bhagavā himself:

'Ānanda, whosoever has cultivated, practised, used as a means (lit., a vehicle), based himself on, maintained, mastered (lit,, studied well), and perfectly developed the four Bases of Psychic Power, could if he so desired live the maximum life-span or even beyond the maximum life-span. Ānanda, the Tathāgata has cultivated, practised, used as a means, based himself on, maintained, mastered, and perfectly developed the four Bases of Psychic Power. Therefore, the Tathāgata could if he so desired live the maximum life-span or even beyond the maximum life--span.' (Thus I have heard.)"

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1. enlightenment-wisdom: *bodhi*, the Magga Insight possessed by a Buddha, as explained here by the Commentary. The Sub-Commentary explains this as Sabbaññuta Ñāṇa, Perfect Wisdom.

Do you believe this, Ānanda?

"I believe it, Venerable Sir."

Ānanda, though the Tathāgata thus gave plain hints and intimations, you were unable to grasp their significance. You did not beseech the Tathāgata (in such words as) 'Venerable Sir, for the welfare and happiness of mankind, out of compassion for the world, and for the benefit, well-being and happiness of devas and men, may the Bhagavā live the maximum life-span, may the Sugata live the maximum life-span.'

Therefore, Ānanda, this failure to entreat me (to continue to live) is your own fault, your own remissness.

Ānanda, if you had entreated me (thus) at that time, the Tathāgata might have refused the entreaty twice but might have acceded to the entreaty on the third time. Therefore, Ānanda, this (failure to entreat me) is your own fault, your own remissness.

179. Ānanda, at one time I was dwelling on the Gijjhakūṭa hill in Rājagaha. While there, too, Ānanda, I had spoken these words to you: 'Pleasant, Ānanda, is Rājagaha; pleasant, Ānanda, is the Gijjhakūṭa hill. Ānanda, whosoever has cultivated, practised, used as a means, based himself on, maintained, mastered and perfectly developed the four Bases of Psychic Power, could if he so desired live the maximum life-span or even beyond the maximum life-span. Ānanda, the Tathāgata has cultivated, practised, used as a means, based himself on, maintained, mastered and perfectly developed the four Bases of Psychic Power. Therefore, the Tathāgata could if he so desired live the maximum life-span or even beyond the maximum life-span.

Ānanda, though the Tathāgata thus gave plain hints and intimations, you were unable to grasp their significance. You did not beseech the Tathāgāta (in such words as) 'Venerable Sir, for the welfare and happiness of mankind, out of compassion for the world, and for the benefit, well-being and happiness of devas and men, may the Bhagavā live the maximum life-span; may the Sugata live the maximum life-span.'

Ānanda, if you had entreated me (thus) at that time, the Tathāgata might have refused the entreaty twice but might have acceded to the entreaty on the

third time. Therefore, Ānanda, this (failure to entreat me) is your own fault, your own remissness.

180. Ānanda, at one time, I dwelt at (the foot of) the Gotama peepul tree in Rājagaha.....In that same Rājagaha, I dwelt at the Corapapāta cliff; at the Sattapaṇṇi cave in the side of the Vebhāra mountain; at Kāḷasilā at the side of the Isigili mountain; at the ebony grove in the Sappasoṇḍika mountain range; at the Tapodā Grove monastery; at the place where black squirrels are fed in Veḷuvana Grove; at the mango grove of Jīvaka; and at the Migadāya Wood of the Maddakucchi locality ... .

Ānanda, while I was dwelling at these places, too, I had spoken these words to you:

'Ānanda, Rājagaha is pleasant. The Gijjhakūṭa hill is pleasant.[1] The Gotama peepul tree is pleasant. The Corapapāta cliff is pleasant. The Sattapaṇṇi Cave in the side of the Vebhāra mountain is pleasant. The Kāḷasilā at the side of the Isigili mountain is pleasant. The ebony grove in the Sappasoṇḍika mountain range is pleasant. The Tapodā Grove monastery is pleasant. The black squirrels' feeding ground in the Veḷuvana Grove is pleasant. The mango grove of Jīvaka is pleasant. The Migadāya Wood of the Maddakucchi locality is pleasant. Ānanda whosoever has cultivated, practised, used as a means, based himself on, maintained, mastered and perfectly developed the four Bases of Psychic Power .....Ānanda, therefore, the Tathāgata could if he so desired live the maximum life-span or even beyond the maximum life-span.'

Ānanda, though the Tathāgata thus gave plain hints and intimations, you were unable to grasp their significance. You did not beseech the Tathāgata (in such words as) 'Venerable Sir, for the welfare and happiness of mankind, out of compassion for the world, for the benefit, well-being and happiness of devas and men, may the Bhagavā live the maximum life-span, may the Sugata live the maximum life-span.'

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1. This (mention of Gijjhakūṭa hill) seems to be redundant, as it has been mentioned in para 179.

Ānanda, if you had entreated me (thus) at that time, the Tathāgata might have refused the entreaty twice but might have acceded to the entreaty on the third time. Therefore, Ānanda, this (failure to entreat me) is your own fault, your own remissness.

181, Ānanda, at one time, I dwelt at the Udena shrine in this very city of Vesālī. While I was there, too, I had said to you 'Pleasant is Vesālī. Pleasant is the Udena shrine. Ānanda, whosoever has cultivated, practised, used as a means, based himself on, maintained, mastered and perfectly developed the four Bases of Psychic Power, could if he so desired live the maximum life-span, or even beyond the maximum life-span.' Ānanda, the Tathāgata has cultivated, practised, used as a means, based himself on, maintained, mastered and perfectly developed the four Bases of Psychic Power. Therefore, the Tathāgata could if he so desired live the maximum life-span or even beyond the maximum life-span.'

Ānanda though the Tathāgata thus gave plain hints and intimations, you were unable to grasp their significance. You did not beseech the Tathāgata (in such words as) 'Venerable Sir, for the welfare and happiness of mankind, out of compassion for the world, for the benefit, well-being and happiness of devas and men, may the Bhagavā live the maximum life-span, may the Sugata live the maximum life-spa

Ānanda, if you had entreated me (thus) at that time, the Tathāgata might have refused the entreaty twice but might have acceded to the entreaty on the third time. Therefore, Ānanda, this (failure to entreat me) is your own fault, your own remissness.

182. Ānanda, at one time, I dwelt at the Gotamaka shrine in this same Vesālī City.....In this same Vesālī City I dwelt at the Sattamba shrine; at the Bahuputta shrine; at the Sārandada shrine.

Ānanda, at the C ;āla shrine today, I had said to you, 'Ānanda, pleasant is this Vesālī. Pleasant are the shrines of Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, Cāpāla. Ānanda, whosoever has cultivated, practised used as a means, based himself on, maintained, mastered and perfectly developed the four Bases of Psychic Power, could if he so desired live the maximum life-span or even beyond the maximum life-span.

Ānanda the Tathāgata has cultivated, practised, used as a means, based himself on, maintained, mastered and perfectly developed the four Bases of Psychic Power. Therefore, the Tathāgata could if he so desired live the maximum life-span or even beyond the maximum life-span.'

Ānanda, though the Tathāgata thus gave plain hints and intimations, you were unable to grasp their significance. You did not beseech the Tathāgata (in such words as) 'Venerable Sir, for the welfare and happiness of mankind, out of compassion for the world, for the benefit, well--being and happiness of devas and men, may the Bhagavā live the maximum life-span; may the Sugata live the maximum life-span.'

Ānanda, if you had entreated me (thus) at that time, the Tathāgata might have refused the entreaty twice but might have acceded to the entreaty on the third time. Therefore, Ānanda, this (failure to entreat me) is your own fault, your own remissness.

183. Ānanda, have I not from former times proclaimed that there must be separation (while living), severance (through death) and sundering (through being in different states of existence) from all that are dear and beloved. Ānanda, in this matter, how can the wish be realized that anything which has the nature of arising, of appearing, of being compounded, and of decay and dissolution, should not disintegrate and disappear? There can be no such possibility.

Ānanda, the Tathāgata has abandoned, thrown up, let go, relinquished, thrown away and renounced the life-sustaining mental process, *āyusaṅkhāra*. And the Tathāgata has affirmed definitely that 'the *parinibbāna* of the Tathāgata will take place before long; three months from this day the Tathāgata will realize *parinibbāna*.' There is no possibility of the Tathāgata going back on that affirmation, just to live longer.

Ānanda, come, let us go to the pinnacled hall at the Mahāvana forest.

The Venerable Ānanda assented respectfully, saying "Very well, Venerable Sir." Then the Bhagavā, with the Venerable Ānanda, reached the pinnacled hall of the Mahāvana forest, and said to the Venerable Ānanda:

Ānanda, go and summon all the bhikkhus living in Vesālī to come and assemble in the assembly hall.

The Venerable Ānanda said "Very well, Venerable Sir," and caused all the bhikkhus living in Vesālī to gather in the assembly hall. Then he went to the Bhagavā and making obeisance to him stood in a certain place. Standing in a certain place. Ānanda said to the Bhagavā, "Venerable Sir, the bhikkhus are assembled. Now the Bhagavā may go to them when he wishes."

Thirty-Seven Elements of the Perpetuation of the Teaching

184. Then the Bagavā went to the assembly hall and seating himself on the seat prepared for him, said to the bhikkhus:

Bhikkhus, you should thoroughly learn, pursue, cultivate and continually practise the doctrines which I have perceived through Magga Insight and which I have expounded to you. If you thus learn, pursue, cultivate and continually practise these doctrines, (this Teaching which is) the Noble Practice of Purity[1], will endure long and will remain established for a long time, for the welfare and happiness of mankind, for the sake of the world, for the benefit, well-being and happiness of devas and men.

Bhikkhus, what are those doctrines which I have perceived through Magga Insight and which I have expounded to you, and which you should thoroughly learn, pursue, cultivate and continually practise? If you thus learn, pursue, cultivate and continually practise these doctrines, (this Teaching which is) the Noble Practice of Purity will endure long and will remain established for a long time for the welfare and happiness of mankind, for the sake of the world, for the benefit, well-being and happiness of devas and men.

These (doctrines) are the four Methods of Steadfast Mindfulness (*Satipaṭṭhāna*[2]), the four Supreme Efforts (*Sammappadhāna*)[3], the four Bases of Psychic Potency

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1. **The Noble Practice of Purity:** (*brahmacariya*), i.e., the Teaching, *Sāsanā*.
2. **Satipaṭṭhāna:** See footnote 2 of Para 146 and Mahāsatipaṭṭhāna Sutta.
3. **Sammappadhāna:** *Sammā*=good, thorough, proper, right, perfect; and *padhāna*=exertion, energetic effort, striving, concentration of mind. The four Supreme Efforts are:
   (i) The endeavour to prevent the arising of evil which has not yet arisen;
   (ii) The endeavour to put away evil that has arisen;
   (iii) The endeavour to bring about the arising of good which has not yet arisen; and
   (iv) The endeavour to further develop the good that has arisen.

(*Iddhipāda*)[1], the five Controlling Faculties (*Indriya*)[2], the five Powers (*Balas*)[3], the Seven Factors of Enlightenment(*Bojjhaṅga*)[4] and the Noble Path of Eight Constituents (*Ariya Aṭṭhaṅgika Magga*)[5].

Bhikkhus, you should thoroughly learn, pursue, cultivate and continually practise these doctrines which I have perceived through Magga Insight and which I have expounded to you. If you thus learn, pursue, cultivate and continually practise these doctrines, (this Teaching which is) the Noble Practice of Purity will endure long and will remain established for a long time for the welfare and happiness of mankind, for the sake of the world, for the benefit, well-being and happiness of devas and men.

185. Then the Bhagavā further addressed the bhikkhus thus: O Bhikkhus, I now say this to you: All conditioned and compounded things, saṅkhāra, have the nature of decay and disintegration. With mindfulness[6] endeavour diligently (to complete the task)[7]. The parinibbāna of the Tathāgata will take place before long. Three months from this day the Tathāgata will realize parinibbāna (i.e., will finally pass away).

Having said this, the Bhagavā, the Sugata, the Teacher made this further utterance (in verse):

"I am now quite ripe in age. Only a little of my life remains. I shall have to depart, forsaking you. I have made myself my own refuge.

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1. **Iddhipāda**: See footnote (1) to Para 167.
2. **Indriya**: the five Controlling Faculties here meant are:
   (i) *Saddhindriya*, the faculty of Confidence based on Conviction;
   (ii) *Vīriyindriya*, the faculty of Effort;
   (iii) *Satindriya*, the faculty of Mindfulness;
   (iv) *Samādhindriya*, the faculty of Concentration; and
   (v) *Paññindriya*, the faculty of Wisdom.
3. **Bala**: the five Powers or Forces are Powers of Confidence based on Conviction, Effort, Mindfulness, Concentration and Wisdom.
4. **Bojjhaṅga**: See para 139 and footnote to Para 146.
5. **Aṭṭhaṅgika Magga**: See later portion of Mahāsatipaṭṭhāna Sutta.
6. **Mindfulness** in cultivating tranquillity and insight development meditation, *samatha vipassanā bhāvanā*.
7. **To complete the task**: i. e., to be liberated from the round of rebirths, *saṁsāra*, by achieving Arahatta Magga and Phala.

"Bhikkhus, vigilantly and with mindfulness, be of pure virtue.[1] Being composed and collected of mind, thinking right, watch over (i.e., control) your own mind.

"Bhikkhus, in this Teaching, this Doctrine and Discipline, he who is heedfully vigilant will be able to escape from the round of repeated rebirths and make an end of dukkha."

End of third Portion for Recitation.

Looking Back like a Noble Tusker

186. Then the Bhagavā, rearranging his robes in the morning time, took alms-bowl and great robe and went into Vesālī for alms-food.

After the alms-round and after the meal, when he left (the place of the meal), the Bhagavā (turned around bodily and) looked back towards Vesālī, like an elephant looking back[2]. He said to Venerable Ānanda, "Ānanda, this will be the last time the Tathāgata looks on Vesālī. Come, Ānanda, let us go to Bhaṇḍa village."

The Venerable Ānanda, saying "Very well, Venerable Sir," respectfully assented. Then the Bhagavā, with a large company of bhikkhus, (went to and) reached Bhaṇḍa village, and took up his residence there.

While there, the Bhagavā said to the bhikkhus:

O Bhikkhus, it is through not having proper understanding and penetrating comprehension of four Principles that I as well as yourselves have had to go incessantly through this long stretch (of saṁsāra, round of existences), that we have had to go through one life after another continuously.

What are these four? (They are as follows:)

O Bhikkhus, it is through not having proper understanding and penetrating comprehension of Noble Morality, *Ariyā sīla*, that I as well as yourselves have had to go incessantly through this long stretch(of saṁsāra, round of existence), that we have had to go through one life after another continuously.

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1. pure virtue: *susīla:* endowed with pure conduct, character.
2. The Commentary says that the Buddhas, when looking back, turn the whole body round, as an elephant does.

O Bhikkhus, it is through not having proper understanding and penetrating comprehension of Noble Concentration, *Ariyā samādhi*, that I as well as yourselves have had to go incessantly through this long stretch (of saṁsāra, round of existences), that we have had to go through one life after another continuously.

O Bhikkhus, it is through not having proper understanding and penetrating comprehension of Noble Wisdom, *Ariyā paññā*, that I as well as yourselves have had to go incessantly through this long stretch (of saṁsāra, round of existences), that we have had to go through one life after another continuously.

O Bhikkhus, it is through not having proper understanding and penetrating comprehension of Noble Emancipation, *Ariyā vimutti*, that I as well as yourselves have had to go incessantly through this long stretch (of saṁsāra, round of existences), that we have had to go through one life after another continuously.

O Bhikkhus, I have properly understood and penetratingly comprehended (i.e., thoroughly realized) that Noble Morality: I have properly understood and penetratingly comprehended that Noble Concentration; I have properly understood and penetratingly comprehended that Noble Wisdom; I have properly understood and penetratingly comprehended that Noble Emancipation. The craving for existence, *bhavatanhā*, has been cut off without any vestige remaining. The *bhavataṇhā*, which is like a rope that drags one to renewed existence, is exhausted (i.e., destroyed). Now, there will be no more rebirth.

Having said this, the Bhagavā, the Sugata, the Teacher again made this further (lit., other) utterance (in verse):

"Gotama Buddha, of glorious fame, has perfectly understood these Principles of highest Morality Concentration, Wisdom and Emancipation, *Sīla, Samādhi, Paññā* and *Vimutti*. Having perfectly understood them through Magga Insight, he has expounded them to the bhikkhus. The Possessor of

the Eye of Wisdom[1], the Teacher (of devas and men), having put out the fires of kilesā, moral defilements, and being serenely at peace, has made an end of dukkha."

While the Bhagavā was thus sojourning at that Bhaṇḍa village, there, too, he repeatedly expounded to the bhikkhus this very discourse:

"Such is *sīla*, morality; such is *samādhi*, concentration of mind; such is *paññā*, wisdom. *Samādhi*, when based upon *sīla*, is rich in result and of great effect. *Paññā*, when based upon *samādhi*, is rich in result and of great effect. The mind, when developed through *paññā*, is thoroughly liberated from the *āsavas*, taints, namely, *kāmāsava*, *bhavāsava*, and *avijjāsava*."

Discourse on Four Great Authorities

187. Then, after staying at Bhaṇḍa village as long as he wished, the Bhagavā said to the Venerable Ānanda, "Come, Ānanda, let us go to Hatthi village, and to Amba village, and to Jambu village, and thence to the town of Bhoga."

The Venerable Ānanda respectfully assented, saying "Very well, Venerable Sir." And the Bhagavā, together with a large company of bhikkhus, reached the town of Bhoga.

The Bhagavā stayed at the Ānanda shrine at that Bhoga town. While there, the Bhagavā said to the bhikkhus, "O Bhikkhus, I shall give a discourse on the

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1. **Eye of Wisdom:** *Cakkhu:* The Commentary explains that this is fivefold. The Sub-Commentary lists them as.

(i) *Buddha-cakkhu*, the Buddha-Eye, complete intuition of another's inclinations, intentions, hopes, hankerings, will, disposition, proclivities, moral state;

(ii) *Samanta-cakkhu*, the Eye of all-round knowledge, the Eye of a Being perfected in wisdom;

(iii) *Dhamma-cakkhu* (or *ñāṇa-cakkhu*), the Eye of Truth, apperception of the attainment of the first three Maggas which leads to the fourth and final Magga, Arahatship;

(iv) *Dibba-cakkhu*, the Eye of supernormal power, the deva-eye of supersensuous perception, the "clear" sight of a seer, all pervading and seeing all that proceeds in hidden worlds; and

(v) *Pasāda-cakkhu*, (or *maṁsa-cakkhu*), the physical eye.

four Great Authorities[1]. Listen to the discourse and bear it well in mind. I shall speak."

The bhikkhus respectfully assenting, the Bhagavā gave this discourse:

188. O Bhikkhus, in this (matter), if a bhikkhu should say thus:

"Sirs, I have heard and received this (exposition) from the mouth of the Bhagavā: Such and such is the Doctrine; such and such is the *Vinaya*, Instructions on methods of removing defilements[2]; such and such is the Teacher's (i.e., the Buddha's) Teaching."

O Bhikkhus, the words of that bhikkhu should not be (immediately) received with approval, nor should they be (immediately) rejected with scorn. Without approval or rejection, those words and phrases (attributed to the Buddha) should be carefully noted and should be collated with (lit., put into) the *Sutta*[3] and examined in the light of the *Vinaya*.

If, on thus being collated with the *Sutta* or on being examined in the light of the *Vinaya*, the words and phrases do not fit in with the *Sutta*, or are not in accord with the *Vinaya*, then it must be concluded that 'This assuredly is not an utterance of the Bhagavā; it is only an utterance wrongly learnt by the bhikkhu.' And, thus (coming to this conclusion), bhikkhus, the assertion should be rejected.

If, (however), on being collated with the *Sutta* or on being examined in the light of the *Vinaya*, the (attributed) words and phrases fit in with the *Sutta*, or are in accord with the *Vinaya*, then it must be concluded that 'This assuredly is an utterance of the Bhagavā; it is an utterance learnt aright by the bhikkhu.' Bhikkhus, remember well this first (directive on assertions citing) Great Authority. (1)

Again, O Bhikkhus, in this (matter), if a bhikkhu should say thus:

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1. **Great Authorities:** *Mahāpadesa:* The whole term may be paraphrased as directives for deciding on statements attributed to the Buddha, or to the other three Authorities.
2. **The Vinaya:** This explanation is according to the Commentary, commenting on this para 188.
3. **The Sutta:** According to the Commentary, this term in this para 188 means the entire Teaching of the Buddha, encompassing the three pitakas.

"There is a community of bhikkhus with elders and a chief bhikkhu at a monastery with such and such a name. I have heard and learnt this (exposition) from that very community of bhikkhus: Such and such is the Doctrine; such and such is the *Vinaya*; such and such is the Teacher's Teaching."

O Bhikkhus, the words of that bhikkhu should not be (immediately) received with approval, nor should they be (immediately) rejected with scorn. Without approval or rejection, the words and phrases (attributed to that community of bhikkhus) should be carefully noted and should be collated with the *Sutta* and examined in the light of the *Vinaya*.

If, on thus being collated with the *Sutta* or on being examined in the light of the *Vinaya*, the words and phrases do not fit in with the *Sutta*, or are not in accord with the *Vinaya*, then it must be concluded that 'This assuredly is not an utterance of the Bhagavā; it is only an utterance wrongly learnt by that community of bhikkhus.' And, thus (coming to this conclusion), bhikkhus, the assertion should be rejected.

If, (however), on being collated with the *Sutta* or on being examined in the light of the *Vinaya*, the (attributed) words and phrases fit in with the *Sutta*, or are in accord with the *Vinaya*, then it must be concluded that 'This assuredly is an utterance of the Bhagavā; it is an utterance learnt aright by that community of bhikkhus.' Bhikkhus, remember well this second (directive on assertions citing) Great Authority. (2)

Again, O Bhikkhus, in this (matter), if a bhikkhu should say thus:

"There are many bhikkhu elders at a monastery with such and such a name, who are of wide learning and knowledge, who can recite by heart (the Pāḷi Texts), having memorized the Doctrine, the Vinaya, and the Fundamental Precepts for bhikkhus[1]. I have heard and received this (exposition) from those bhikkhu elders themselves: Such and such is the Doctrine; such and such is the *Vinaya*; such and such is the Teacher's Teaching."

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1. **Fundamental Precepts:** *Mātikā*, (lit., contents), here means Fundamental Precepts for bhikkhus and bhikkhunīs.

O Bhikkhus, the words of that bhikkhu should not be (immediately) received with approval, nor should they be (immediately) rejected with scorn. Without approval or rejection, the words and phrases (attributed to the bhikkhu elders.....then it must be concluded that 'This assuredly is not an utterance of the Bhagavā; it is only an utterance wrongly learnt by those bhikkhu elders.' And, thus (coming to this conclusion), bhikkhus, the assertion should be rejected.

If, (however), on being collated with the *Sutta*.....are in accord with the *Vinaya*, then it must be concluded that 'This assuredly is an utterance of the Bhagavā; it is an utterance learnt aright by those bhikkhu elders.' Bhikkhus, remember well this third (directive on assertions citing) Great Authority. (3)

Again, O Bhikkhus, in this (matter), if a bhikkhu should say thus:

"There is a certain bhikkhu elder at a monastery with such and such a name, who is of wide learning and knowledge, who can recite by heart (the Pāḷi Texts), having memorized the Doctrine, the *Vinaya*, and the Fundamental Precepts for bhikkhus. I have heard and received this (exposition) from that very bhikkhu elder: Such and such is the Doctrine; such and such is the *Vinaya*; such and such is the Teacher's Teaching."

O Bhikkhus, the words of that bhikkhu should not be (immediately) received with approval, nor should they be (immediately) rejected with scorn. Without approval or rejection, those words and phrases (attributed to the Buddha) should be carefully noted and should be collated with the *Sutta* and examined in the light of the *Vinaya*.

If, on thus being collated with the Sutta or on being examined in the light of the *Vinaya*, the words and phrases do not fit in with the Sutta, or are not in accord with the *Vinaya* then it must be concluded that 'This assuredly is not an utterance of the Bhagavā; it is only an utterance wrongly learnt by the bhikkhu elder.' And, thus (coming to this conclusion), bhikkhus, the assertion should be rejected.

If, (however), on being collated with the *Sutta* or on being examined in the light of the *Vinaya*, the (attributed) words and phrases fit in with the Sutta, or are in accord with the *Vinaya*, then it must be concluded

that 'This assuredly is an utterance of the Bhagavā; it is an utterance learnt aright by the bhikkhu elder. Bhikkhus, remember well this fourth (directive on assertions citing) Great Authority. (4)

O bhikkhus, remember these four (citations of) Great Authorities, *Mahāpadesa*.

While the Bhagavā was sojourning at the Ānanda shrine in the town of Bhoga, there, too, he repeatedly expounded to the bhikkhus this very discourse:

"Such is *sīla*, morality; such is *samādhi*, concentration of mind; such is *paññā*, wisdom. *Samādhi*, when based upon *sīla*, is rich in result and of great effect. *Paññā*, when based upon *samādhi*, is rich in result and of great effect. The mind, when developed through *paññā*, is thoroughly liberated from the *āsavas*, taints, namely, *kāmāsava*, the taint of sensuous desire, *bhavāsava*, the taint of hankering after repeated existence, and *avijjāsava*, the taint of ignorance of the true nature of existence as set out in the Four Noble Truths."

Account Concerning Cunda, the Goldsmith's Son

189. Then, after staying at the town of Bhoga as long as he wished, the Bhagavā said to the Venerable Ānanda, "Come Ānanda, let us go to Pāvā."

The Venerable Ānanda respectfully assented, saying, "Very well, Venerable Sir." And the Bhagavā, together with a large company of bhikkhus, went to Pāvā, and stayed at the mango grove of Cunda, the goldsmith's son.

When Cunda, the goldsmith's son heard that the Bhagavā had arrived at Pāvā and was staying at his mango grove, he went to the Bhagavā, and making obeisance, sat at a certain place. To Cunda, thus seated, the Bhagavā gave a discourse, and by his discourse caused him to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching.

After the Bhagavā had caused him to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching, Cunda, the goldsmith's son said to the Bhagavā, "Venerable Sir, may it please the Bhagavā to accept my offering of food for tomorrow, together with the company of bhikkhus."

The Bhagavā, by silence, signified his acceptance. And Cunda, the goldsmith's son, knowing that the Bhagavā had accepted his request, rose from his seat, made obeisance to the Bhagavā, and left respectfully.

Then Cunda, the goldsmith's son, after that night had passed, caused choice food of both hard and soft kinds, as well as quantities of tender pork[1], to be prepared at his house, and then informed the Bhagavā that it was time for the meal by the message "Venerable Sir, it is time (to proceed), the food-offering is ready."

Then in the morning the Bhagavā got ready by rearranging his robes and taking alms-bowl and great robe went to the house of Cunda, the goldsmith's son, accompany by the company of bhikkhus, and (on arriving there) took the seat prepared for him.

Having thus seated himself, the Bhagavā said to Cunda, the goldsmith's son, "Cunda, (you may) serve me the *sūkara-maddava* prepared by you, and (you may) serve the other food prepared by you to the company of bhikkhus."

Cunda, the goldsmith's son assented respectfully, and accordingly served the prepared *sūkara-maddava* to the Bhagavā and the other prepared food to the company of bhikkhus.

Then the Bhagavā said to Cunda, the goldsmith's son, "Cunda, bury the remaining *sūkara-maddava* in a pit. Cunda, apart from the Tathāgata himself, I see no one either in the celestial world of devas, Māra or Brahmās, or in the human world of samaṇas(recluses), brāhmaṇas (those leading a religious life), rulers and men, who, eating this *sūkara-maddava*, can digest it well."

Cunda the goldsmith's son assented respectfully, saying "Very well, Venerable Sir," and buried the remaining *sūkara-maddava* in a pit. Then he approached the Bhagavā,

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1. **tender pork:** *Sūkara-maddava: sūkara*=pig, *maddava*=soft, tender, delicate. The Commentary gives two variant interpretations: (i) soft rice boiled with five differently tasting kinds of cow's milk; or (ii) food prepared with *rasāyana*. (*Rasāyana* may mean an elixir or delicate essence extracted from the roots, leaves, flowers, etc., of a plant.) The Venerable Dhammapāla, in the Udāna Commentary, also has "young bamboo shoots liked by pigs". Other interpretations, based on analogical formations, are "truffles, mushrooms, yams" i.e., the kind of food enjoyed by wild pigs or boars.

made obeisance to him, and seated himself at a certain place. And the Bhagavā, by religious discourse to Cunda seated on one side, caused him to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching. Then the Bhagavā rose from his seat and departed.

190. Later, after the Bhagavā had eaten the food offered by Cunda, the goldsmith's son, a severe illness came upon the Bhagavā, a severe attack of dysentery with discharge of blood, and he suffered excessive pain, near unto death. This the Bhagavā endured with mindfulness and deliberation, and without being perturbed.

Then the Bhagavā said to the Venerable Ānanda, "Come Ānanda, let us go to Kusinārā." The Venerable Ānanda assented respectfully, saying "Very well, Venerable Sir."

Separate Verses[1]

I have heard that after partaking of the food offered by Cunda the goldsmith's son, the Enlightened One suffered severe illness and pain, near unto death.

After having eaten the tender pork, there arose in the Teacher excessive pain and illness. Suffering (the attack of) dysentery, the Bhagavā said, 'I shall go to the town of Kusinārā.'

Having Drinking Water Brought

191. Then the Bhagavā left the road and went to the foot of a tree. And he said to the Venerable Ānanda, "Ānanda, fold my double-layered robe fourfold and place it on the ground. I am exhausted; I shall sit down."

The Venerable Ānanda said, "Very well, Venerable Sir," and folding the (Bhagavā's) double-layered robe in four, placed it on the ground. The Bhagavā sat down on the folded robe laid on the ground and said, "Ānanda, go and bring drinking water. I am thirsty. I want to have a drink of water."

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1. **Separate Verses:** i.e., Verses separate from, distinct from the Text. The Commentary says these verses were inserted by the Theras, bhikkhu elders, at the Council.

On this being said (by the Bhagavā), the Venerable Ānanda said to the Bhagavā, "Venerable Sir, five hundred carts have just now crossed the stream. The shallow water, being stirred up by the cartwheels, flows turbid and muddy. Venerable Sir, the Kakudhā river is not far off. There, the water is clear, sweet, cool, and free from muddiness. There are good banks (i.e., making the river accessible), and it is a pleasant place. At the Kakudhā river the Bhagavā may drink water, and also may refresh himself."

The Bhagavā said a second time, "Ānanda, go and bring drinking water. I am thirsty. I want to have a drink of water."

For a second time, too, Ānanda said to the Bhagavā, "Venerable Sir, five hundred carts have just now crossed the stream. The shallow water, being stirred up by the cartwheels, flows turbid and muddy. Venerable Sir, the Kakudhā river is not far off. There, the water is clear, sweet, cool, and free from muddiness. There are good banks (i.e., making the river accessible), and it is a pleasant place. At the Kakudhā river the Bhagavā may drink water, and also may refresh himself."

The Bhagavā said a third time, "Ānanda, (I exhort you to) go and bring drinking water. I am thirsty. I want to have a drink of water."

Ānanda, saying "Very well, Venerable Sir," assented respectfully, and taking the alms-bowl, went to the stream. Then, the shallow water which was flowing turbid and muddy, having been stirred up by the cartwheels, became clear, pure and absolutely free from muddiness.

And this thought occurred to the Venerable Ānanda:

"Wonderful indeed, Sirs, and marvellous indeed, Sirs, is the great power and supernormal (psychic) potency of the Tathāgata! This shallow stream, which was flowing turbid and muddy, having been stirred up by the wheels of the crossing carts, is on my appearance flowing clear, pure and absolutely free from muddiness."

Carrying the drinking water in the alms-bowl, the Venerable Ānanda went back to the Bhagavā, and said:

"Indeed wonderful, Venerable Sir, indeed marvellous, Venerable Sir, is the great power and supernormal

(psychic) potency of the Tathāgata! That shallow water of the stream, which was flowing turbid and muddy, having been stirred up just now by the wheels of the crossing carts, became on my approach clear, pure and absolutely free from muddiness. Now let the Bhagavā drink the water. Let the Sugata drink the water."

Then the Bhagavā drank the water.

Account concerning Pukkusa the Malla Prince

192. At that time, Pukkusa, a Malla prince[1], who was a disciple of Āḷāra Kālāma (i.e., Āḷāra of the Kālāma clan,) was on a long journey from Kusinārā to Pāvā. Seeing the Bhagavā sitting at the foot of a tree, Pukkusa of the Mallas approached the Bhagavā, made obeisance to him, and having sat down on one side, said to the Bhagavā thus:

"Wonderful it is, Venerable Sir, marvellous it is, Venerable Sir, (how) the pabbajitas[2] remain abiding in the attainment of calm.[3]

"Venerable Sir, it happened formerly that Āḷāra Kālāma, while on a long journey, left the road and sat down at the foot of a tree by the roadside, to spend the day. Venerable Sir, at that time, five hundred carts passed by very close to Āḷāra Kālāma.

"Venerable Sir, a certain man who had been following behind those five hundred carts, went up to where Āḷāra Kālāma was and asked him 'Sir, did you see five hundred carts pass by?'

'Friend, I did not see them.'

'Sir, how is it, then? Did you hear the noise (of those carts)?'

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1. **Malla prince:** *Mallaputta*: lit., son of the Mallas. The Mallas were a clan of the ruling Khattiya Class, and thus, princes. It is possible to render *mallaputta* as a Malla youth, or a scion of the Malla princely clan or a young man of Malla lineage.
2. **Pabbajita** means one who has gone out from home, one who has given up worldly life and undertaken the life of a bhikkhu, recluse or ascetic. The term thus can indicate a disciple of the Buddha, but here Āḷāra, a leading ascetic, was not such a disciple. Ascetics also engaged in deep mental cultivation.
3. **attainment of calm:** *Santa* (instr., *santena*) tranquillity, calmness of mind. *Vihāra* (instr., *vihārena*), in this context, state, condition. It is rendered in the Burmese version as *Samāpatti*, sustained attainment of deep mental absorption.

'Friend, I did not hear the noise, either.'

'Sir, how is it, then? Were you asleep?'

'Friend, I was not asleep, either.'

'Sir, how is it then? Were you conscious?'

'Yes, friend, (I was conscious).'

'Sir, you say you did not see and did not hear the five hundred carts which passed close by you, even though you were conscious and awake. Yet, isn't your double-layered robe covered all over with dust (from the passing of the carts)?'

'It is so, friend.'

"Venerable Sir, then that man thought thus: 'Wonderful it is, Sirs, marvellous it is, Sirs, the state of calm in which the pabbajitas remain abiding! This ascetic Āḷāra, although conscious and awake, did not see, did not hear, the five hundred carts which passed close by (him)!' And expressing his feeling of deep reverence for Āḷāra Kālāma, he departed."

193. (The Bhagavā said:) Pukkusa, what do you think of this? Which is the more difficult to achieve (lit., do), the more difficult to happen, (of the case of two persons,) (the condition of) one who, though conscious and awake, does not see and does not hear the five hundred carts which pass close by (him), or (the condition of) the the other who, though conscious and awake, does not see and does not hear heavy rain, rumbling thunder, flashing lightning and crashing thunderbolts (close by him)?

"Venerable Sir, it cannot be said that remaining without seeing and hearing the carts passing close by—whether it be five hundred, six hundred, seven hundred, eight hundred, nine hundred, a thousand or even a hundred thousand carts—is difficult[1]. Indeed, it is much more difficult to remain without seeing and hearing heavy rain, rumbling thunder, flashing lightning and crashing thunderbolts (close by). It is more difficult to do, more difficult to happen."

1. This sentence is as paraphrased in the Burmese version. The Pāḷi Text reads: "What can (lit., will) five hundred, six hundred etc., carts do?" That is, the effect of even large numbers of carts will not be comparable to the effect of rain, lightning, thunder, etc.

Pukkusa, at one time I was staying in a straw hut at Ātumā (town). At that time, there was heavy rain, with rumbling thunder and flashes of lightning, and a thunderbolt struck not far from my hut, killing two cultivators, who were brothers, and four oxen. Then, Pukkusa, a multitude of people came out from Ātumā (town)and went up to the place where the two cultivator brothers and four oxen had been killed.

Pukkusa, by that time, I had come out of the straw hut and was walking up and down in the open, near the door of the straw hut. Then, Pukkusa, a man from that crowd of people approached me, and making obeisance to me, stood at a certain place. Pukkusa, I asked that man, 'Friend, why are these many people gathered?'

'Venerable Sir, just now two cultivators, who were brothers, and four oxen have been struck and killed by lightning while it was raining heavily, thunder was rolling and lightning was flashing. That is why this multitude of people has gathered. But, Venerable Sir, where were you?'

'Friend, I have been here all the while.'

'Venerable Sir, how is it, then? Did you see (the happening)?'

'Friend, I did not see it.'

'Venerable Sir, how is it, then? Did you hear the sound?'

'Friend, I did not hear the sound, either.'

'Venerable Sir, how is it, then? Were you asleep?'

'Friend, I was not asleep, either.'

'Venerable Sir, how is it, then? Were you conscious?'

'Yes, friend, (I was conscious).'

'Venerable Sir, is it that, though conscious and awake, you neither saw nor heard heavy rain, rumbling thunder, flashing lightning and crashing thunderbolts?

'That is so, friend.'

Pukkusa, then this thought came to that man: 'Wonderful it is, Sirs, marvellous it is, Sirs, the state of calm in which the pabbajitas remain abiding! This pabbajita (i.e., the Buddha), although conscious and awake, did not see, did not hear heavy rain, rumbling thunder, flashing lightning and crashing thunderbolts'. And expressing his feeling of deep reverence for me, and making obeisance to me, departed respectfully.

When this had been said, Pukkusa the Malla prince said to the Bhagavā:

"Venerable Sir, the deep reverence I felt for Āḷāra Kālāma, I now throw away (as if) scattering it in a great wind, or (as if) letting it be carried away by a strong current.

"Venerable Sir, extremely wonderful (is the Truth)! Surpassingly beautiful (is the Truth)! Venerable Sir, just as if that which has been turned over is turned upright, or that which has been hidden is revealed, or one who has lost his way is informed of the right way, or an oil-lamp is (brought and) held in the darkness so that those with eyes might see objects, even so the Bhagavā has shown me the Truth in many ways.

"Venerable Sir, I take refuge in the Bhagavā, I take refuge in the Dhamma, (the Teaching of the Buddha), I take refuge in the Saṁgha, the community of bhikkhus. May the Bhagavā accept me as a lay-disciple, one who has taken refuge, from this day to the end of life."

194. Then, Pukkusa the Malla prince called a man and said to him, "You[1], do go and bring the pair of fine golden-hued pieces of cloth of mine kept for special occasions."

The man replied "Very well, Sir," and went and brought a pair of lengths of fine golden-hued cloth. Then Pukkusa the Malla prince offered the ceremonial pieces of cloth to the Bhagavā, saying "Venerable Sir, may the Bhagavā accept, out of compassion (for me), this pair of fine ceremonial lengths of cloth."

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1. **You:** *bhaṇe*, a familiar term used in addressing subordinates of inferiors, rendered here by "You," as "Friend," or "My good man" would not be appropriate in tone.

The Bhagavā said, "In that case, present[1] one to me and one to Ānanda." Pukkusa the Malla prince said, "Very well, Venerable Sir," and presented one to the Bhagavā, and the other (piece of cloth) to the Venerable Ānanda. And then the Bhagavā, by religious discourse, caused Pukkusa the Malla prince to realize (the advantages of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching.

Thus, by the Bhagavā's discourse, having been caused to realize the advantages of the Teaching, to become established in the observance of the Teaching, and to be filled with gladness and enthusiasm for the practice of the Teaching, Pukkusa the Malla prince arose from his seat, made obeisance to the Bhagavā and departed respectfully.

195. Then, not long after Pukkusa the Malla prince had left, the Venerable Ānanda placed and arranged the pair of fine, golden-hued robes on the body of the Bhagavā. When placed on the (brilliantly shining) body of the Bhagavā, those (golden-hued robes) appeared as though faded.

Then, the Venerable Ānanda said to the Bhagavā, "Most wonderful it is, Venerable Sir, marvellous it is, Venerable Sir, how extremely clear and radiant the Tathāgata's complexion appears! When the pair of golden-hued robes were placed on the Bhagavā's body, they became as though faded."

Ānanda, it is so. Ānanda, it is so. There are two occasions on which the complexion of the Tathāgata appears extremely clear and radiant.

What are these two occasions?

The night, Ānanda, when the Tathāgata attains unsurpassed, supreme Enlightenment, and the night when the Tathāgata passes away, realizing parinibbāna by experiencing the ultimate peace of *anupādisesa nibbāna*, the complete cessation of all the five khandhas.

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1. **present:** this follows the rendering 'offer or donate' according to the Commentary. The term *acchādehi* literally means "Cover, put (something) on (somebody or something)."

Ānanda, these are the two occasions on which the complexion of the Tathāgata appears exceedingly clear and radiant.

And now today, Ānanda, in the last watch of this night, in the Sal grove of the Malla princes, at the road-bend leading to Kusinārā town, the Tathagata's realization of parinibbāna will take place between two Sal trees. Come, Ānanda, let us go to the Kakudhā river.

The Venerable Ānanda, saying "Very well, Venerable Sir" assented respectfully.

Separate Verse[1]

Pukkusa brought and offered (to the Buddha) a pair of fine golden-hued robes. Enrobed in them, the Teacher shone in golden radiance.

196. Then the Bhagavā went to the Kakudhā river with a great company of bhikkhus, and went down to the river. He bathed, and drank water. Then he came onto the bank again, and went to the mango grove. He said to the Venerable Cundaka, "Cundaka, fold my double-layered robe in four, and place it on the ground. I am weary, Cundaka. I shall lie down."

The Venerable Cundaka assented respectfully, and placed the folded double-layered robe on the ground. Then the Bhagavā lay down on his right side, nobly (like a lion), placing the left foot over and a little beyond the right foot, with mindfulness and deliberation, and keeeping a predetermined time of arising in his mind. The Venerable Cundaka sat there in front of the Bhagavā.

Separate Verses[2]

Being very weary[3], the Buddha (the Enlightened), the Incomparable in the world, the Great Teacher, the Tathāgata, went to the Kakudhā river where the water was clear, sweet and clean.

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1. **Separate Verse:** inserted by the Elders who collected the Dhamma (texts) at the First Council. (The Commentary)
2. **Separate Verses:** inserted by the Elders at the First Council.
3. **Being very weary:** The Pāḷi Text here has *akilantarūpo*, which would mean 'as if not weary.' The reading, as in the Udāna Pāḷi Text, *sukilantarūpo*, 'being very weary' would be more consistent.

Having come out of the river, after bathing and drinking water, the Bhagavā, the Great Teacher, the Highest, who launched and expounded the Truths (of the Teaching), went to the mango grove, surrounded by and in the midst of the entire group of bhikkhus.

There the Buddha said to the bhikkhu called Cundaka, 'Fold my double-layered robe fourfold and lay it down; I shall lie down.' Thus asked by the Buddha, Cundaka folded the double-layered robe in four and quickly placed it on the ground. The great Teacher, feeling tired, lay down. Cundaka also sat in front of the Buddha.

197. Then the Bhagavā said to the Venerable Ānanda:

Ānanda, someone might cause remorse or regret to Cunda, the goldsmith's son by saying "Friend Cunda, the Tathāgata passed away after eating your food last. Therefore, it is loss and misfortune to you." If that happens, Ānanda, the remorse or regret Cunda might feel should thus be countered: "Friend Cunda, the Tathāgata passed away after eating your food last. Therefore, it is good fortune and good gain to you. Friend Cunda, I heard and received these words from the Bhagavā himself. There are two offerings of food which are of equal fruition and of equal result and which are of much greater fruition and much greater benefit than any other offering of food. What are these two offerings of food?

"The offering of food, after eating which the Tathāgata attains unsurpassed, Perfect Self-Enlightenment. (This is one.)

"The offering of food, after eating which the Tathāgata passes into the ultimate peace of *anupādisesa nibbāna* which is the complete cessation of all the five khandhas. (This is the other.)

"These are the two offerings of food which are of equal fruition and equal result and which are of much greater fruition and much greater benefit than any other offering of food. (Therefore) Respected[1] Cunda,

1. **Respected:** this is a paraphrase, to fit in with the context, of *āyasmā* (lit., long-living) in the Pāḷi Text, which is usually translated as Venerable, and which is usually used for and to bhikkhus of standing.

the goldsmith's son has accumulated that *kamma* (force of action) which will bring about long life, which will bring about beautiful appearance, which will bring about well-being and happiness, which will bring about large retinues, which will bring about rebirth in the realms of devas, and which will bring about pre-eminence."

Thus, Ānanda, the remorse or regret of Cunda, the goldsmith's son should be dispelled.

Then the Bhagavā, understanding this matter, at that moment uttered this exultant verse:

> To him who gives, merit accumulates.
> In him who is self-controlled, hostility cannot grow.
> He who is endowed with wisdom, casts off evil.
> He who thus casts off evil, by the rooting out of passion, anger and mental bewilderment, attains peace (through the extinction of the fires of kilesā, moral defilements).

End of the Fourth Portion for Recitation

The Twin Sal Trees

198. Then the Bhagavā said to the Venerable Ānanda, "Come, Ānanda, let us go. We will go to the Sal Grove of the Malla princes at the road-bend leading to Kusinārā town, on the further bank of the Hiraññavatī river." The Venerable Ānanda, saying "Very well, Venerable Sir," assented respectfully.

When the Bhagavā, together with a large company of bhikkhus, got to the Sal Grove of the Malla princes at the road-bend leading to Kusinārā town, on the further bank of the Hiraññavatī river, he said to the Venerable Ānanda, "Ānanda, lay out the couch, with the head to the north, between the pair of Sal trees. I am weary, Ānanda. I shall lie down."

The Venerable Ānanda, saying "Very well, Venerable Sir," assented respectfully, and laid out the couch, with the head to the north, between the pair of Sal trees. Then the Bhagavā lay down on his right side, nobly (like a lion), placing the left foot on and a little beyond the right foot, with mindfulness and deliberation.

At that time, the twin Sal trees blossomed forth all over, though it was out of season. And, in reverence to the Tathāgata, those (trees) rained blossoms, scattering, strewing, and continuously spreading them all over the body of the Tathāgata. Celestial *mandārava* flowers fell from the air above, being scattered, strewn and spread all over the body of the Tathāgata, in reverence to him. And in reverence to the Tathāgata, celestial sandalwood powder fell from the air above, being scattered, strewn and spread all over the body of the Tathāgata.

And in reverence to the Tathāgata, celestial music sounded in the air above.

And in reverence to the Tathāgata, celestial singing in the air above was heard.

199. Then the Bhagavā said to the Venerable Ānanda: Ānanda, the twin Sal trees have blossomed forth all over, though out of season. And, in reverence to the Tathāgata, those (trees) rain blossoms, scattering, strewing and continuously spreading them all over the body of the Tathāgata. And, in reverence to the Tathāgata, celestial *mandārava* flowers and celestial sandalwood powder fall from the air above, scattering, strewing and spreading all over the body of the Tathāgata.

And in reverence to the Tathāgata, celestial music sounds in the air above.

And in reverence to the Tathāgata, celestial singing in the air above is heard.

Ānanda, mere acts of reverence of this kind cannot be deemed to honour, esteem, venerate, revere, and worship the Tathāgata rightly. (Only) the bhikkhu, or bhikkhunī, or the lay-disciple, or the female lay-disciple, who practises fully according to the Teaching, who is endowed with correctness in the practice of the Teaching, and who lives (lit., walks) in perfect conformity with righteousness[1] and truth[1], can be deemed to honour, esteem, venerate, revere and worship the Tathāgata in the highest degree.

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1. **righteousness and truth:** See footnote to Para 168.

Therefore, Ānanda, you should thus train and practise, resolving to practise fully according to the Teaching, to be endowed with correctness in the practice of the Teaching, and to live in perfect conformity with righteousness and truth.

Upavāṇa the Bhikkhu Elder

200. At that time, the Venerable Upavāṇa was standing before the Bhagavā, fanning him. And the Bhagavā caused him to move aside, saying "Move away, bhikkhu, do not stand in front of me."

Then this thought occurred to the Venerable Ānanda:

"This Venerable Upavāṇa had been in attendance on the Bhagavā for a long time, staying near him and always close to him. And yet at this last period of time, the Bhagavā caused him to move aside, saying 'Move away, bhikkhu, do not stand in front of me.' What is the reason for the Bhagavā saying this? What is the cause?"

Then the Venerable Ānanda asked the Bhagavā thus:

"Venerable Sir, this Venerable Upavāṇa had been in attendance on the Bhagavā for a long time, staying near and always close to the Bhagavā. And yet at this last period of time, the Bhagavā caused him to move aside, saying 'Move away, bhikkhu, do not stand in front of me.' What is the reason for the Bhagavā saying this? What is the cause?"

The Bhagavā said:

Ānanda, most of the devas in the ten thousand world systems have assembled (here) to see the Tathāgata. Ānanda, for a distance of twelve *yojanas* in and around the Sal Grove of the Malla princes at the road-bend leading to Kusinārā, there is not a spot that could be pierced with the extreme tip of a tail-hair that is not filled by powerful devas.

Ānanda, the devas are grumbling (thus):

"We have come from afar to see the Tathāgata. The Homage-Worthy, Perfectly Self-Enlightened Tathāgatas arise in the world only rarely. And tonight, in the last watch of the night, the parinibbāna of the Tathāgata will take place. This powerful bhikkhu is standing

in front of the Bhagavā, obstructing our view. We will not get a view of the Tathāgata at this last period of time."

201. "Venerable Bhagavā, in what condition and in what state of mind are the devas?"

Ānanda, devas who are (standing) in the sky, taking (i.e.,transforming) the sky as firm ground, are weeping with dishevelled hair, are weeping with upraised hands, flinging themselves down, rolling forward and backward, rolling hither and thither, (and lamenting) "Too soon is the Bhagavā going to realize parinibbāna! Too soon is the Sugata going to realize parinibbāna! Too soon is the Eye (i e., the Possessor of the Eye of Wisdom) going to disappear from the world!"

Ānanda, devas who are (standing) on the ground, taking (i.e., transforming) the earth as firm ground, are weeping with dishevelled hair, are weeping with upraised hands, flinging themselves down, rolling forward and backward, rolling hither and thither, (and lamenting) "Too soon is the Bhagavā going to realize parinibbāna! Too soon is the Sugata going to realize parinibbāna! Too soon is the Eye (i.e., the Possessor of the Eye of Wisdom) going to disappear from the world!"

But those devas who are free from sensual passion can bear it, mindfully and deliberately reflecting: "All conditioned and compounded things have the nature of impermanence. How then can it be possible to get that (permanence) in this (compounded) nature?"

Four Places Arousing Apprehension of the Nature of Impermanence

202. "Venerable Sir, in times past bhikkhus who had ended their residence period of the rains in different places used to come and see (and pay homage to) the Tathāgata. We used to get the privilege of seeing and honouring[1] these inspiring bhikkhus. But, Venerable Sir, after the Bhagavā has passed away, we shall not get the privilege of seeing and honouring the inspiring bhikkhus."

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1. **honouring:** *payirūpāsanāyaṁ* attend on, pay homage to, honour, worship.

Ānanda, there are four places which should be (visited and) seen by a person of devotion, and which would cause awareness and apprehension of the nature of impermanence (*saṁvejanīya*). What are these four?

"This (Lumbinī) place is where the Tathāgata was born." Ānanda, this is a place which should be (visited and) seen by a person of devotion, and which would cause awareness and apprehension of the nature of impermanence.

"This (Mahābodhi) place is where the Tathāgata attained unsurpassed Supreme Enlightenment." Ānanda, this also is a place which should be (visited and) seen by a person of devotion, and which would cause awareness and apprehension of the nature of impermanence.

"This (Migadāyavana) place is where the Tathāgata set the unsurpassed Wheel of Truth rolling (i. e., expounded the first sermon, the *Dhammacakka Pavattana* discourse)." Ānanda, this also is a place which should be (visited and) seen by a person of devotion, and which would cause awareness and apprehension of the nature of impermanence.

"This (Kusinārā) place is where the Tathāgata passed into the ultimate peace of *anupādisesa nibbāna* which is the complete cessation of all the five khandhas." Ānanda, this also is a place which should be (visited and) seen by a person of devotion, and which would cause awareness and apprehension of the nature of impermanence.

Ānanda, these are the four places which should be (visited and) seen by a person of devotion, and which would cause awareness and apprehension of the nature of impermanence.

And, Ānanda, there will come (to these places), bhikkhus, bhikkhunīs, lay-disciples and female lay-disciples, with devotion in their hearts, (reflecting) "Here (in Lumbinī) the Tathāgata was born!" or "Here (at Mahābodhi) the Tathāgata attained unsurpassed, Supreme Enlightenment!" or "Here (at Migadāyavana) the Tathāgata set the unsurpassed Wheel of Truth rolling!" or "Here (at Kusinārā) the Tathāgata passed away, realizing parinibbāna by experiencing the ultimate peace of complete cessation of all the five khandhas!" Ānanda, all those who are on a pilgrimage to (these) shrines, if

they should die with devotion in their hearts during the course of the pilgrimage, will after (their) death and dissolution of the body be reborn in a good destination, a fortunate celestial (deva) realm.

The Venerable Ānanda's Questions

203. "Venerable Sir, how should we conduct ourselves with regard to women?"

Not seeing them, Ānanda.

"If we should (unavoidably) see them, Bhagavā, what should be our conduct?"

Not speaking to them, Ānanda.

"If, Venerable Sir, we should have to speak to them, what should be our conduct?"

You should establish mindfulness, Ānanda.

204. "Venerable Sir, how should we act regarding the body (i.e., the remains) of the Tathāgata?"

Ānanda, do not worry yourselves about doing honour to the body of the Tathāgata. I exhort you, Ānanda, (Only) apply yourselves, exert yourselves in the essential. most excellent practice[1]. Striving ardently, without negligence, in the essential, most excellent practice, resolutely direct your mind (towards the attainment of Nibbāna)[2].

Ānanda, there are wise nobles, wise brahmins, and wise householders, of the utmost devotion to the Tathāgata, who will do honour to the body of the Tathāgata.

205. "But, Venerable Sir, what should be done to the body of the Tathāgata (by the nobles, brahmins and householders)?"

In the same way, Ānanda, as is done to the body of a Universal Monarch.

"But, Venerable Sir, what is done to the body of a Universal Monarch?"

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1. **the essential, most excellent practice:** i.e., practice leading to arahatship: *sārattha*. This is rendered in the Burmese Nissaya as "for one's own good, for one's own benefit," from the variant reading *sadattha*.
2. This is as rendered in the Burmese version, following the Commentary, for *paṇitatta*, 'sending the mind'.

Ananda, the body of a Universal Monarch is wrapped up in new cloth (made in Kāsi). After being wrapped up in new (Kāsi) cloth, (the body is) wrapped up in carded cotton wool. After being wrapped up in carded cotton wool, (it is) again wrapped up in new (Kāsi) cloth. In this way the body of the Universal Monarch is wrapped up in five hundred successive layers (of cloth and cotton wool).

Then it is enclosed in a golden[1] oil vat covered over by another golden vat. Then a pyre of all kinds of perfumed wood is built, and the body of the Universal Monarch is cremated. A stupa (i.e., a monumental mound with a dome) to (the honour of) the Universal Monarch is built at the junction of four highways.

Ānanda, this is what is done to the body of a Universal Monarch.

Ānanda, in the same way as is done to the body of a Universal Monarch, so should it be done to the body of the Tathāgata. A stupa to (the honour of) the Tathāgata should be built at the junction of four highways.

At that stupa people will make offerings of flowers or incense or scented powder, or will pay homage, or will feel reverence in their minds. To such people, benefit and happiness will accrue for a long time.

Persons Worthy of a Stupa

206. Ānanda, there are four persons who are worthy of a stupa being built to their honour. Who are these four?

A Tathāgata, Homage-Worthy, Perfectly Self-Enlightened, is worthy of a stupa.

A Pacceka Buddha[2] is worthy of a stupa.

An Ariya disciple of a Tathāgata is worthy of a stupa.

A Universal Monarch is worthy of a stupa.

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1. **Golden:** the Burmese version in a footnote says the term *āyasāya* in the Pāḷi text should be translated as "iron"; but as the Commentary has *sovaṇṇāya*, the term "golden" is used here.
2. **Pacceka Buddha:** One who, like the Buddha, is Self-Enlightened in the Four Noble Truths and has uprooted all the *kilesas*. However he cannot teach others. Pacceka Buddhas appear during the absence of the Buddha *sāsanā* or Teaching.

Through what special benefit, Ānanda, is a Tathāgata, Homage-Worthy, Perfectly Self-Enlightened, worthy of a stupa?

Ānanda, many people will feel reverence in their minds, (reflecting) that "This (stupa) is a stupa of that Exalted, Homage-Worthy, Perfectly Self-Enlightened Buddha." After the death and dissolution of these people who feel such reverence and devotion in their minds, they will be reborn in a good destination, a fortunate celestial (deva) realm

Ānanda, it is through this special benefit that a Tathāgata, Homage-Worthy, Perfectly Self-Enlightened, is worthy of a stupa.

Through what special benefit, Ānanda, is a Pacceka Buddha worthy of a stupa?

Ānanda, many people will feel reverence in their minds, (reflecting) that "This (stupa) is a stupa of that Exalted, Self-Enlightened Pacceka Buddha." After the death and dissolution of these people who feel such reverence and devotion in their minds, they will be reborn in a good destination, a fortunate celestial (deva) realm.

Ānanda, it is through this special benefit that a Pacceka Buddha is worthy of a stupa.

Through what special benefit, Ānanda, is an Ariya Disciple of the Tathāgata worthy of a stupa?

Ānanda, many people will feel reverence in their minds, (reflecting) that "This (stupa) is a stupa of an Ariya Disciple of that Exalted, Homage-Worthy, Perfectly Self-Enlightened Buddha." After the death and dissolution of these people who feel such reverence and devotion in their minds, they will be reborn in a good destination, a fortunate celestial (deva) realm.

Ānanda, it is through this special benefit that an Ariya Disciple of the Tathāgata is worthy of a stupa.

Through what special benefit, Ānanda, is a Universal Monarch worthy of a stupa?

Ānanda, many people will feel reverence in their minds, (reflecting) that "This (stupa) is a stupa of that righteous monarch who ruled according to the principles of righteousness." After the death and dissolution of

these people who feel such reverence in their minds, they will be reborn in a good destination, a fortunate celestial (deva) realm.

Ānanda, it is through this special benefit that a Universal Monarch is worthy of a stupa.

Ānanda, these are the four persons who are worthy of a stupa.

The Venerable Ānanda

207. Then the Venerable Ānanda went into the pavilion[1] and leaning against the door-post, stood lamenting "I am still a *sekha*[2], with tasks still to be done (to reach the higher stages of *Magga ñāṇa*). And my Teacher (i.e., the Buddha), who has ever been compassionate towards me, is going to pass away!"

Then the Bhagavā asked the bhikkhus, "O Bhikkhus, where is Ānanda?"

The bhikkhus replied, "Venerable Sir, the Venerable Ānanda has gone into the pavilion, and stands leaning against the door-post, lamenting (thus): I am still a *sekha*, with tasks still to be done. And my Teacher, who has ever been compassionate towards me, is going to pass away."

Then the Bhagavā said to a bhikkhu, "Come bhikkhu, say you to Ānanda in my words: Friend Ānanda, the Teacher calls you." That bhikkhu assented respectfully, saying "Very well, Venerable Sir," and went to the Venerable Ānanda, and said, "Friend Ānanda, the Teacher calls you". The Venerable Ānanda, replying "Very well, friend," to that bhikkhu, went to the Bhagavā, and making obeisance to the Bhagavā, sat at a certain place.

The Bhagavā said to the Venerable Ānanda, seated on one side:

Enough, Ānanda. Do not be grievously anxious, do not lament. Have I not from former times shown that there must be separation (while living), severance (through

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1. **Pavilion:** *vihāra*, rendered by the Burmese version as "monastery". The Commentary explains it as *mandala-māḷa*.
2. **sekha:** one who has still to learn, not yet having attained the final stage of Arahatship. The Venerable Ānanda was only a Sotāpanna, "Stream-Enterer," at that time.

death) and sundering (through being in different states of existence) from all that are dear and beloved? Ānanda, in this matter, that which has the nature of arising, of appearing, of being compounded, and of decay and dissolution, how can the wish that it, even if it is the body of the Tathāgata, should not disintegrate and disappear be realized? There can be no such possibility.

For a long time now, Ānanda, you have served the Tathāgata faithfully both in his presence and in his absence and with unbounded loving-kindness in deed, to the benefit and welfare (of the Tathāgata); faithfully and with unbounded loving-kindness in words, to the benefit and welfare (of the Tathāgata); faithfully and with unbounded loving-kindness in thought, to the benefit and welfare (of the Tathāgata). You, Ānanda, have gained much merit. Exert yourself in fundamental mental concentration (i.e., vipassanā meditation). You will soon become an arahat, free from defilements.

208. Then the Bhagavā said to the bhikkhus:

O Bhikkhus, the attendant bhikkhus of the Exalted, Homage-Worthy, Prefectly, Self-Enlightened Buddhas of times past were as (excellent and devoted as) my (attendant) Ānanda.

O Bhikkhus, the attendant bhikkhus of the Exalted, Homage-Worthy, Perfectly Self-Enlightened Buddhas of times to come will be as (excellent and devoted as) my (attendant) Ānanda.

O Bhikkhus, Ānanda is wise and intelligent. He knows: This is the (proper) time for the bhikkhus to approach and see the Tathāgata (or) this is the time for the bhikkhunīs, (or) this is the time for the lay-disciples, (or) this is the time for the female lay-disciples, (or) this is the time for the king, the king's ministers, the teachers of other religions or sects, or their followers (to approach had see the Tathāgata).

Four Marvellous Qualities of Ānanda

209. O Bhikkhus, Ānanda has four marvellous and anprecedentedly wonderful qualities. What are these four?

If, bhikkhus, a company of bhikkhus should come to see Ānanda, they become joyful on seeing him. If Ānanda should discourse to them on the Doctrine (the dhamma), they are made joyful by his discourse. When (after the discourse) Ānanda becomes silent, the company of bhikkhus still remains unsatiated.

If, bhikkhus, a company of bhikkhunīs should come to see Ānanda, they become joyful on seeing him. If Ānanda should discourse to them on the Doctrine, they are made joyful by his discourse. When (after the discourse) Ānanda becomes silent, the company of bhikkhunīs still remains unsatiated.

If, bhikkhus, a company of lay-disciples should come to see Ānanda, they become joyful on seeing him. If Ānanda should discourse to them on the Doctrine, they are made joyful by his discourse. When (after the discourse) Ānanda becomes silent, the company of lay-disciples still remains unsatiated.

If, bhikkhus, a company of female lay-disciples should come to see Ānanda, they become joyful on seeing him. If Ānanda should discourse to them on the Doctrine, they are made joyful by his discourse. When (after the discourse) Ānanda becomes silent, the company of female lay-disciples still remains unsatiated.

O Bhikkhus, these are the four marvellous and unprecedentedly wonderful qualities of Ānanda.

O Bhikkhus, a Universal Monarch has four marvellous and unprecedentedly wonderful qualities. What are these four?

If, bhikkhus, a company of nobles should come to see the Universal Monarch, they become joyful on seeing him. If the Universal Monarch should speak to them, they are made joyful by his talk. When (after speaking) the Universal Monarch becomes silent, the company of nobles still remains unsatiated.

If, bhikkhus, a company of brahmins.....

If, bhikkhus, a company of (rich) householders.....

If, bhikkhus, a company of ascetics should come to see the Universal Monarch, they become joyful on seeing him. If the Universal Monarch should speak to

them, they are made joyful by his talk. When (after speaking) the Universal Monarch becomes silent, the company of ascetics still remains unsatiated.

O Bhikkhus, in the same way, Ānanda has four marvellous and unprecedentedly wonderful qualities.

If, bhikkhus, a company of bhikkhus should come to see Ānanda, they become joyful on seeing him. If Ānanda should discourse to them on the Doctrine (the dhamma), they are made joyful by his discourse. When (after the discourse) Ānanda becomes silent, the company of bhikkhus still remains unsatiated.

If, bhikkhus, a company of bhikkhunīs.....

If, bhikkhus, a company of lay-disciples.....

If, bhikkhus, a company of female lay-disciples should come to see Ānanda, they become joyful on seeing him. If Ānanda should discourse to them on the Doctrine (the dhamma,) they are made joyful by his discourse. When (after the discourse) Ānanda becomes silent, the company of female lay-disciples still remains unsatiated.

O Bhikkhus, these are the four marvellous and unprecedentedly wonderful qualities that Ānanda has.

Former Grandeur of Kusinārā

210. When this had been spoken, the Venerable Ānanda said to the Bhagavā:

"Venerable Sir, do not realize parinibbāna in this insignificant, barren, small town. Venerable Sir, elsewhere there are great cities, such as Campā, Rājagaha, Sāvatthi, Sāketa, Kosambī, and Bārāṇasī. Let the Bhagavā realize parinibbāna there (i.e., in one of these great cities). Many rich nobles, many rich brahmins, many rich householders who revere the Tathāgata dwell there. They will render due honour to the remains of the Tathāgata."

Say not so, Ānanda. Do not say 'this insignificant, barren, small town.'

Ānanda, in times long past, there was a king named Mahāsudassana, a Universal Monarch, a Righteous Ruler ruling by the principles of righteousness, Ruler over the four quarters of the earth (lit., the four island-continents bounded by four oceans), Conqueror of all enemies, whose realm was established in security, and who was endowed with the Seven Treasures. And Ānanda, this (Kusinārā) town was then King Mahāsudassana's capital city, called Kusāvatī. From east to west it was twelve yojanas long, and from north to south it was seven yojanas broad.

Ānanda, the capital city Kusāvatī was opulent, prosperous, well-populated, crowded with (all kinds of) people and abundant in provisions. Just as, Ānanda, a capital city of the devas, called Āḷakamandā, is opulent, prosperous, well-populated (with devas), crowded with (all kinds of) yakkha-devas, and abundant in provisions, so the capital city Kusāvatī was opulent, prosperous, well-populated, crowded with (all kinds of) people, and abundant in provisions.

Ānanda, the capital city Kusāvatī was never silent by day and night. (resounding) with ten sounds, namely, the noises of elephants, of horses, of carriages, the sounds of big drums, of tabours, of lutes, of singing, of conches, of small gongs, of cymbals, and tenthly, cries of "Eat, drink, chew."[1]

Go you, Ānanda, enter Kusinārā and say to the Malla princes living in Kusinārā: "Today, Vāseṭṭhas (i.e., Malla princes of the Vāseṭṭha clan), in the last watch of the night (towards dawn), the parinibbāna of the Tathāgata will take place. Come, Vāseṭṭhas, come quickly. Do not feel regret later (with the thought) 'Though the parinibbāna of the Tathāgata took place in our territory, we did not get (the chance) to see him at the very last'."

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1. The Pāḷi text lists actually eleven kinds of sounds, the cries of invitation to eat, etc. being the eleventh sound, although mentioned in the text as the last and tenth sound. The sound of small gongs and of cymbals can be combined to count as one sound, according to the Commentary on Buddhavaṁsa.

The Venerable Ānanda assented respectfully, saying "Very well, Venerable Sir," and rearranging his robes, took alms-bowl and great robe, and went into Kusinārā with a companion.

Homage by the Malla Princes

211. At that time the Malla princes of Kusinārā were assembled at the council hall on certain business. Then the Venerable Ānanda approached the council hall of the Malla princes and announced to them: "Today, Vāseṭṭhas, in the last watch of the night, the parinibbāna of the Tathāgata will take place. Come, Vāseṭṭhas, come quickly. Do not feel regret later (with the thought) 'Though the parinibbāna of the Tathāgata took place in our territory, we did not get (the chance) to see him at the very last!"

On hearing these words of the Venerable Ānanda, the Malla princes, their sons (and daughters), daughters-in-law, and their wives felt miserably grief stricken, sad at heart, and oppressively sorrowful in mind. Some wept with dishevelled hair, with upraised hands, they flung themselves down, and rolled forward and backward, hither and thither; (lamenting) "Too soon is the Bhagavā going to realize parinibbāna! Too soon is the Sugata going to realize parinibbāna! Too soon is the Eye (i.e., the Possessor of the Eye of Wisdom) going to disappear from the world!"

Then the Malla princes, their sons (and daughters), daughters-in-law, and their wives, feeling miserably grief stricken, sad at heart, and oppressively sorrowful in mind, approached the Venerable Ānanda, in the Sal grove of the Mallas at the road-bend (leading) to the town.

Then this thought occurred to the Venerable Ānanda:

"If I should let the Mallas of Kusinārā pay homage to the Bhagavā one by one, the night will have passed into dawn before (all) the Malla princes finish paying reverence to the Bhagavā. It would be well if I should put the Mallas of Kusinārā in (separate) groups according to family, and let them pay homage group by group, (announcing) Venerable Sir, the Malla prince of such and such a name, with children, wife, ministers and retinue, pays homage at the feet of the Bhagavā!"

Then the Venerable Ānanda put the Mallas of Kusinārā in groups according to family and let them pay homage to the Bhagavā group by group, (announcing) "Venerable Sir, the Malla prince of such and such a name, with children, wife, ministers and retinue, pays homage at the feet of the Bhagavā."

By this means the Venerable Ānanda enabled (all) the Malla princes to pay homage to the Bhagavā, (finishing) in the very first watch of the night.

Subhadda the Wandering Ascetic

212. At that time Subhadda, a wandering ascetic[1], was staying at Kusinārā. He heard that "On this day, in the last watch of the night, the parinibbāna of the Samaṇa Gotama[2] will take place." Then Subhadda the wandering ascetic had this thought:

"I have heard it said by old and venerable wandering ascetics, teachers of teachers, that the Homage-worthy, Perfectly Self-Enlightened Tathāgatas arise in the world only sometimes and rarely. Today, in the last watch of the night, the parinibbāna of the Samaṇa Gotama will take place. There is an uncertainty (regarding true doctrine) that has arisen in me. I have this faith in the Samaṇa Gotama that he will be able to expound the Doctrine to me so as to remove this uncertainty."

Then Subhadda the wandering ascetic approached the Venerable Ānanda in the Sal grove of the Malla princes at the road-bend (leading) to Kusinārā, and said to the Venerable Ānanda: "O Ānanda, I have heard it said by old and venerable wandering ascetics, teachers of teachers, that the Homage-Worthy, Perfectly Self-Enlightened Tathāgatas arise in the world only sometimes and rarely. Today, in the last watch of the night, the parinibbāna of the Samaṇa Gotama will take place. There is an uncertainty that has arisen in me. I have this faith in the Samaṇa Gotama that he will be able

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1. **wandering ascetic:** *paribbājaka*. a wanderer; wandering religious mendicant; usually not a Buddhist.
2. **Samaṇa Gotama:** a samaṇa is a wanderer, a recluse, a person leading a religious life. The Buddha was often mentioned and addressed as a Samaṇa by non-Buddhists.

to expound the Doctrine to me so as to removeth is uncertainty. O Ānanda, I request (the chance of getting) to see the Samaṇa Gotama."

On this being said, the Venerable Ānanda replied: "Friend Subhadda, this cannot be allowed. (lit., enough, or, not fitting.) Do not harass the Tathāgata. The Bhagavā is very tired."

For a second time, Subhadda the wandering ascetic said:.....(repeated as above) .....

For a third time, Subhadda the wandering ascetic said: " O Ānanda, I have heard it said by old and venerable wandering ascetics, teachers of teachers, that the Homage-Worthy, Perfectly Self-Enlightened Tathāgatas arise in the world only sometimes and rarely. Today, in the last watch of the night, the parinibbāna of the Gotama will take place. There is an uncertainty that has arisen in me. I have this faith in the Samaṇa Gotama that he will be able to expound the Doctrine to me so as to remove this uncertainty. O Ānanda, I request (the chance of getting) to see the Samaṇa Gotama."

For the third time also, the Venerable Ānanda replied: "Friend Subhadda, this cannot be allowed. Do not harass the Tathāgata. The Bhagavā is very tired."

213. The Bhagavā overheard this converation between the Venerable Ānanda and the wandering ascetic Subhadda, and the Bhagavā said to the Venerable Ānanda:

Ānanda, it is not fitting (to hinder the wandering ascetic). Do not prevent Subhadda (from seeing me). Ānanda, let Subhadda get (the opportunity) to see the Tathāgata. If Subhadda asks me anything, everything he asks will be because he wants to know, and not because he wishes to harass me. When I answer what he asks, he will readily understand that (answer).

Then the Venerable Ānanda said to the wandering ascetic Subhadda, "Go, Friend Subhadda. The Bhagavā has given you permission."

Then Subhadda the wandering ascetic approached where the Bhagavā was, and offered courteous greetings to the Bhagavā. After offering courteous greetings to the Bhagavā, and having said memorable words of

felicitation, Subhadda seated himself on one side. When he was seated, Subhadda the wandering ascetic addressed the Bhagavā thus:

"O (Venerable) Gotama, there are samaṇas and brāhmaṇas (i. e., leaders in religious life) who have communities of many disciples, who have large sects of followers, who are leaders of (their) sects, who are renowned, who are famous, who are founders of schools of doctrine, and who are well-esteemed by many people. They are, namely, Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana, Sañcaya Belaṭṭhaputta, and Niganṭha Nātaputta. Do all of them have knowledge and understanding, as they themselves have declared? Or do all of them have no knowledge and understanding? Or do some of them have knowledge and understanding, and some have no knowledge and understanding?"

Subhadda, do not ask (this question) (lit., it is not fitting, not proper). Put aside that (question) whether all of them have knowledge and understanding, as they themselves have declared, or whether all of them have no knowledge and understanding, or whether some of them have knowledge and understanding, and some have no knowledge and understanding.

Subhadda, I shall expound the Doctrine to you. Listen and bear it well in mind. I shall speak.

On Subhadda the wandering ascetic assenting respectfully by saying "Very well, Venerable Sir," the Bhagavā gave this discourse:

214. Subhadda, in whatsoever Teaching is not found the Noble Path of Eight Constituents, neither in it is there found a samaṇa of the first stage, (a realizer of the First Magga and Phala, a *sotāpanna*), nor is there found a samaṇa of the second stage, (a realizer of the Second Magga and Phala, a *sakadāgāmī*), nor is there found a samaṇa of the third stage, (a realizer of the Third Magga and Phala, an *anāgāmī*), nor is there found a samaṇa of the fourth stage, (a realizer of the Fourth and Final Magga and Phala, an arahat).

And, Subhadda, in whatsoever Teaching is found the Noble Path of Eight Constituents, in it is found a samaṇa of the first stage (*a sotāpanna*), and in it is found a samana of the second stage (*a sakadāgāmī*),

and in it is found a samaṇa of the third stage (*an anāgāmī*), and in it is found a samaṇa of the fourth stage (an arahat).

Now, Subhadda, in this Teaching (of mine) there is to be found the Noble Path of Eight Constituents; and in this Teaching alone is found a samaṇa of the first stage (*a sotāpanna*); in this Teaching alone is found a samaṇa of the second stage (*a sakadāgāmī*); in this Teaching alone is found a samaṇa of the third stage (*an anāgāmī*); in this Teaching alone is found a samaṇa of the fourth stage (an arahat). Other systems of Teaching are void of (the twelve)[1] noble samaṇas who have true knowledge. Subhadda, if these (twelve) bhikkhus practise and pass on the Teaching rightly, the world will not be void of arahats.

(Verse)

Subhadda, at the age of twenty-nine, I renounced the world and became an ascetic to search for Enlightenment (*Sabbaññuta Ñāṇa*). It is over fifty years now, since I became an ascetic. Outside this (Teaching of mine) there is no one who cultivates Insight Practice (vipassanā) leading to *Magga Ñāṇa*; (outside of this Teaching) there is no samaṇa of the first stage (*sotāpanna*); neither is there a samaṇa of the second stage; nor a samaṇa of the third stage; nor a samaṇa of the fourth stage.

Other systems of teaching are void of (the twelve) noble samaṇas who have true knowledge. Subhadda, if these (twelve) bhikkhus practise and pass on the Teaching, the world will not be void of arahats.

215. When this was said, Subhadda the wandering ascetic addressed the Bhagavā thus: "Venerable Sir, extremely wonderful (is the Doctrine)! Venerable Sir, surpassingly beautiful (is the Doctrine)! Venerable Sir, just as if that which has been turned over is turned upright, or that which has been hidden is revealed, or one who has lost his way is informed of the right way, or an oil-lamp is (brought and) held in the darkness so

1. **the twelve**: by this is meant (a) four persons who attain the realization of Magga; (b) four persons who attain the realization of Phala, Fruition; and (c) four persons who are striving through vipassanā meditation to attain the four Stages of Realization.

that those with eyes might see objects, even so the Bhagavā has shown me the Truth in many ways. Venerable Sir, I take refuge in the Bhagavā, I take refuge in the Dhamma (the Teaching of the Buddha), I take refuge in the Saṁgha (the Order of bhikkhus). May I, Venerable Sir, receive from the Bhagavā (lit., in the presence of the Bhagavā) initiation and admission into the Order as a bhikkhu."

Subhadda, if a person who previously has been a believer in other Doctrines wishes to be initiated and to be admitted into this Order as a bhikkhu, he has to live under probation for four months. When the four months have passed, if the bhikkhus are satisfied (with him), that person will be initiated and admitted into the Order, thus becoming a bhikkhu. But in this matter, the individual differences are recognized.

"Venerable Sir, if a person, having been a believer in another Doctrine and wishing to receive initiation and admission into this Order as a bhikkhu, has to live under probation for four months, and if at the end of the four months, the bhikkhus are satisfied and grant him initiation and grant him admission into the Order as a bhikkhu, I am prepared to live under probation even for four years. At the end of four years let the bhikkhus who are satisfied grant me initiation and admission into the Order so as to become a bhikkhu."

Then the Bhagavā said to the Venerable Ānanda, "Since that is so, Ānanda, let Subhadda be initiated into the Order." And the Venerable Ānanda replied, "Very well, Venerable Sir."

After that, Subhadda the wandering ascetic said this to the Venerable Ānanda:

"Fortunate you all are, Friend Ānanda; good gain you all have, Friend Ānanda, in that you all have received in the very presence of the Teacher inauguration as close disciples in this Teaching." (lit., have been sprinkled over with the sprinkling or anointing of close discipleship.)

Subhadda the wandering ascetic then received initiation and admission into the Order as a bhikkhu in the presence of the Bhagavā. Not long after that, the Venerable Subhadda sought solitary seclusion and

remained directing his mind (towards the attainment of Nibbāna) without any remission of awareness and with vigorous resolution.

And soon he attained to and remained abiding in the supreme Arahatta Fruition stage, the goal of the Practice of Purity (*brahmacariya*), having realized this in this very life, by himself and through Magga Insight (*abhiññā*), — (a desired goal) for which good people worthily leave the worldly life and become homeless recluses. Thus he knew "Rebirth is no more (for me); I have achieved the goal of the Practice of Purity; what should be done (for the realization of Magga) has been done; and I have nothing more to do (for such realization)." The Venerable Subhadda became one of the arahats, and he was the last one to become a disciple in the presence of the Bhagavā.

End of the fifth Portion for Recitation

Last Words of the Tathāgata

216. Then the Bhagavā said to the Venerable Ānanda:

It may happen that (some among) you have this thought: 'The Doctrine; (lit. the word) is bereft of the Teacher of the Doctrine; our Teacher is no more.' But, Ānanda, it should not be so considered. Ānanda, the Doctrine and Discipline I have taught and laid down to all of you will be your Teacher when I am gone.

Ānanda, when I have passed away, bhikkhus should not address one another as they do at present by the term *'āvuso'* (Friend) (irrespective of seniority). Ānanda, the senior bhikkhus should address the junior bhikkhus by name, or by family name, or by the term *'āvuso'*. And the junior bhikkhus should address the senior bhikkhus by the term *'bhante'* or *'āyasmā'* (Venerable Sir).

Ānanda, after I have passed away, the Saṁgha, the Order of the bhikkhus, may, if it wishes to, abolish lesser and minor Rules of Discipline.

Ānanda, after I have passed away, let the Brahma penalty be imposed upon Bhikkhu Channa.

"But, Venerable Sir, what is the Brahma penalty?"

Ānanda, let Bhikkhu Channa say whatever he wishes to. The bhikkhus should neither advise him nor admonish him, nor deter him.

217. Then the Bhagavā addressed the bhikkhus thus:

O Bhikkhus, if any bhikkhu should happen to have any uncertainty or perplexity regarding the Buddha, or the Dhamma (the Teaching), or the Saṁgha (the Order of bhikkhus), or Magga, or the Practice, then, bhikkhus, ask (me) questions. Do not let yourselves feel regret later with the thought that 'even though our Teacher was (with us) in our very presence, we were not able to ask him questions personally in return.'

When this was said, the bhikkhus remained silent. For a second time, the Bhagavā said.....

For a third time, the Bhagavā said:

O Bhikkhus, if any bhikkhu should happen to have any uncertainty or perplexity regarding the Buddha, or the Dhamma, or the Saṁgha, or Magga, or the Practice, then, bhikkhus, ask (me) questions. Do not let yourselves feel regret later with the thought that 'even though our Teacher was (with us) in our very presence, we were not able to ask him questions personally in return.'

For the third time, too, the bhikkhus remained silent.

Then the Bhagavā said to the bhikkhus:

O Bhikkhus, it may be that you do not ask questions out of respect for the Teacher. Then, bhikkhus, let a bhikkhu tell a companion (his uncertainty or perplexity).

Even when this was said, the bhikkhus continued to remain silent.

Then the Venerable Ānanda said to the Bhagavā: "Wonderful it is, Venerable Sir! Marvellous it is, Venerable Sir! I believe that in this community of bhikkhus not a single bhikkhu has uncertainty or perplexity regarding the Buddha, or the Dhamma, or the Saṁgha, or Magga, or the Practice."

Ānanda, you say this only out of faith. Indeed, Ānanda, the Tathāgata knows for certain that in this community of bhikkhus not a single bhikkhu has uncertainty or perplexity regarding the Buddha, or the Dhamma, or the Saṁgha, or Magga, or the Practice.

Ānanda, amongst these five hundred bhikkhus, even the least (in attainment) is a Sotāpanna, a Stream-enterer, not liable to be reborn in any *apāya* realm of misery, assured (of reaching desirable realms of existence or of reaching the end of *dukkha*), bound for (the three higher levels of Insight, culminating in) Enlightenment.

218. Then the Bhagavā said to the bhikkhus:

O Bhikkhus, I say this now to you: "All conditioned and compounded things (*saṅkhārā*) have the nature of decay and disintegration. With mindfulness endeavour diligently (to complete the task).[1]"

These were the last words of the Tathāgata.

The Buddha's Parinibbāna

219. Then the Bhagavā entered upon the first jhāna. Rising from the first jhāna, he entered upon the second jhāna. Rising from the second jhāna, he entered upon the third jhāna. Rising from the third jhāna, he entered upon the fourth jhāna. Rising from the fourth jhāna, he entered upon and became absorbed in the *ākāsānañcāyatana* (Sphere of Infinity of Space). Rising from the *samāpatti*[2] of Infinite Space, he entered upon and became absorbed in the *viññāṇañcāyatana* (Sphere of Infinity of Consciousness). Rising from the *samāpatti* of Infinite Consciousness, he entered upon and became absorbed in the *ākiñcaññāyatana* (Sphere of Nothingness). Rising from the *samāpatti* of Nothingness, he entered upon and became absorbed in the *Nevasaññānāsaññāyatana*

1. See footnotes 1 and 2 to para 185.
2. **Jhāna** is a term used for the state of deep mental absorption in an object of meditation; *samāpatti* is a term used for attainment of sustained deep mental absorption in an object of meditation. When *jhāna* is sustained, it is termed *samāpatti*. The term *jhāna* is usually used for attainment in the first four stages of deep mental absorption, i.e., the four *rūpa jhānas*. The term *Samāpatti* is used for attainment in the next stages of deep mental absorption, i. e., the four *arūpa jhānas*, and also for attainment of *phala* and *nirodha*. However, the term *samāpatti* is sometimes used to denote both the *rūpa* and *arūpa jhānas*. In the *nirodha samāpatti* there is no object of meditation, because of the cessation of *saññā*, Consciousness.

(Sphere of Neither *saññā* Nor Non-*saññā*). Rising from the *samāpatti* of Neither *saññā* Nor Non-*saññā*, he entered upon and became absorbed in *Nirodhasamāpatti*, in which *saññā*-and-sensation (i.e., Consciousness) cease.

Then the Venerable Ānanda asked the Venerable Anuruddha, "Bhante Anuruddha, has the Bhagavā passed away?"

(The Venerable Anuruddha replied,) "Āvuso Ananda the Bhagavā has not passed away. He is absorbed in *Nirodhasamāpatti*."

Then the Bhagavā, rising from the *Nirodhasamāpatti*, entered upon and became absorbed in the Sphere of Neither *saññā* Nor Non-*saññā*. Rising from the *samāpatti* of Neither *saññā* Nor Non-*saññā*, he entered upon and became absorbed in the Sphere of Nothingness. Rising from the *samāpatti* of Nothingness, he entered upon and became absorbed in the Sphere of Infinite Consciousness. Rising from the *samāpatti* of Infinite Consciousness, he entered upon and became absorbed in the Sphere of Infinite Space. Rising from the *samāpatti* of Infinite Space, he entered upon the fourth jhāna. Rising from the fourth jhāna, he entered upon the third jhāna. Rising from the third jhāna, he entered upon the second jhāna. Rising from the second jhāna, he entered upon the first jhāna. Rising from the first jhāna, he entered upon the second jhāna. Rising from the second jhāna, he entered upon the third jhāna. Rising from the third jhāna, he entered upon the fourth jhāna. Immediately after rising from the fourth jhāna, the Bhagavā passed away, realizing parinibbāna.

220. When the Bhagavā passed away, simultaneously with his passing away, a great, terrible, hair-raising and gooseflesh-causing earthquake occurred. Also rolls of thunder burst forth continuously.

When the Bhagavā passed away, at the moment of his passing away, the Sahampati Brahmā recited this verse:

> "Even such an incomparable person as the Self-Enlightened Tathāgata, the Teacher endowed with Ten Strengths (consisting of his perfect comprehension in ten fields of knowledge), has to pass away in this world. All beings in this world must inevitably give up the aggregate of mental and physical phenomena."

221. When the Bhagavā passed away, immediately on his passing away, Sakka, King of the devas, recited this verse:

"All conditioned and compounded things (saṅkhārā) are indeed impermanent. Arising and decay are inherent in them. Having come into existence, they cease. The realization of Nibbāna on their cessation is blissful peace."

222. When the Bhagavā passed away, immediately on his passing away, the Venerable Anuruddha recited these verses:

"The craving-free Sage has passed away, intent on the peace of Nibbāna. There is no more inhalation or exhalation of breath of the Buddha, he who had a steadfast mind and equanimity.

"The Buddha endured his physical suffering with an unshaken mind. Like a flame extinguished, the mind of that Buddha has found release."

223. When the Bhagavā passed away, immediately on his passing away, the Venerable Ānanda recited this verse:

"When the Enlightened One, replete with all noble qualities, passed away, then at that moment there occurred the fearsome great earthquake; then at that moment there occurred the hair-raising, goose-flesh-causing great earthquake."

224. When the Bhagavā passed away, some bhikkhus who were at that place and who were not free from the passions wept with upraised hands, flung themselves down, rolled forward and backward, and rolled hither and thither, (lamenting) "Too soon has the Bhagavā realized parinibbāna! Too soon has the Sugata realized parinibbāna! Too soon has the Eye (i.e., the Possessor of the Eye of Wisdom) disappeared from the world!"

But those bhikkhus who were free from sensual passion could bear it, mindfully and deliberately reflecting: "All conditioned and compounded things (*saṅkhārā*) are impermanent. How then can it be possible to get that (permanence) in this (compounded nature)?"

225. Then the Venerable Anuruddha said to the bhikkhus: "Enough, friends! Do not grieve, do not lament. Had not the Bhagavā proclaimed from former times that there must be separation (while living), severance (through death) and sundering (through being in different states of existence) from all that are dear and beloved? Friends, in this matter, that which has the nature of arising, of appearing, of being compounded, and of decay and dissolution, how can the wish that it should not disintegrate and disappear be realized? There can be no such possibility. Friends, the devas are reproachful."

"But, Venerable Anuruddha, in what condition and in what state of mind are the devas?"

"Friend Ānanda, devas who are (standing) in the sky, taking (i.e., transforming) the sky as firm ground, weep with dishevelled hair, weep with upraised hands, fling themselves down, roll forward and backward, roll hither and thither, (lamenting) 'Too soon has the Bhagavā realized parinibbāna! Too soon has the Sugata realized parinibbāna! Too soon has the Eye (i.e., the Possessor of the Eye of Wisdom) disappeared from the world!'

"Friend Ānanda, devas who are (standing) on the ground, taking (i.e., transforming) the earth as firm ground, weep with dishevelled hair, weep with upraised hands, fling themselves down, roll forward and backward, roll hither and thither, (lamenting) 'Too soon has the Bhagavā realized parinibbāna! Too soon has the Sugata realized parinibbāna! Too soon has the Eye (i.e., the Possessor of the Eye of Wisdom) disappeared from the world!'

"But those devas who are free from sensual passion can bear it, mindfully and deliberately reflecting: All conditioned and compounded things have the nature of impermanence. How then can it be possible to get that (permanence) in this (compounded nature)?"

Then the Venerable Anuruddha and the Venerable Ānanda spent the rest of the night in religious discourse.

226. Then the Venerable Anuruddha said to the Venerable Ānanda, "Go, Friend Ānanda, enter Kusinārā and tell the Malla princes of Kusinārā 'O Vāseṭṭhas (i.e., Malla Princes), the Bhagavā has passed away. Do now as seems fitting to you'."

The Venerable Ānanda assented, saying to the Venerable Anuruddha, "Very well, Venerable Sir." He then in the morning rearranged his robes, and taking alms-bowl and great robe entered Kusinārā with a companion.

At that time, the Malla princes were assembled at the council hall on that very business (concerning the Buddha's parinibbāna). Then the Venerable Ānanda went to the council hall of the Kusinārā Malla princes and said to them, "O Vāseṭṭhas, the Bhagavā has passed away. Do now as seems fitting to you."

On hearing those words of the Venerable Ānanda, the Malla princes, their sons, daughters, daughters-in-law, and their wives felt miserably grief stricken, sad at heart and oppressively sorrowful in mind. Some wept with dishevelled hair, with upraised hands; they flung themselves down, and rolled forward and backward, hither and thither, (lamenting) "Too soon has the Bhagavā realized parinibbāna! Too soon has the Sugata realized parinibbāna! Too soon has the Eye (i.e., the Possessor of the Eye of Wisdom) disappeared from the world!"

Last Rites for the Remains of the Buddha

227. Then the Kusinārā Malla princes gave orders to their men, saying "Gather flower-garlands, perfumes and all kinds of musical instruments in Kusinārā."

Then the Kusināra Malla princes, taking flower--garlands, perfumes and all kinds of musical instruments, as well as five hundred sets of clothing, went to where the body of the Bhagavā was, in the Sal grove of the Mallas at the road-bend. And there they passed the day in paying homage, respect, reverence and honour to the remains of the Bhagavā, with dance, song, music, flowers and perfumes; and they made canopies of cloth and prepared pavilions of cloth.

Then the Kusinārā Malla princes thought: "It is too late today to cremate the remains of the Bhagavā. Tomorrow we shall perform the cremation."

Then the second day also was passed by the Mallas in paying homage, respect, reverence and honour to the remains of the Bhagavā, with dance, song, music, flowers

and perfumes, and with the erection of canopies and pavilions of cloth. In the same way the third day also was passed; the fourth day also was passed; the fifth day also was passed; the sixth day also was passed.

Then, on the seventh day, this thought occurred to the Kusinārā Malla princes:

"We shall cremate the body of the Bhagavā south of the town, carrying it to the south side beyond the town by the southern road outside the town, paying homage, respect, reverence and honour to the remains of the Bhagavā, with dance, song, music, flowers and perfumes."

228. And thereupon eight foremost elders amongst the Malla princes, after washing their heads and donning new clothes, tried to lift up the body of the Bhagavā, (thinking) "We shall (now) lift up the body of the Bhagavā", but they were not able to do so. Then the Kusinārā Malla princes said to the Venerable Anuruddha, "Venerable Anuruddha, what is the reason, what is the cause that although eight of the foremost elders amongst the Malla princes, after washing their heads and donning new clothes, tried to lift up the body of the Bhagavā, (thinking) 'We shall (now) lift up the body of the Bhagavā', they could not do so?"

"Vāseṭṭhas, (it is because) your intention is different from the intention of the devas."

"What, Venerable Sir, is the intention of the devas?"

"Vāseṭṭhas, your intention is this: 'We shall cremate the body of the Bhagavā south of the town, carrying it to the south side beyond the town by the southern road outside the town, paying homage, respect, reverence and honour to the remains of the Bhagavā, with dance, song, music, flowers and perfumes.' The intention of the devas, however, is this: 'Paying homage, respect, reverence and honour to the remains of the Bhagavā, with celestial dance, song, music, flowers and perfumes, we shall carry the remains of the Bhagavā north of the town by the northern road, then entering the town by the northern gate and proceeding to the centre of the town by the central road, we shall leave by the eastern gate, and

shall perform the cremation ceremony at the Makuṭa-bandhana shrine[1] of the Malla princes on the east side of the town'."

"Venerable Sir, let it be according to the intention of the devas."

229. At that time, all of Kusinārā, including even fence-borders, rubbish heaps and dust bins, became covered knee-deep with celestial mandārava flowers. Then the devas and the Kusinārā Malla princes, paying homage, respect, reverence and honour to the remains of the Bhagavā, with both celestial and human dance, song, music, flowers and perfumes, carried the remains of the Bhagavā north of the town by the northern road, then entering the town by the northern gate and proceeding to the centre of the town by the central road, they left by the eastern gate, and laid down (the bier with) the body of the Bhagavā at the Makuṭabandhana shrine of the Malla princes on the east side of the town.

230. Then the Kusinārā Malla princes asked the Venerable Ānanda, "Venerable Ānanda, what should be done to the body of the Tathāgata?"

"O Vāseṭṭhas, the body of the Tathāgata should be treated in the same way as is done to the remains of a Universal Monarch."

"Venerable Ānanda, what is done to the remains of a Universal Monarch?"

"O Vāseṭṭhas, the body of a Universal Monarch is wrapped up in new cloth. After being wrapped up in new cloth, (the body is) wrapped up in carded cotton wool. After being wrapped up in carded cotton wool, (it is) again wrapped up in new cloth. In this way the body of the Universal Monarch is wrapped up in five hundred successive layers (of cloth and cotton wool). Then it is enclosed in a golden oil vat and covered over by another golden vat. Then a pyre of all kinds of perfumed wood is built, and the body of the Universal Monarch is cremated. A stupa (i.e., a monumental mound with a dome), to (the honour of) the Universal

1. **Shrine:** The Commentary says that this was the royal hall where the Malla princes put on the ceremonial dress. It was called a shrine, out of courtesy.

Monarch is built at the junction of four highways. O Vāseṭṭhas, this is what is done to the body of a Universal Monarch."

"O Vāseṭṭhas, in the same way as is done to the body of a Universal Monarch, so should it be done to the body of the Tathāgata. A stupa to (the honour of) the Tathāgata should be built at the junction of four highways. At that stupa people will make offerings of flowers or incense or scented powder, or will pay homage, or will feel reverence in their minds. To such people, benefit and happiness will accrue for a long time."

Then the Kusinārā Malla princes gave orders to their men, to collect (all) the carded cotton wool of the Malla princes.

Then the Kusinārā Malla princes wrapped up the body of the Bhagavā in new cloth. After being wrapped up in new cloth, (the body was) wrapped up in carded cotton wool. After being wrapped up in carded cotton wool, (it was) wrapped up in new cloth. In this way the body of the Bhagavā was wrapped up in five hundred successive layers (of cloth and cotton wool). Then it was enclosed in a golden oil vat and covered over by another golden vat. Then a pyre of all kinds of perfumed wood was built, and the body of the Bhagavā was placed on the pyre.

The Venerable Mahākassapa

231. Now at that time the Venerable Mahākassapa was on the way from Pāvā to Kusinārā together with a large company of bhikkhus, numbering five hundred. Then the Venerable Mahākassapa left the road and sat down at the foot of a tree. At that time a certain Ājīvaka, (who was a naked ascetic), was journeying towards Pāvā, taking (with him) a mandārava flower from Kusinārā. Now the Venerable Mahākassapa saw that Ājīvaka coming from a distance and seeing him said to that Ājīvaka, "Friend, do you know our Teacher?"

"Yes, friend, I know of him. It is seven days now since the Samaṇa Gotama passed away. (In fact,) I have brought this celestial mandārava flower from there (i. e., from the place where the Buddha passed away)."

(Thereupon), some of the bhikkhus who were not (yet) free from the passions, from amongst the five hundred bhikkhus with the Venerable Mahākassapa, wept with upraised hands, flung themselves down, rolled forward and backward, and rolled hither and thither, (lamenting) "Too soon has the Bhagavā realized parinibbāna! Too soon has the Sugata realized parinibbāna! Too soon has the Eye (i. e., the Possessor of the Eye of Wisdom) disappeared from the world!"

But those bhikkhus who were free from sensual passion could bear it, mindfully and deliberately reflecting: "All conditioned and compounded things are impermanent. How then can it be possible to get that (permanence) in this (compounded nature)?"

232. Now at that time Subhadda[1] who had become a bhikkhu only in old age was amongst that assembly. And that Subhadda who had become a bhikkhu in his old age said thus to the (other) bhikkhus: "Enough, friends. Do not grieve, do not lament. We are well rid of that great Samaṇa. He had oppressed us by (saying) 'This is proper for you; that is not proper for you'. But now we shall do what we like; we shall not do what we do not like."

Then the Venerable Mahākassapa said to the bhikkhus: "Enough, Āvuso; do not grieve, do not lament. Had not the Bhagavā expounded from long before the (inevitable) facts of separation (while living), severance (through death), and sundering (through being in different states of existence) from all that are dear and beloved? Āvuso, in this matter, that which has the nature of arising, of appearing, of being compounded, and of decay and dissolution, how can the wish that it, even the body of the Tathāgata, should not disintegrate and disappear be realized? Did not the Bhagavā expound from long before that there can be no such possibility?"

233. Now at that time four foremost Malla princes, after washing their heads and donning new clothes, (thought) "We will set fire to the Bhagavā's funeral pyre," (and tried to ignite it) but were not able to do so. Then the Kusinārā Malla princes asked the Venerable Anuruddna thus:

1. This Subhadda is a different person from the wandering ascetic of the same name mentioned in Paras 212—215.

"Venerable Anuruddha, what is the reason, what is the cause that although four foremost Malla princes, after washing their heads and donning new clothes, tried to kindle the funeral pyre of the Bhagavā, they were not able to set it on fire?"

"O Vāseṭṭhas, the wish (lit., the intention) of the devas is different."

"Venerable Sir, what is the wish of the devas?"

"O Vāseṭṭhas, the wish of the devas is this: The Venerable Mahākassapa is journeying along the way from Pāvā to Kusinārā, with a great company of bhikkhus, numbering five hundred; let not the Bhagavā's funeral pyre catch fire until the Venerable Mahākassapa has paid homage with his head at the feet of the Bhagavā."

"Venerable Sir, let it be according to the wish of the devas."

234. Then the Venerable Mahākassapa came to the funeral pyre of the Bhagavā at the Makuṭabandhana shrine of the Malla princes in Kusinārā. When he had come up to it, he arranged his robe over one shoulder and under the other, and with the palms of his hands put together and lifted up in reverence he walked three times round the pyre with his right side to it, and paid homage with his head against the feet of the Bhagavā. The five hundred bhikkhus also (who had come with the Venerable Mahākassapa) arranged their robes over one shoulder and under the other, and with their palms put together and lifted up in reverence, they walked three times round the pyre with their right side to it, and paid homage with their heads against the feet of the Bhagavā. When the Venerable Mahākassapa and the five hundred bhikkhus had paid their homage, the funeral pyre of the Bhagavā spontaneously burst into flames.

235. From the outer tegument (thin skin), or the corium (thick under-skin) or the flesh, or the sinews[1], or the synovic[2] fluid of the body of the Bhagavā which

1. **the sinews:** *nhāru* or *nahāru:* sinew, tendon, muscle.
2. **synovic or synovial fluid:** *lasikā:* synovia, a greasy albuminous fluid secreted from certain glands in the joints.

was burnt away, neither ash nor soot[1] was to be seen. Only the bone-relics[2] remained. Just as, for instance, when butter or oil is burnt away, neither ash nor soot is to be seen, so from the outer tegument, or the corium, or the flesh, or the sinews, or the synovic fluid of the body of the Bhagavā which was burnt away, neither ash nor soot was to be seen. Only the bone-relics remained. Of those five hundred sets of cloth wrappings, only two were not consumed by fire, the innermost and the outermost. When the body of the Bhagavā had been burnt up, a stream of water appeared from the sky and extinguished the pyre. A stream of water also spurted out from those Sal trees which had water in them and extinguished the pyre of the Bhagavā. The Kusinārā Malla princes, too, extinguished the pyre with water scented with all kinds of perfumes. Then the Kusinārā Malla princes surrounded the bone-relics of the Bhagavā (placed) in the council hall with a cordon of spearmen and bowmen[3], and for an entire seven days paid homage, respect, reverence and honour to the relics with dance, song, music and perfumse.

Distribution of the Relics

236. The King of Magadha, Ajātasattu, son of Queen Vedehī, heard that the Bhagavā had passed away at Kusinārā. Then Ajātasattu, son of Queen Vedehī, King of Magadha, sent an envoy to the Kusinārā Malla princes, (saying) "The Bhagavā was of the ruling class. I too am of the ruling class. I too deserve a share of the relics of the Bhagavā. I too shall erect a stupa over the relics of the Bhagavā and shall revere them."

The Licchavī princes of Vesālī heard that the Bhagavā had passed away at Kusinārā. Then the Licchavī princes of Vesālī sent an envoy to the Kusinārā Malla princes, (saying) "The Bhagavā was of the ruling class. We too are of the ruling class. We too dererve a share of the relics of the Bhagavā. We too shall erect a stupa over the relics of the Bhagavā and shall revere them."

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1. soot: *masi:* the fine particles of ashes, or soot. The Burmese Nissaya renders it as charred pieces of the Buddha's body.
2. bone-relics: *sarīra:* consisting of small pieces of bones ranging in size from a mustard seed to half a kidney-bean as well as seven larger pieces, namely, the upper fore part of the skull, two collar bones, and four eye-teeth.
3. (lit., with a lattice work of spears and a fence of bows.)

The Sakya princes living at Kapilavatthu heard that the Bhagavā had passed away at Kusinārā. Then the Sakya princes of Kapilavatthu sent an envoy to the Kusinārā Malla princes, (saying) "The Bhagavā was our highest relative. We too deserve a share of the relics of the Bhagavā. We too shall erect a stupa over the relics of the Bhagavā and shall revere them."

The Buli princes of Allakappa heard that the Bhagavā had passed away at Kusinārā. Then the Buli princes of Allakappa sent an envoy to the Kusinārā Malla princes, (saying) "The Bhagavā was of the ruling class. We too are of the ruling class. We too deserve a share of the relics of the Bhagavā. We too shall erect a stupa over the relics of the Bhagavā and shall revere them."

The Koliya princes of Rāmagāma heard that the Bhagavā had passed away at Kusinārā. Then the Koliya princes of Rāmagāma sent an envoy to the Kusinārā Malla princes, (saying) "The Bhagavā was of the ruling class. We too are of the ruling class. We too deserve a share of the relics of the Bhagavā. We too shall erect a stupa over the relics of the Bhagavā and shall revere them."

The Brahmin of Veṭṭhadīpa heard that the Bhagavā had passed away at Kusinārā. Then the Brahmin of Veṭṭhadīpa sent an envoy to the Kusinārā Malla princes, (saying) "The Bhagavā was of the ruling class. I am of the brahmin class. I too deserve a share of the relics of the Bhagavā. I too shall erect a stupa over the relics of the Bhagavā and shall revere them."

The Malla princes of Pāvā heard that the Bhagavā had passed away at Kusinārā. Then the Pāvā Malla princes sent an envoy to the Malla princes of Kusinārā, (saying) "The Bhagavā was of the ruling class. We too are of the ruling class. We too deserve a share of the relics of the Bhagavā. We too shall erect a stupa over the relics of the Bhagavā and shall revere them."

On these words being said, the Kusinārā Malla princes said thus to that assembly, that group (of envoys), "The Bhagavā passed away in our domain. We will not give you any share of the relics of the Bhagavā."

237. On this being said, the Brahmin Doṇa addressed that assembly, that group, thus:

(Verses) "O Sirs, listen to one word of mine. Our Buddha was a believer in forbearance. It would not be at all proper if there should be strife over the sharing of the relics of him who was the noblest of men.

"O Sirs, let us all be united, be harmonious, be in joyful agreement, and divide the relics into eight portions. A great many people have devotion and reverence for the Possessor of the Eye of Wisdom. Let there be stupas (to his honour) widespread in all directions."

238. "Brahmin, in that case, do you yourself divide fairly the relics of the Bhagavā into eight equal portions."

Saying "Very well, Sirs," to that assembly, that group, the Brahmin Doṇa divided fairly the relics of the Bhagavā into eight equal portions. He then said to that assembly, that group, "Sirs, please give me this vessel (used in measuring out the relics). I too will raise a stupa over it and shall revere it." (Accordingly), the (measuring) vessel was given to the Brahmin Doṇa by that assembly, that group.

The Moriya princes of Pippalivana heard that the Bhagavā had passed away at Kusinārā. Then the Moriya princes of Pippalivana sent an envoy to the Malla princes of Kusinārā, (saying) 'The Bhagavā was of the ruling class. We too are of the ruling class. We too deserve a share of the relics of the Bhagavā. We too shall erect a stupa over the relics of the Bhagavā and shall revere them."

(The Malla princes replied) "No share of the relics of the Bhagavā remains. We have divided (and given) (all) the relics of the Bhagavā. Take the charred pieces of firewood from this place (of cremation)." And they (i.e., the Moriya princes) took away the charred pieces of firewood from that place (of cremation).

Raising the Relic-Stupas in Reverence

Then King Ajātasattu of Magadha, son of Queen Vedehī, built at Rājagaha a stupa over the relics of the

Bhagavā, in reverence and honour. The Licchavī princes of Vesālī also built at Vesālī a stupa over the relics of the Bhagavā, in reverence and honour. The Sakya princes living at Kapilavatthu also built at Kapilavatthu a stupa over the relics of the Bhagavā, in reverence and honour. The Buli princes of Allakappa also built at Allakappa a stupa over the relics of the Bhagavā, in reverence and honour. The Koḷiya princes of Rāmagāma also built at Rāmagāma a stupa over the relics of the Bhagavā, in reverence and honour. The Brahmin of Veṭṭhadīpa also built at Veṭṭhadīpa a stupa over the relics of the Bhagavā, in reverence and honour. The Malla princes of Pāvā also built at Pāvā a stupa over the relics of the Bhagavā, in reverence and honour. The Malla princes of Kusinārā also built at Kusinārā a stupa over the relics of the Bhagavā, in reverence and honour. The Brahmin Doṇa also built a stupa over the vessel (used in measuring out the relics), in reverence and honour. The Moriya princes of Pippalivana also built at Pippalivana a stupa over the charred pieces of firewood (brought from the place of cremation of the Buddha), in reverence and honour. Thus there came to be in former times ten stupas, eight being stupas of the (Buddha's) relics, the ninth being the vessel-stupa and the tenth being the charcoal-stupa.

Verses[1]

240. "Of eight measured portions of the relics of the Possessor of the Eye of Wisdom, seven portions (of the relics) of the noblest of men are revered and honoured in the *Jambudīpa* island-continent, and one portion is revered and honoured in Rāmagāma by the King of the Nāgas[2].

"One eye-tooth[3] is revered and honoured by the Tāvatiṁsa devas. One eye-tooth is revered and honoured in Gandhāra. One eye-tooth is revered

1. The Commentary says that these five verses were added by the *theras*, the bhikkhu elders, in Tambapaṇṇi Island, i.e., Ceylon, present day Sri Lankā.
2. **Nāga:** a serpent-like being gifted with miraculous powers and great strength.
3. **eye-tooth:** *dāthā:* one of the four sharp-pointed teeth, one on each side of the upper and lower jaws, between the incisors (cutting teeth) and the molars (grinders). The term "eye-teeth" would strictly refer to the two in the upper jaw only, but is used here for all the four teeth, for convenience.

and honoured in the realm of the King of Kaliṅga. One eye-tooth is revered and honoured by the king of the Nāgas.

"Through their glorious power, this earth is adorned with (festivals of) reverence and honour to the noble relics. Thus these relics of the Possessor of the Eye of Wisdom are reverentially honoured by the worthiest devas and men.

"Lords of devas, lords of Nāgas and lords of men revere and honour the relics. In the same way the highest monarchs revere and honour the relics. If those (relics) are obtained, pay homage with palms (of hands) put together and lifted up in reverence. Indeed, through hundreds of aeons, it is extremely difficult to meet a Buddha.

"The devas have taken the forty evenly-shaped teeth, all the hair and the hairs of the body, each separately, to all universes in succession."

End of Mahāparinibbāna Sutta, the Third Sutta

Namo tassa bhagavato arahato sammāsambuddhassa

Mahāsatipaṭṭhāna Sutta

IX. MAHĀSATIPAṬṬHĀNA SUTTA

(Great Discourse on Steadfast Mindfulness)

372. Thus have I heard:

The Bhagavā was at one time residing at the market-town called Kammāsadhamma in the Kuru Country. There the Bhagavā addressed the bhikkhus, (saying): "O Bhikkhus," and they replied to him, "Venerable Sir." The Bhagavā said:

Summary

373. Bhikkhus[1], this is the one and only way for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress, for attainment of the noble (ariya) Magga, and for the realization of Nibbāna. That (only way) is the practice of the four methods of Steadfast Mindfulness, Satipaṭṭhāna.

What are the four (Satipaṭṭhānas)? Bhikkhus, the bhikkhu (i.e., the disciple) following my Teaching keeps his mind steadfastly on the body (*Kāya*)[2], with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless, and repulsive nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on sensation (*vedanā*), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu concentrates steadfastly on the mind (*citta*), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, and soulless

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1. **Bhikkhus**: "This term here includes all those dedicated to the practice of the Teaching, (not only those who have been admitted to the Order). " (The Commentary)
2. **the body:** Strictly speaking, the aggregate of physical phenomena.

nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on the *dhammā*[1], with diligence, comprehension and mindfulness, (and perceives their impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

End of the Summary

Perception of the True Nature of the Body:

(i) Section on Breathing

374. Bhikkhus, how does the bhikkhu keep his mind steadfastly on the body?

Bhikkhus, the bhikkhu following the practice of my Teaching, having gone to the forest, or to the foot of a tree, or to an empty, solitary place, sits down cross-legged, keeping his body erect, and sets up mindfulness, orienting it (towards the object of concentration). (Then) with entire mindfulness he breathes in, and with entire mindfulness he breathes out. Breathing in a long inhalation, he is conscious of breathing in a long inhalation, or breathing out a long exhalation, he is conscious of breathing out a long exhalation. Breathing in a short inhalation, he is conscious of breathing in a short inhalation, or breathing out a short exhalation, he is conscious of breathing out a short exhalation. He trains himself to be clearly conscious of the whole stretch of the in-coming breath at its beginning, its middle, and at its end. He trains himself to be clearly conscious of the whole stretch of the out-going breath at its beginning, its middle, and at its end. (By being fully conscious of the

1. dhammā: the five dhammas consisting of (1) five nīvaraṇas (2) five khandhas. (3) twelve āyatanas, (4) seven bojjhaṅgas, and (5) four ariya saccas. This will become clear in Paras 382 to 403 of this sutta.

inhalation) he trains himself to calm down the strong inhalation as he breathes in. (By being fully conscious of the exhalation) he trains himself to calm down the strong exhalation as he breathes out[1].

Just as, bhikkhus, a skilful turner or a turner's apprentice knows a long pull (on the string turning the lathe) when a long pull is made, or knows a short pull when a short pull is made, even so, bhikkhus, the bhikkhu breathing in a long inhalation is conscious of breathing in a long inhalation, or breathing out a long exhalation is conscious of breathing out a long exhalation, or breathing in a short inhalation is conscious of breathing in a short inhalation, or breathing out a short exhalation is conscious of breathing out a short exhalation. He trains himself to be clearly conscious of the whole stretch of the in-coming breath at its beginning, its middle, and at its end. He trains himself to be clearly conscious of the whole stretch of the out-going breath at its beginning, its middle, and at its end. He trains himself to calm down the strong inhalation as he breathes in. He trains himself to calm down the strong exhalation as he breathes out.

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his (own breathing), (and perceives its impermanent, insecure, and soulless nature). (Occasionally) he realizes that the aggregate of physical phenomena (which is the breathing) of others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the aggregate of physical phenomena (which is the breathing) of others. In this way, he is considered to keep his mind steadfastly on the aggregate of physical phenomena which is his (own breathing) or which is that of others. (When he gains more concentration), he perceives the cause and the actual appearing of the aggregate of physical phenomena (which is the process of breathing). He (also) perceives the cause and the actual dissolution of the aggregate of physical phenomena (which is the process of breathing). He (also) perceives both the actual appearing and the actual dissolution of the aggregate of physical

1. No special effort is necessary to calm down the strong inhalation and exhalation. The more one gets mental concentration the more the strong inhalation and exhalation will calm down. When the mental concentration reaches its highest point, inhalation and exhalation will become so delicate that the yogī will feel that his breathing has stopped.

phenomena (which is the process of breathing), with their causes[1]. And further, the bhikkhu is firmly mindful of the fact that there is only the aggregate of physical phenomena (which is inhaling and exhaling). That (mindfulness) is solely for gaining (vipassanā) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Breathing

Perception of the True Nature of the Body:

(ii) Section on Body Movement and Posture

375. And again, bhikkhus, the bhikkhu when walking, is conscious of walking; or when standing, he is conscious of standing; or when sitting, he is conscious of sitting; or when lying down, he is conscious of lying down; or in whatever movement or posture his body is, he is conscious of it.

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body (and perceives its impermanent, insecure, soulless, and repulsive nature). (Occasionally) he realizes that the aggregate of physical phenomena which is the body of others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the aggregate of physical phenomena which is the body of others. In this way he is considered to keep his mind steadfastly on the aggregate of physical phenomena which is his own body or which is that of others. (When he gains more concentration), he perceives the cause and the actual appearing of the aggregate of physical phenomena which is the body. He (also) perceives the cause and the actual dissolution of the aggregate of physical phenomena which is the body. He (also) perceives both the actual appearing and the actual dissolution of the aggregate

1. The causes of the appearing and dissolution of the aggregate of physical phenomena which is inhalation and exhalation are the existence or the non-existence of the body, the nose and the mind.

of physical phenomena which is the body, with their causes[1]. And further, the bhikkhu is firmly mindful of the fact that there is only the aggregate of physical phenomena (without soul or atta directing it)[2]. That

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1. The causes of appearing of physical phenomena are ignorance of the Four Ariya Truths, craving, kamma, and nutriment. They and their effect, i. e., the continuous appearance of physical phenomena, are called five *Samudaya dhammā*. The perception of these five *Samudaya dhammā* is called *Samudaya dhammānupassī*. They are perceived in the following way:

   When the bhikkhu can steadfastly keep his mind on the body-postures by means of diligence, mindfulness, concentration, comprehension, he perceives the sign or incessant appearance of physical phenomena (nibbatti lakkhaṇā): This perception usually begins, when the bhikkhu achieves the second vipassanā ñāṇa—paccaya pariggaha ñāṇa. From this perception, the bhikkhu draws the conclusion that rebirths of beings take place in a similar way.

   Therefore, while the bhikkhu is perceiving the continuous appearance of physical phenomena he realizes that endless rebirths are due to: (1) ignorance of Four Ariya Truths; (2) craving for pleasure of the senses; (3) kamma (deeds, words and thoughts) which has the potency for rebirth as its effect; (4) nutriment which is essential for physical phenomena; (5) mind (*citta*) which is the motivating force; (6) heat and cold. The causes of dissolution of physical phenomena are the absence of the above factors.

   The bhikkhu then realizes that extinction of ignorance of Four Ariya Truths will cause the extinction of endless appearance of physical phenomena. The actual perception of the sign of *change* or *disappearance* or *deterioration* of physical phenomena will begin when the bhikkhu achieves the third vipassanā ñāṇa—Sammasana ñāna. The sign of change is called viparināma lakkhaṇā. In fact, the perception of the appearance and disappearance of physical phenomena by means of *nibbatti* and *viparināma lakkhaṇa*, becomes clearer when the bhikkhu achieves the fourth vipassanā ñāṇa— Udayabbaya ñāṇa. However, the perception of only the disappearance of physical phenomena becomes stronger, when he achieves the fifth vipassanā ñāṇa—bhaṅga ñāṇa.

2. This shows the mental state of the bhikkhu when his mindfulness is at its height. Before he reaches this mental state, he occasionally imagines, in spite of his efforts to be mindful,
   (a) that body and limbs are his,
   (b) that his jīva (soul or atta) is directing them to make postures.
   Occasionally, he even feels proud of and pleased with "his" body and limbs.

   These false views of the body and limbs begin to disappear when he achieves the fifth vipassanā ñāṇa—bhaṅga ñāṇa. From that stage the bhikkhu perceives only the deterioration of the body. And he is no longer conscious of the body and the limbs as such. And therefore he does not take pride and pleasure in them.

   With this perception of the non-existence of the body and limbs, he fully achieves the eleventh vipassanā ñāṇa, (saṅkhārupekkhā ñāṇa).

(mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Body Movement and Posture

Perception of the True Nature of the Body:

(iii) Section on Clear Comprehension

376. And again, bhikkhus, the bhikkhu in moving forward and in moving back does so with clear comprehension; in looking straight ahead and sideways, he does so with clear comprehension; in bending and in stretching his limbs, he does so with clear comprehension; in carrying or wearing the great robe, alms-bowl and the other two robes, he does so with clear comprehension; in eating, drinking, chewing and savouring, he does so with clear comprehension; in defecating and urinating, he does so with clear comprehension; in walking, standing, sitting, falling asleep, waking, speaking or in keeping silent, he does so with clear comprehension.

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body..... (p).....(that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Clear Comprehension

Perception of the True Nature of the Body:

(iv) Section on Consideration of Repulsiveness

377. And again, bhikkhus, the bhikkhu examines and reflects closely upon this very body, from the soles of the feet up and from the tips of the hair down, enclosed

by the skin and full of manifold impurities, (thinking thus:) "There are in this body: hair of the head, hairs of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, membranes (including the pleura, the diaphragm and other forms of membrane in the body), spleen, lungs, large intestine, small intestine, contents of the stomach, faeces, (brain)[1], bile, phlegm, pus, blood, sweat, solid fat, tears, liquid fat, saliva, nasal mucus, synovic fluid (i.e., lubricating oil of the joints) and urine."

Just as if, bhikkhus, there were a bag with an opening at each end, and full of various kinds of grain such as hill-paddy, paddy, green gram, cow-pea, sesame and husked rice; and a man with sound eyes, having opened it, should examine and reflect (on the contents) thus: "This is hill-paddy, this is paddy, this is green gram, this is cow-pea, this is sesame, this is husked rice," even so, bhikkhus, the bhikkhu examines and reflects on this very body, from the soles of the feet up and from the tips of the hair down, enclosed by the skin and full of manifold impurities, (thinking thus:) "There are in this body: hair of the head, ...urine."

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body .....(p)..... (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Consideration of Repulsiveness

Perception of the True Nature of the Body:

(v) Section on Consideration of the Primary Elements

378. And again, bhikkhus, the bhikkhu examines and reflects on this body, in whatever position it

1. 'the brain' is not included in the Pāli Text of this Sutta; but is included in the Paṭisambhidā Magga.

remains or is placed, as composed of the primary elements[1]: "There are in this body (only) the earth element, the water element, the fire element, and the air element."

Just as if, bhikkhus, a skilful butcher or a butcher's apprentice, having slaughtered a cow and cut it up into portions should be sitting at the junction of four main roads, (so that only pieces of meat are seen and not the cow as such), even so the bhikkhu examines and reflects on this very body in whatever position it remains or is placed, as composed of the primary elements: "There are in this body (only) the earth element, the water element, the fire element, and the air element."

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body.....(p) ..... (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Consideration of the Primary Elements

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1. the primary elements: *dhātu*, 'element', is a force of Nature which behaves in accordance with the laws of Nature. The four primary elements literally translated above for the sake of brevity as 'earth, water, fire, and air elements' are:

   (1) *Pathavi-dhātu*: a force of Nature that has the attribute of causing hardness. (It is sometimes translated as the element of solidity or of extension);

   (2) *Āpo-dhātu*: a force of Nature that has the attributes of causing cohesion and of causing fluidity. (It is sometimes translated as the element of cohesion);

   (3) *Tejo-dhātu*: a force of Nature that has the attribute of causing heat or cold, i.e., thermal energy. (It is sometimes translated as the element of heat);

   (4) *Vāyo-dhātu*: a force of Nature that has the attribute of causing motion or impetus. (It is sometimes translated as the element of motion).

   The *Pathavī-dhātu* is predominant in the first twenty items of the list given in Section (iv). The *Āpo-dhātu* is predominant in the last twelve items. The *Tejo-dhātu* consists of four kinds of heat in the body and *Vāyo-dhātu* consists of six kinds of Vāyo in the body.

Preception of the True Nature of the Body:

(vi) Section on Nine Kinds of Corpses

379. And again, bhikkhus, as if the bhikkhu is seeing a body, one day dead, or two days dead, or three days dead, swollen, turning black and blue, and festering, abandoned in the charnel-ground, he applies (this perception) to his own body thus: "Indeed, this body of mine, too, is of the same nature; it will become like that; it cannot escape such (a fate)."

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body ……(p) …… (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

And again, bhikkhus, as if the bhikkhu is seeing a body abandoned in the charnel-ground, being devoured by crows, being devoured by hawks, being devoured by vultures, being devoured by herons, being devoured by dogs, being devoured by tigers, being devoured by leopards, being devoured by jackals, or being devoured by various kinds of worms, he applies (this perception) to his own body thus: "Indeed, this body of mine, too, is of the same nature; it will become like that; it cannot escape such (a fate)."

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body …… (p) …… (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

And again, bhikkhus, as if the bhikkhu is seeing a body abandoned in the charnel-ground—

(reduced to) a skeleton held together by the tendons, with some flesh and blood still adhering to it……,

(reduced to) a skeleton held together by the tendons, blood-besmeared, fleshless……,

(reduced to) a skeleton still held together by the tendons, without flesh and blood……,

(reduced to) loose bones scattered in all directions,— at one place bones of a hand, at another place bones of a foot, at another place ankle-bones, at another place

shin-bones, at another place thigh-bones, at another place hip-bones, at another place rib-bones, at another place spinal-bones, at another place shoulder-bones, at another place neck-bones, at another place the jawbone, at another place the teeth, at another place the skull, he applies (this perception) to his own body thus: "Indeed, this body of mine, too, is of the same nature; it will become like that; it cannot escape such (a fate)."

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body...(p)... (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

And again, bhikkhus, as if the bhikkhu is seeing a body abandoned in the charnel-ground—

(reduced to) bleached bones of conch-like colour...,

(reduced to) bones more than a year old, lying in a heap...,

(reduced to) rotted bones, crumbling to dust, he then applies (this perception) to his own body thus: "Indeed, this body of mine, too, is of the same nature; it will become like that; it cannot escape such (a fate)."

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body (and perceives its impermanent, insecure, soulless, and repulsive nature). (Occasionally) he realizes that the aggregate of physical phenomena which is the body of others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the aggregate of physical phenomena which is the body of others. In this way, he is considered to keep his mind steadfastly on the aggregate of physical phenomena which is his own body or which is that of others. (When he gains more concentration), he perceives the cause and the actual appearing of the aggregate of physical phenomena which is the body. He (also) perceives the cause and the actual dissolution of the aggregate of physical phenomena which is the body. He (also) perceives both the actual appearing and the actual dissolution of the aggregate of physical phenomena which is the body, with their causes. And further, the bhikkhu is firmly mindful of the fact that there is only the aggregate of physical phenomena (without soul or atta directing it). That

(mindfulness) is solely for gaining (vipassanā) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Nine Kinds of Corpses

End of the Fourteen Ways[1] of Perception of the True Nature of the Body.

Perception of the True Nature of Sensation

380. Bhikkhus, how does the bhikkhu keep his mind steadfastly on sensation, *vedanā*, (and perceive its impermanent, insecure, and soulless nature)?

Bhikkhus, the bhikkhu who follows my Teaching, when experiencing a pleasant sensation, knows that a pleasant sensation is experienced; or when experiencing an unpleasant sensation, knows that an unpleasant sensation is experienced; or when experiencing a sensation neither pleasant nor unpleasant, knows that a sensation neither pleasant nor unpleasant is experienced.

When experiencing a pleasant sensation associated with sensual desires, he knows that a pleasant sensation associated with sensual desires is experienced; or when experiencing a pleasant sensation not associated with sensual desires, he knows that a pleasant sensation not associated with sensual desires is experienced; when experiencing an unpleasant sensation associated with sensual desires, he knows that an unpleasant sensation associated with sensual desires is experienced; or when experiencing an unpleasant sensation not associated with sensual desires, he knows that an unpleasant sensation not associated with sensual desires is experienced; when experiencing a sensation neither pleasant nor unpleasant

1. Fourteen Ways: consisting of one way of perception in each of the first five sections and nine ways of perception in the sixth and last section.

associated with sensual desires, he knows that a sensation neither pleasant nor unpleasant associated with sensual desires is experienced; or when experiencing a sensation neither pleasant nor unpleasant not associated with sensual desires, he knows that a sensation neither pleasant nor unpleasant not associated with sensual desires is experienced.

Thus he keeps his mind steadfastly on sensation, *vedanā*, experienced by himself (and perceives its impermanent, insecure, and soulless nature). (Occasionally) he realizes that sensation experienced by others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on sensation experienced by others. In this way, he is considered to keep his mind steadfastly on sensation experienced by himself or by others. (When he gains more concentration), he perceives the cause and the actual appearing of sensation. He (also) perceives the cause and the actual dissolution of sensation. He (also) perceives both the actual appearing and the actual dissolution of sensation, with their causes[1]. And further, the bhikkhu is firmly mindful of the fact that there is only sensation (without soul or atta). That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on sensation, (perceiving its true nature).

End of "Perception of the True Nature of Sensation"

Perception of the True Nature of Mind

381. Bhikkhus, how does the bhikkhu concentrate steadfastly on the mind, *citta*, (and perceive its impermanent, insecure, and soulless nature)?

1. The causes of the appearing of sensation are: ignorance of the Four Ariya Truths, craving, kamma and contact (*phassa*). These result in the appearing of sensation. The disappearance of these causes resultsin the dissolution or absence of sensation.

Bhikkhus, the bhikkhu following my Teaching knows (i.e., is aware of) the mind accompanied by passion, *rāga*[1], as 'Mind with passion'; he knows the mind unaccompanied by passion, as 'Mind without passion'; he also knows the mind accompanied by anger, *dosa*[2], as 'Mind with anger'; he also knows the mind unaccompanied by anger, as 'Mind without anger'; he also knows the mind accompanied by bewilderment, *moha*[3], as 'Mind with bewilderment'; he also knows the mind unaccompanied by bewilderment, as 'Mind without bewilderment'; he also knows the indolent state of mind, *saṁkhitta citta*[4], as 'Indolent state of mind'; he also knows the distracted state of mind, *vikkhitta citta*[5], as 'Distracted state of mind'; he also knows the developed state of mind, *mahaggata citta*[6], as 'Developed state of mind'; he also knows the undeveloped state of mind, *amahaggata citta*[7], as 'Undeveloped state of mind'; he also knows the inferior state of mind, *sa-uttara citta*, as 'Inferior state of mind';

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1. **Passion, *rāga*:** In vipassanā bhāvanā, the bhikkhu is liable to misunderstand passion. He may think that he is required to be mindful of strong forms of passion only. He is, in fact, required to be mindful of all forms of passion—weak, medium, strong. In vipassanā, it is a very important point. Whatever takes place in the six senses, however insignificant, however good or bad it is, he is required to be mindful of it.
(Passion=pleasure in or craving for something).

2. **dosa:** mental violence, hatred, frustration, desire to ill-treat, desire to destroy, desire to kill, are all covered by this term, *dosa*.

3. **moha:** (Usually defined as stupidity, dullness of mind, bewilderment, infatuation, delusion). *Moha* is a *cetasika* that makes *citta* (mind) incapable of choosing between right and wrong, incapable of perceiving the four Noble Truths, incapable of practising correctly for the preception of the four Noble Truths, incapable of adopting a proper mental attitude. It is called *micchāñāṇa*, the intellect that is capable of giving only evil counsel in all matters. *Moha* makes a person blind to the nature and consequences of a demeritorious deed.

4. **saṁkhitta citta:** (lit., shrunken mind); this means indolence, lethargy, slothfulness, lack of interest in anything. (The Commentary)

5. **vikkhitta citta** A diffused or restless state of mind resulting in lack of concentration. (The Commentary)

6. **mahaggata citta**: The loftiness of mind experienced in rūpa-jhāna and arūpa-jhāna. (The Commentary)

7. **amahaggata citta:** (*Kāmāvacara citta*): The mind as generally found in the sensuous realms. (The Commentary)

he also knows the superior state of mind, *anuttara citta*[1], as 'Superior state of mind'; he also knows the mind in a state of concentration, *samāhita citta*[2], as 'Mind in a state of concentration'; he also knows the mind not in a state of concentration, *asamāhita citta*[3], as 'Mind not in a state of concentration'; he also knows the liberated state of mind, *vimuttacitta*[4], as 'Liberated state of mind'; he also knows the unliberated state of mind, *avimutta citta*[5], as 'Unliberated state of mind'.

Thus the bhikkhu concentrates steadfastly on his own mind, *citta*, (and perceives its impermanent, insecure, and soulless nature). (Occasionally) he realizes that the mind of others must be of a similar nature. Because of this realization, he can be said to concentrate steadfastly

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1. **'sa-uttara', and 'anuttara'** are relative terms, indicating inferior and superior states of mind. A state of mind that has some other state of mind superior to it, and is therefore inferior, is sa-uttara citta; a state of mind that is superior to some other state of mind is anuttara citta. *Kāmāvacara citta*, the state of mind of the sensuous realms, is inferior to the rūpa and arūpa jhāna states of mind. The rūpa jhāna state of mind is inferior to the arūpa jhāna state of mind, but is superior to the kāmāvacara state of mind. In vipassanā practice, the arūpa jhāna state of mind is superior to both the rūpa jhāna and the kāmāvacara states of mind. Within the stages of the jhānas themselves, each jhāna is relatively inferior or superior, progressing to the nevasaññānāsaññāyatana jhāna which is the highest state of mind.

   An ordinary yogī who has no experience of jhāna cannot concentrate on the mahaggata or anuttara states of mind.

   As a matter of fact, anuttara is normally an epithet for Lokuttarā citta or Magga-phala citta. However, in vipassanā practice, the yogī can concentrate only on the five upādānakkhandhas, the five Aggregates which form the objects of Clinging. He cannot concentrate on Magga-phala citta. Therefore, jhānas are given the epithet anuttara. (The Commentary)
2. **samāhita citta** is the mind that has samādhi, which is mental concentration on an object. According to the Commentary, *Samāhita citta* has (1) upacāra samādhi, and (2) appanā samādhi, (i.e., jhāna). Upacāra samādhi is samādhi that precedes, and is close to appanā samādhi, helping the latter to take place. Appanā samādhi fixes the mind on the mental object. The mind with upacāra samādhi generally belongs to the sensuous state of existence. The mind with appanā samādhi belongs to the rūpa (fine material) and arūpa (non-material) jhānas.
3. **asamāhita citta:** The mind without the two kinds of samādhi. (The Commentary)
4. **vimutta citta:** Here it means the mind temporarily liberated from moral defilements (*kilesas*). (The Commentary)
5. **avimutta citta:** The mind not liberated from moral defilements. (The Commentary)

on the mind of others. In this way, he is considered to concentrate steadfastly on his own mind or on the mind of others.(When he gains more concentration), he perceives the cause and the actual appearing of the mind. He (also) perceives the cause and the actual dissolution of the mind. He (also) perceives both the actual appearing and the actual dissolution of the mind, with their causes[1]. And further, the bhikkhu is firmly mindful of the fact that there is only Mind (without soul or atta). That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu concentrates steadfastly on the mind, (perceiving its true nature).

End of 'Perception of the True Nature of Mind'

Perception of the True Nature of Dhammā:

(i) Section on the Hindrances

382. Bhikkhus, how does the bhikkhu keep his mind steadfastly on dhammā, mental and physical phenomena, (and perceive that they are just phenomena without any entity or soul)? Bhikkhus, the bhikkhu following my Teaching keeps his mind steadfastly on the mental phenomena of the five *nīvaraṇas*[2], Hindrances. And how does the

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1. The causes of the appearing of the mind are: ignorance of the four Ariya Truths, craving, kamma, the complex of mental and physical aggregates (*nāma-rūpa*). The disappearance of these causes result in the dissolution of the mind.

2. nivaraṇa: Nīvaraṇa means obstacles in the path of one's spiritual progress. They are hindrances to doing good deeds and to the achievement of jhānas and of the four Magga Insights. There are five Hindrances:
(a) *Kāmacchanda*: all forms of taṇhā and lobha, craving and desire.
(b) *Byāpāda:* ill will; harbouring evil desires to ill-treat or destroy others, or to bring others into trouble.
(c) *Thina-middha:* sloth and torpor; feeling of indolence, particularly for doing good and meritorious deeds.
(d) *Uddhacca-kukkucca:* distraction (or agitation) and worry. This has two aspects: flitting about of the mind (series of thought-moments) in all directions, and worrying over past commissions and omissions.
(e) *Vicikicchā*: doubt or wavering of mind.

bhikkhu keep his mind steadfastly on the five nīvaranas, Hindrances, (and perceive their soulless nature)?

Bhikkhus, when sense-desire, *kāmacchanda*, is present in him, the bhikkhu following my Teaching knows 'There is sense-desire in me'; or when sense-desire is not present in him, he knows 'There is no sense-desire in me' Besides, he knows how the sense--desire which has not yet arisen comes to arise; and he knows how the sense-desire that has arisen comes to be discarded; and he knows how the discarded sense-desire will not arise in the future.

When ill will, *byāpāda*, is present in him, he knows 'There is ill will in me'; or when ill will is not present in him, he knows 'There is no ill will in me'. Besides, he knows how the ill will which has not yet arisen comes to arise; and he knows how the ill will that has arisen comes to be discarded; and he knows how the discarded ill will will not arise in the future.

When sloth and torpor, *thina-middha*, are present in him, he knows 'There are sloth and torpor in me'; or when sloth and torpor are not present in him, he knows 'There are no sloth and torpor in me'. Besides, he knows how the sloth and torpor which have not yet arisen come to arise; and he knows how the sloth and torpor that have arisen come to be discarded; and he knows how the discarded sloth and torpor will not arise in the future.

When distraction and worry, *uddacca-kukkucca*, are present in him, he knows 'There are distraction and worry in me'; or when distraction and worry are not present in him, he knows 'There are no distraction and worry in me'. Besides, he knows how the distraction and worry which have not yet arisen come to arise; and he knows how the distraction and worry that have arisen come to be discarded; and he knows how the discarded distraction and worry will not arise in the future.

When doubt or wavering of the mind, *vicikicchā*, is present in him, he knows 'There is doubt in me'; or when doubt is not present in him, he knows 'There is no doubt in me'. Besides, he knows how the doubt which has not yet arisen comes to arise; and he knows how the doubt that has arisen comes to be discarded; and he knows how the discarded doubt will not arise in the future.

Thus he keeps his mind steadfastly on the dhammā, mental and physical phenomena, in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the dhammā in others. In this way, he is considered to keep his mind steadfastly on the dhammā in himself or in others. (When he gains more concentration), he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and the actual dissolution of the dhammā, with their causes.[1] And further, the bhikkhu is firmly mindful of the fact that there are only dhammā (without soul or atta). That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five *khandhas* (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the five nīvaraṇa dhammā, (perceiving their true nature).

End of the Section on the Hindrances

Perception of the True Nature of Dhammā:

(ii) Section on the Five Khandhas

383. And again, bhikkhus, the bhikkhu keeps his mind steadfastly on the mental and physical phenomena of the

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1. The arising of the Hindrances is due to *ayoniso manasikāra*, wrong perception of phenomena, resulting from taking any phenomenon as permanent, pleasurable, endowed with soul, and non-repulsive. In the case of craving and desire, the nīvaraṇa is due to taking what is actually repulsive as non-repulsive; in the case of ill will, the nīvaraṇa is due to taking something as being offensive. The non-appearance or disappearance of the Hindrances is brought about by *yoniso manasikāra*, right perception of phenomena, viewing all phenomena as impermanent, unpleasurable, soulless, and repulsive.

The discarded *kāmacchanda* will not arise again due to Arahatta Magga. The discarded *byāpāda* will not arise again due to Anāgāmi Magga. The discarded *thina-middha* will not arise again due to Arahatta Magga. The discarded *uddhaccakukkucca* will not arise again due to Arahatta Magga and Anāgāmi Magga respectively. The discarded *vicikicchā* will not arise again due to Sotāpatti Magga.

five *upādānakkhandhas*[1], Aggregates which are the objects of Clinging, (and perceives that they are just phenomena without any entity or soul). Bhikkhus, how does the bhikkhu keep his mind steadfastly on the five *upādānakkhandhas*, Aggregates which are the objects of Clinging?

Bhikkhus, the bhikkhu following my Teaching perceives thus: 'Such is *rūpa*, physical phenomenon; such is the origination of physical phenomenon; such is the disappearance of physical phenomenon. Such is *vedanā*, sensation; such is the origination of sensation; such is the disapperance of sensation. Such is *saññā*, perception (i.e., assimilation of sensation); such is the origination of perception; such is the disappearance of perception. Such is *saṅkhāra*, mental formations; such is the origination of mental formations; such is the disappearance of mental formations. Such is *viññāṇa*, consciousness; such is the origination of consciousness; such is the disappearance of consciousness.'

Thus he keeps his mind steadfastly on the dhammā, mental and physical phenomena, in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the dhammā in others. In this way, he is considered to keep his mind steadfastly on the dhammā in himself or in others. (When he gains more concentration), he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and

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1. *upādānakkhandhas* are the five khandha Aggregates which are the objects of Grasping or Clinging. The five *khandhas* are:
   (a) *rūpakkhandha*, the aggregate of physical phenomena, or the body;
   (b) *vedanākkhandha*, the aggregate of sensation or feeling;
   (c) *saññākkhandha*, the aggregate of perception;
   (d) *saṅkhārakkhandha*, the aggregate of volitional thought and action or mental formations, (with the exception of vedanā and saññā); and
   (e) *viññāṇakkhandha*, the aggregate of consciousness.

   But the *magga-phala citta* (lokuttara citta) is not an object of Clinging. Therefore, only the viññāṇakkhandha which does not include *magga-phala citta* can be the object of Clinging (upādāna).

the actual dissolution of the dhammā, with their causes[1]. And further the bhikkhu is firmly mindful of the fact that there are only dhammā. That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on this five upādānakkhandha dhammā, (perceiving their true nature).

End of the Section on the Five Khandhas

Perception of the True Nature of Dhammā:

(iii) Section on the Twelve Sense-Bases

384. And again, bhikkhus, the bhikkhu keeps his mind steadfastly on the mental and physical phenomena of the six internal and the six external āyatanas, sense--bases, (and perceives that they are just phenomena without any entity or soul). Bhikkhus, how does the bhikkhu keep his mind steadfastly on the six internal and the six external *āyatana dhammā*?

Bhikkhus, the bhikkhu following my Teaching is conscious of the eye, is also conscious of visible objects, and knows any fetter[2] that arises dependent on both (the eye and the visible object). Besides, he knows

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1. The causes for the appearing and dissolution of the Aggregate of physical phenomena are the same as those for body movement and posture, (see footnote to Para 375); for sensation, perception, and mental formations, the same as for sensation (see footnote to Para 380);for consciousness the same as for the Mind (see footnote to Para 381).

2. *fetter*: *saṁyojana*: a fetter that binds one to endless dukkhas. There are ten saṁyojanas: (i) *kāmarāga*, craving for sensual pleasure; (ii) *paṭigha*, anger, disappointment, fear, grief, ill will; (iii) *māna*, pride, conceit; (iv) *sakkāya-diṭṭhi*, belief in the illusion that there is Self, Soul; (v) *vicikicchā*, doubt, wavering, scepticism, (see footnote on the Hindrances in Para 382); (vi) *sīlabbataparāmāsa*, the misleading belief that there are paths, other than the Ariya Path of Eight Constituents, that can liberate one from *dukkha*; (vii) *bhavarāga*, craving to become a brahmā with mind and body (*rūparāga*) or craving to become a brahmā with only mind and no body (*arūparāga*); (viii) *issā*, jealousy, envy; (ix) *macchariya*, meanness-and-stinginess; (x) *avijjā*, ignorance of the Four Noble Truths.
This list is according to the Adhidhamma classification.

how a fetter which has not yet arisen comes to arise; and he knows how the fetter that has arisen comes to be discarded; and he knows how the discarded fetter will not arise in the future.

He is conscious of the ear, is also conscious of sounds, and knows any fetter that arises dependent on both (the ear and the sound). Besides, he knows how a fetter which has not yet arisen comes to arise; and he knows how the fetter that has arisen comes to be discarded; and he knows how the discarded fetter will not arise in the future.

He is conscious of the nose, is also conscious of odours, and knows any fetter that arises dependent on both (the nose and the odour). Besides, he knows how a fetter which has not yet arisen comes to arise; and he knows how the fetter that has arisen comes to be discarded; and he knows how the discarded fetter will not arise in the future.

He is conscious of the tongue, is also conscious of tastes, and knows any fetter that arises dependent on both (the tongue and the taste). Besides, he knows how a fetter which has not yet arisen comes to arise; and he knows how the fetter that has arisen comes to be discarded; and he knows how the discarded fetter will not arise in the future.

He is conscious of the body, is also conscious of tactual objects, and knows any fetter that arises dependent on both (the body and the tactual object). Besides, he knows how a fetter which has not yet arisen comes to arise; and he knows how the fetter that has arisen comes to be discarded; and he knows how the discarded fetter will not arise in the future.

He is conscious of the mind, is also conscious of mind-objects, and knows any fetter that arises dependent on both (the mind and the mind-object). Besides, he knows how a fetter which has not yet arisen comes to arise; and he knows how the fetter that has arisen comes to be discarded; and he knows how the discarded fetter will not arise in the future[1].

1. A fetter which has not yet arisen comes to arise due to *ayoniso-manasikāra*; the fetter that has arisen comes to be discarded through *yoniso-manasikāra;* due to one of the four Ariya Maggas the discarded fetter will not arise in the future.

Thus he keeps his mind steadfastly on the dhammā in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the dhammā in others. In this way, he is considered to keep his mind steadfastly on the dhammā in himself or in others. (When he gains more concentration), he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and the actual dissolution of the dhammā, with their causes[1]. And further, the bhikkhu is firmly mindful of the fact that there are only dhammā. That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five *khandhas* (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the six internal and the six external *āyatana dhammā*, (perceiving their true nature).

End of the Section on the Twelve Sense-Bases

Perception of the True Nature of Dhammā:

(iv) Section on Bojjhaṅgā

385. And again, bhikkhus, the bhikkhu keeps his mind steadfastly on the mental phenomena of the seven *bojjhaṅgā*[2] (factors which enable one to comprehend

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1. The causes for the appearing of the physical sense-bases are ignorance of the four Noble Truths, craving, kamma, and nutriment; and the dissolution of those physical sense-bases is due to the disappearance of these causes. The causes for the appearing and the dissolution of the mind base are the same as those for the Mind; (see footnote to Para 381). The causes for the appearing and the dissolution of the mind-object base, which are not already included in the physical sense-bases, are the same as those for Sensation; (see footnote to Para 380).
2. *Bojjhaṅgā*, pl. of *bojjhaṅga*: from bodhi+aṅga. Bodhi=knowledge of the four Ariya Truths, Enlightenment, through *vipassanā insight*, and *magga-phala* insight. *Aṅga*=factor leading to such knowledge. *Bojjhaṅga* is generally translated as factor of enlightenment or enlightenment-factor.

the four Ariya Truths), and perceives that they are just phenomena without any entity or soul. And, bhikkhus, how does the bhikkhu keep his mind steadfastly on the seven *bojjhaṅgā*, and perceive their soulless nature?

Bhikkhus, when *sati-sambojjhaṅga*[1], the enlightenment-factor of Mindfulness, is present in him, the bhikkhu following my Teaching knows "sati-sambojjhaṅga is present in me"; or when sati-sambojjhaṅga is not preesnt in him, he knows 'sati-sambojjhaṅga is not present in me'. Besides, he knows how the sati--sambojjhaṅga which has not arisen before comes to arise[2]; and he knows how complete fulfilment in developing[3] the arisen sati-sambojjhaṅga comes about.

When *dhammavicaya-sambojjhaṅga*[4], the enlightenment-factor of investigative knowledge of phenomena, is present in him, he knows "dhammavicaya- sambojjhaṅga is present in me"; or when dhammavicaya-sambojjhaṅga is not present in him, he knows 'dhammavicaya-sambojjhaṅga is not present in me'. Besides, he knows how the dhammavicaya-sambojjhaṅga which has not arisen before comes to arise; and he knows how complete fulfilment in developing the arisen dhammavicaya-sambojjhaṅga comes about.

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1. **Sati-sambojjhaṅga**: This is a combination of three words, namely, *sati*=steadfast mindfulness+*sam*=well, positively, clearly +*bojjhaṅga*=one of the seven *bojjhaṅgā*. Sati-sambojjhaṅga is the *bojjhaṅga* of steadfast mindfulness that enables one to comprehend clearly the four Ariya Truths.

2. **This is due to yoniso manasikāra**: *yoniso*=proper+*manasikāra*= attention to the object. (See footnote to para 382). This also applies to the three factors of enlightenment.

3. **This is due to Arahatta-magga**: the fourth and final stage of Magga Insight, Magga ñāṇa, in which all the *kilesas*, moral defilements, are eradicated. This also applies to the other factors of enlightenment.

4. **dhammavicaya** is a combination of two words, namely, *dhamma* +*vicaya*. *Dhamma* means the five *khandhas*, or *nāmarūpa*, mental and physical phenomena. *Vicaya* means knowledge through proper investigation. Here, investigation means vipassanā bhāvanā. So *dhammavicaya* means knowledge of the true nature of the five khandhas by means of vipassanā bhāvanā.

When *vīriya-sambojjhaṅga*[1], the enlightenment-factor of effort, is present in him, he knows 'vīriya-sambojjhaṅga is present in me'; or when vīriya-sambojjhaṅga is not present in him, he knows 'vīriya-sambojjhaṅga is not present in me'. Besides, he knows how the vīriya-sambojjhaṅga which has not yet arisen before comes to arise; and he knows how complete fulfilment in developing the arisen vīriya-sambojjhaṅga comes about.

When *pīti-sambojjhaṅga*[2], the enlightenment-factor of delightful satisfaction, is present in him, he knows 'pīti-sambojjhaṅga is present in me'; or when pīti-sambojjhaṅga is not present in him, he knows 'pīti-sambojjhaṅga is not present in me'. Besides, he knows how the pīti-sambojjhaṅga which has not arisen before comes to arise; and he knows how complete fulfilment in developing the arisen pīti-sambojjhaṅga comes about.

When *passaddhi-sambojjhaṅga*[3], the enlightenment-factor of serenity, is present in him, he knows 'passaddhi-sambojjhaṅga is present in me'; or when passaddhi-sambojjhaṅga is not present in him, he knows 'passaddhi-sambojjhaṅga is not present in me' Besides, he knows how the passaddhi-sambojjhaṅga which has not arisen before comes to arise; and he knows how the complete fulfilment in developing the arisen passaddhi-sambojjhaṅga comes about.

When *samādhi-sambojjhaṅga*[4], the enlightenment-factor of concentration, is present in him, he knows 'samādhi-sambojjhaṅga is present in me'; or when samādhi-

1. *Vīriya-sambojjhaṅga*: Vīriya means the right effort to be mindful. It is a well-balanced effort which is neither unduly strong nor unduly weak. If the effort is unduly weak, the bhikkhu cannot achieve mental concentration (*samādhi*). If it is unduly strong, he will become so exhausted that samādhi, which he has already achieved, can be impaired.
2. *Pīti*: when one's vīriya, effort, becomes well-balanced, after attaining *sati*, steadfast mindfulness, and *dhamma-vicaya*, knowledge of the true nature of *nāmarūpa*, one gets *pīti*, joy and satisfaction which may thrill one through and through.
3. Passaddhi-sambojjhaṅga: After one has got pīti-sambojjhaṅga, one naturally gets passaddhi-sambojjhaṅga. Before this stage, one has to start the meditation process by making a definite effort to be steadfastly mindful. However, when this *Passaddhi* stage has been once reached, mindfulness takes place without much effort.
4. Samādhi-sambojjhaṅga: Samādhi-sambojjhaṅga is a logical consequence of pīti-sambojjhaṅga and passaddhi-sambojjhaṅga. When the bhikkhu achieves it, he is instantly and closely aware of every object as it appears in his mind.

-sambojjhaṅga is not present in him, he knows 'samādhi--sambojjhaṅga is not present in me'. Besides, he knows how the samādhi-sambojjhaṅga which has not arisen before comes to arise; and he knows how complete fulfilment in developing the arisen samādhi-sambojjhaṅga comes about

When *upekkhā-sambojjhaṅga*[1], the enlightenment factor of equanimity, is present in him, he knows 'upekkhā-sambojjhaṅga is present in me'; or when upekkhā-sambojjhaṅga is not present in him, he knows 'upekkhā-sambojjhaṅga is not present in me'. Besides, he knows how the upekkhā-sambojjhaṅga which has not arisen before comes to arise; and he knows how complete fulfilment in developing the arisen upekkhā-sambojjhaṅga comes about.

Thus he keeps his mind steadfastly on the dhammā in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the dhammā in others. In this way, he is considered to keep his mind steadfastly on the dhammā in himself or in others. (When he gains more concentration), he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and the actual dissolution of the dhammā, with their causes[2]. And further the bhikkhu is firmly mindful of the fact that there are only dhammā. That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the seven bojjhaṅgā, perceiving their true nature.

End of the Section on the Seven Bojjhaṅgā

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1. **Upekkhā-sambojjhaṅga:** Upekkhā-sambojjhaṅga is a bojjhaṅga that keeps a balance between saddhā (faith) and paññā (knowledge of the true nature of the five khandhas by means of vipassanā bhāvanā). It also keeps a balance between vīriya and samādhi.
2. The arising of the bojjhaṅgā, factors of enlightenment, is due to *yoniso-manasikāra*; right perception of phenomena, viewing all phenomena as impermanent, unpleasurable, soulless and repulsive. The non-appearance or disappearance of a bojjhaṅga is due to ayoniso-manasikāra, wrong perception of phenomena, viewing all phenomena as permanent, pleasurable, endowed with soul, and non-repulsive.

Perception of the True Nature of Dhammā:

(v) Section on the Four Noble Truths

386. And again, bhikkhus, the bhikkhu keeps his mind steadfastly on the mental and physical phenomena of the four Noble Truths (and perceives that they are just phenomena without any entity or soul). And, bhikkhus, how does the bhikkhu keep his mind steadfastly on the four Noble Truths?

Bhikkhus, the bhikkhu following my Teaching knows 'This is *dukkha*' as it really is; he knows 'This is the origin of *dukkha*' as it really is; he knows 'This is the cessation of *dukkha*' as it really is; he knows 'This is the practice of the Path leading to the cessation of *dukkha*' as it really is.

End of the First Portion for Recitation

Exposition of the Noble Truth of Dukkha

387. Bhikkhus, what is the Noble Truth of Dukkha[1]? Birth (i.e., repeated rebirth) is dukkha. Ageing also is dukkha. Death also is dukkha. Grief, lamentation, pain, distress, and despair are also dukkha. To have to associate with those (persons or things) one dislikes is also dukkha; to be separated from those one loves or likes is also dukkha; the craving for what one cannot get[2] is also dukkha; in short, the five Aggregates which are the objects of Clinging are dukkha.

388. And, bhikkhus, what is birth (*jāti*)? The coming into existence (of *nāmarūpa*), the complete origination, the conception, the arising up in new form, the appearance of the Aggregates (*khandhas*), the acquisition of the sense-bases of various beings in various categories,—this, bhikkhus, is called birth.

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1. *Dukkha* as a Noble Truth is left untranslated. "Suffering" and "ill" are inadequate renderings. Dukkha is inherent in existence. The five Aggregates which are the objects of Clinging therefore embody dukkha. Dukkha has connotations of impermanence, insubstantiality, unsatisfactoriness, emptiness, imperfection, insecurity, besides the obvious ones of suffering, physical pain (as in para 393) and mental affliction.
2. According to the Commentary.

389. And, bhikkhus, what is ageing (*jarā*)? The process of ageing, the decrepitude, the decay and loss of teeth, the greying of hair, the wrinkling of skin, the failing of the life-force, the wearing out of the sense-faculties (such as sight) of various beings in various categories,—this, bhikkhus, is called ageing.

390. And, bhikkhus, what is death (*maraṇa*)? The falling away from existence, the passing away from existence, the dissolution, the disappearance, the end of life, the passing away due to completion of the life-span, the breaking up of the Aggregates (*khandhas*), the discarding of the body, the destruction of the life-faculty of various beings in various categories,—this, bhikkhus, is called death.

391. And, bhikkhus, what is grief (*soka*)? The grievous anxiety, the sorrowful and anxious state of mind, the sorrowfulness and anxiety, the inward grief, the inward wretchedness of one who is beset by some ruinous loss or other, who encounters some painful misfortune or other,—this, bhikkhus, is called grief.

392. And, bhikkhus, what is lamentation (*parideva*)? The weeping and lamenting, the act of weeping and lamenting, the condition of weeping and lamenting by one who is beset by some ruinous loss or other, who encounters some painful misfortune or other,—this, bhikkhus, is called lamentation.

393. And, bhikkhus, what is pain (*dukkha*)? The bodily pain and bodily unpleasantness, the painful and unpleasant feeling produced by contact of the body, —this, bhikkhus, is called pain.

394. And, bhikkhus, what is distress (*domanassa*)? The mental pain and mental unpleasantness, the painful and unpleasant feeling produced by contact of the mind, —this, bhikkhus, is called distress.

395. And, bhikkhus, what is despair (*upāyāsa*)? The sorrowful trouble and tribulation, the troubled state, the state of tribulation of one who is beset by some ruinous loss or other, who encounters some painful misfortune or other, —this, bhikkhus, is called despair.

396. And, bhikkhus, what is the *dukkha* of having to associate with those (persons or things) one dislikes (*appiyehi sampayogo dukkho*)? Having to meet, remain together, be in close contact, or intermingle, with sights, sounds, odours, tastes, tactual objects and mind-objects in this world which are undesirable, unpleasant or unenjoyable, or with those who desire one's disadvantage, loss, discomfort, or state of harmful bondage (to *kilesas*, moral defilements),—this, bhikkhus, is called the *dukkha* of having to associate with those (persons or things) one dislikes.

397. And, bhikkhus, what is the *dukkha* of being separated from those one loves or likes (*piyehi vippayogo dukkho*)? Not being able to meet, remain together, be in close contact, or intermingle, with sights, sounds, odours, tastes, tactual objects and mind-objects in this world which are desirable, pleasant or enjoyable, or with mother or father or brothers or sisters or friends or companions or maternal and paternal relatives who desire one's advantage, benefit, comfort or freedom from harmful bondage (to *kilesas*, moral defilements),—this, bhikkhus, is called the dukkha of being separated from those one loves or likes.

398. And bhikkhus, what is the dukkha of the craving for what one cannot get? In beings subject to birth the wish arises: 'Oh that we were not subject to birth! Oh that (new) birth would not happen to us!' But it is not possible to get such a wish. This is the dukkha of the craving for what one cannot get. Bhikkhus, in beings subject to ageing the wish arises: 'Oh that we were not subject to ageing! Oh that ageing would not happen to us!' But it is not possible to get such a wish. This also is the dukkha of the craving for what one cannot get. Bhikkhus, in beings subject to illness the wish arises: 'Oh that we were not subject to illness! Oh that illness would not happen to us!' But it is not possible to get such a wish. This also is the dukkha of the craving for what one cannot get. Bhikkhus, in beings subject to death the wish arises: 'Oh that we were not subject to death! Oh that death would not happen to us!' But it is not possible to get such a wish. This also is the dukkha of the craving for what one cannot get. Bhikkhus, in beings subject to grief, lamentation, pain, distress and despair, the wish arises: 'Oh that we were not subject to

grief, lamentation, pain, distress and despair! Oh that grief, lamentation, pain, distress and despair would not happen to us!' But it is not possible to get such a wish. This also is the dukkha of the craving for what one cannot get.

399. And, bhikkhus, what is (meant by) 'In short, the five Aggregates which are the objects of Clinging are dukkha'? They are the Aggregate of Corporeality, the Aggregate of Sensation, the Aggregate of Perception, the Aggregate of Mental Formations, and the Aggregate of Consciousness as objects of Clinging. These, bhikkhus, are what is meant by 'In short, the Five Aggregates which are the objects of Clinging are dukkha'.

Bhikkhus, this is called the Noble Truth of Dukkha.

Exposition of the Noble Truth of the Origin of Dukkha

400. And, bhikkhus, what is the Noble Truth of the origin of dukkha? The origin of dukkha is the Craving (*taṇhā*) which gives rise to fresh rebirth, and, accompanied by pleasure and passion, finds great delight in this or that existence, namely, Craving for pleasures of the senses (*kāma-taṇhā*)[1], Craving for (better) existence (*bhava-taṇhā*),[1] and Craving for non-existence (*vibhava-taṇhā*)[1].

But, bhikkhus, when this Craving arises, where does it arise? When it establishes itself, where does it establish itself? When this Craving arises and establishes[2] itself, it does so in the delightful and pleasurable characteristics of the *upādānakkhandhas*[3].

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1. **Kāma-taṇhā** is hankering after and becoming attached to pleasures of the senses. *Bhava-taṇhā* is hankering after and becoming attached to continued existence, either the current sensual existence or a better and higher existence in the *rūpa* (fine material) or *arūpa* (non-material) brahmā realms, or becoming attached to the *rūpa* and *arūpa* jhānas. *Vibhava-taṇhā* is hankering after and becoming attached to the idea that there is no *kamma* for rebirth, and hence no future existence.
2. **establishes:** *nivisati* = recurs again and again. (The Commentary)
3. **upādānakkhandhas:** In the Pāḷi text, *loka*, which the Commentary explains as the Aggregates which are the objects of Clinging.

What are the delightful and pleasurable characteristics of the upādānakkhandhas?

In the upādānakkhandhas, the eye has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there (i. e., in the eye); when it establishes itself, it establishes itself there. In the upādānakkhandhas, the ear.....In the upādānakkhandhas, the nose.....In the upādānakkhandhas, the tongue..... In the upādānakkhandhas, the body...In the upādānakkhandhas, the mind has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, visible objects... In the upādānakkhandhas, sounds... In the upādānakkhandhas, odours... In the upādānakkhandhas, tastes... In the upādānakkhandhas, tactual objects... In the upādānakkhandhas, mind-objects have the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, eye-consciousness (i.e, consciousness arising in the eye)... In the upādānakkhandhas, ear-consciousness... In the upādānakkhandhas, nose-consciousness... In the upādānakkhandhas, tongue--consciousness...In the upādānakkhandhas,body-consciousness... In the upādānakkhandhas, mind-consciousness has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, eye-contact (i. e. , contact with the sense of sight)... In the upādānakkhandhas, ear-contact (i. e. , contact with the sense of hearing)... In the upādānakkhandhas, nose-contact (i. e. , contact with the sense of smell)...In the upādānakkhandhas, tongue-contact...In the upādānakkhandhas, body-contact... In the upādānakkhandhas,mind-contact has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, the sensation born of eye-contact...In the upādānakkhandhas, the sensation born of ear-contact... In the upādānakkhandhas, the sensation born of nose-contact... In the upādānakkhandhas, the sensation born of tongue-contact... In the upādānakkhandhas, the sensation born of body-contact... In the upādānakkhandhas, the sensation born of mind-contact has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, perception of visible objects... In the upādānakkhandhas, perception of sounds...In the upādānakkhandhas,perception of odours... In the upādānakkhandhas, perception of tastes... In the upādānakkhandhas, perception of tactual objects...In the upādānakkhandhas, perception of mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, volition (*sañcetanā*) focussed on visible objects...In the upādānakkhandhas, volition focussed on sounds... In the upādānakkhandhas, volition focussed on odours... In the upādānakkhandhas, volition focussed on tastes... In the upādānakkhandhas, volition focussed on tactual objects... In the upādānakkhandhas, volition focussed on mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, Craving for visible objects... In the upādānakkhandhas, Craving for sounds... In the upādānakkhandhas, Craving for odours...In the upādānakkhandhas, Craving for tastes... In the upādānakkhandhas, Craving for tactual objects... In the upādānakkhandhas, Craving for mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, *vitakka*[1], initial application of the mind to visible objects..... In the upādānakkhandhas, initial application of the mind to sounds..... In the upādānakkhandhas, initial application of the mind to odours..... In the upādānakkhandhas, initial application of the mind to tastes..... In the upādānakkhandhas, initial application of the mind to tactual objects..... In the upādānakkhandhas, initial application of the mind to mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, *vicāra*[1], sustained application of the mind to visible objects..... In the upādānakkhandhas, sustained application of the mind to sounds..... In the upādānakkhandhas, sustained application of the mind to odours ..... In the upādānakkhandhas, sustained application of the mind to tastes..... In the upādānakkhandhas, sustained application of the mind to tactual objects..... In the upādānakkhandhas, sustained application of the mind to mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

Bhikkhus, this is called the Noble Truth of the Origin of Dukkha.

Exposition of the Noble Truth of the Cessation of Dukkha

401. And, bhikkhus, what is the Noble Truth of the Cessation of *Dukkha?*

It is the complete extinction and cessation of this very Craving, its abandoning and discarding, the liberation and detachment from it. (This, in fact, is realization of Nibbāna.)

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1. *Vitakka* is the initial turning of the mind towards the object of attention. It is also rendered as 'reflection', 'thinking' or 'thought-conception'. *Vicāra* is the deliberate investigation or examination by the mind of the object of attention.

But, bhikkhus, when this Craving is abandoned, where is it abandoned? When it ceases, where does it cease? When this Craving is abandoned or ceases, it is abandoned, or it ceases in the delightful and pleasurable characteristics of the upādānakkhandhas.

What are the delightful and pleasurable charateristics of the upādānakkhandhas?

In the upādānakkhandhas, the eye has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there (i.e., in the eye); when it ceases, it ceases there. In the upādānakkhandhas, the ear..... In the upādānakkhandhas, the nose..... In the upādānakkhandhas, the tongue..... In the upadānakkhandhas, the body..... In the upādānakkhandhas, the mind has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, visible objects..... In the upādānakkhandhas, sounds..... In the upādānakkhandhas, odours..... In the upādānakkhandhas, tastes..... In the upādānakkhandhas, tactual objects..... In the upādānakkhandhas, mind-objects have the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, the sensation born of eye-contact, the sensation born of ear-contact, the sensation born of nose-contact, the sensation born of tongue-contact, the sensation born of body-contact, the sensation born of mind-contact,(each) has the characteris-

tic of being delightful and pleasurable. When this Craving is abandonded, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, perception of visible objects, perception of sounds, perception of odours, perception of tastes, perception of tactual objects, perception of mind-objects, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, volition focussed on visible objects, volition focussed on sounds, volition focussed on odours, volition focussed on tastes, volition focussed on tactual objects, volition focussed on mind-objects, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, Craving for visible objects, Craving for sounds, Craving for odours, Craving for tastes, Craving for tactual objects, Craving for mind-objects, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, *vitakka*, initial application of the mind to visible objects, to sounds, to odours, to tastes, to tactual objects, to mind-objects, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, *vicāra*, sustained application of the mind to visible objects, to sounds, to odours, to tastes, to tactual objects, to mind-objects, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

Bhikkhus, this is called the Noble Truth of the Cessation of *Dukkha*.

Exposition of the Noble Truth of the Path leading to the Cessation of Dukkha

402. And, bhikkhus, what is the Noble Truth of the Path leading to the Cessation of *Dukkha*?

It is the Noble Path of Eight Constituents, namely *sammādiṭṭhi*, Right View, *sammāsaṅkappa*, Right Thinking, *sammāvācā*, Right Speech, *sammākammanta*, Right Action, *sammā-ājīva*, Right Livelihood, *sammāvāyāma* Right Effort, *sammāsati*, Right Mindfulness, *sammāsamādhi*, Right Concentration.

And, bhikkhus, what is Right View? Insight-knowledge of *dukkha*, Insight-knowledge of the origin of *dukkha* Insight-knowledge of the cessation of *dukkha* (i.e. Nibbāna), Insight-knowledge of the path leading to the cessation of *dukkha* (i.e., the Path leading to Nibbāna). This, bhikkhus, is called Right View.

And, bhikkhus, what is Right Thinking? Thoughts directed to liberation from sensuality, thoughts free from ill will (i.e., thoughts of loving-kindness), and thoughts free from cruelty (i.e., thoughts of compassion). This, bhikkhus, is called Right Thinking.

And, bhikkhus, what is Right Speech? Abstaining from falsehood, from back-biting, from coarse speech, from vain and unbeneficial talk. This, bhikkhus, is called Right Speech.

And, bhikkhus, what is Right Action? Abstaining from killing, from taking what is not given, from wrongful indulgence in sensual pleasures. This, bhikkhus, is called Right Action.

And, bhikkhus, what is Right Livelihood? Bhikkhus, the *ariya* disciple following my Teaching completely abstains from a wrong way of livelihood, and makes his living by a right means of livelihood. This, bhikkhus, is called Right Livelihood.

And, bhikkhus, what is Right Effort?

Bhikkhus, the bhikkhu following my Teaching generates will, makes effort, rouses energy, applies his mind, and strives most ardently to prevent the arising of evil demeritorious states of mind that have not yet arisen. He generates will, makes effort,

rouses energy, applies his mind, and strives most ardently to abandon evil demeritorious states of mind that have arisen. He generates will, makes effort, rouses energy, applies his mind, and strives most ardently to attain meritorious states of mind that have not yet arisen. He generates will, makes effort, rouses energy, applies his mind, and strives most ardently to maintain the meritorious states of mind that have arisen, to prevent their lapsing, to increase them, to cause them to grow, to make them develop in full (in samatha, vipassanā meditation). This, bhikkhus, is called Right Effort.

And, bhikkhus, what is Right Mindfulness?

Bhikkhus, the bhikkhu (i.e., the disciple) following my Teaching keeps his mind steadfastly on the body (*kāya*), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless and repulsive nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on sensation (*vedanā*), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu concentrates steadfastly on the mind (*citta*), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on the *dhammā*, with diligence, comprehension and mindfulness, (and perceives their impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

This, bhikkhus, is called Right Mindfulness.

And, bhikkhus, what is Right Concentration?

Bhikkhus, the bhikkhu who follows my Teaching, being detached from sensual pleasures and demeritorious factors, achieves and remains in the first jhāna, which has *vitakka* (initial application of the mind), *vicāra* (sustained application of the mind), *pīti* (delightful satisfaction) and *sukha* (bliss), born of detachment from the hindrances (*nīvaraṇas*).

Having got rid of *vitakka* and *vicāra*, the bhikkhu achieves and remains in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of Concentration, devoid of *vitakka* and *vicāra*, but with *pīti* and *sukha* born of Concentration.

Having been detached from *pīti*, that bhikkhu dwells in equanimity with mindfulness and clear comprehension, and experiences *sukha* in mind and body. He achieves and remains in the third jhāna, that which causes a person who attains it to be praised by the Noble Ones as one who has equanimity and mindfulness, one who abides in *sukha*.

By dispelling both pain and pleasure, and by the previous disappearance of sadness and gladness, that bhikkhu achieves and remains in the fourth jhāna, a state of equanimity and absolute purity of mindfulness, without pain or pleasure.

This, bhikkhus, is called Right Concentration.

Bhikkhus, this is called the Noble Truth of the Path leading to the Cessation of *Dukkha*.

403. Thus he keeps his mind steadfastly on the dhammā in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the dhammā in others. In this way, he is considered to keep his mind steadfastly on the dhammā in himself or in others. (When he gains more concentration), he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and the actual dissolution of the dhammā, with their causes. And further the bhikkhu is firmly mindful of the fact that there are only dhammā. That (mind-

fulness) is solely for gaining (vipassanā) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the Four Noble Truths, (perceiving their true nature).

End of the Section on the Noble Truths

. End of "Perception of the True Nature of Dhammā"

404. Indeed, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this manner for seven years, one of two results is to be certainly expected in him: arahatship (*aññā*, the knowledge of final emancipation, *arahatta phala*) in this very existence, or if there yet be any trace of Clinging left, the state of an *anāgāmī* (the state of Non-return to the world of sense-existence, *anāgāmi phala*).

Let alone seven years, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this manner for six years.....for five years.....for four years .....for three years..... for two years..... for one year .....

Let alone one year, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this manner for seven months, one of two results is to be certainly expected in him: arahatship in this very existence, or if there yet be any trace of Clinging left, the state of an *anāgāmī*.

Let alone seven months, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this manner for six months.....for five months..... for four months..... for three months..... for two months..... for one month..... for half-a-month.....

Let alone half-a-month, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this manner for seven days, one of two results is to be certainly expected in him: arahatship in this very existence, or if there yet be any trace of Clinging left, the state of an *anāgāmī*.

405. Because of these beneficial results, I have declared (at the beginning) thus: "Bhikkhus, this is the one and only way for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress, for attainment of the noble (Ariya) Magga, and for the realization of Nibbāna. That (only way) is the practice of the four methods of Steadfast Mindfulness, Satipaṭṭhāna."

Thus spoke the Bhagavā. Delighted, the bhikkhus received the words of the Buddha with respectful appreciation.

End of the Mahā-Satipaṭṭhāna Sutta, the Ninth Sutta.

DĪGHA NIKĀYA

Collection of Long Discourses of the Buddha

FOUR SUTTAS

from

PĀTHIKA VAGGA

Pāthika Division

Cakkavatti Sutta

Sampasādanīya Sutta

Pāsādika Sutta

Siṅgāla Sutta

Namo tassa bhagavato arahato sammāsambuddhassa

III. Cākkavatti Sutta

III. CAKKAVATTI SUTTA

Being One's Own Firm Support, Being One's Own Refuge

80. Thus have I heard:

At one time the Bhagavā was staying at the town of Mātulā in the country of Magadhe. Then the Bhegavā addressed the bhikkhus as 'Bhikkhus', and they replied respectfully 'Venerable Sir'. And the Bhagavā spoke as follows:

Be your own firm support (lit., island), bhikkhus, be your own refuge; do not take any other refuge. Let the Dhamma be your firm support, let the Dhamma be your refuge; do not take any other refuge.

And how, bhikkhus, does a bhikkhu take himself as his own firm support, as his own refuge, and not any other refuge? How does he take the Dhamma as his firm support and his refuge, and not any other refuge?

Bhikkhus, the bhikkhu (i.e., the disciple) following the practice of my Teaching keeps his mind steadfastly on the body (*kāya*) with diligence, comprehension and mindfulness (and perceives its impermanent, insecure, soulless and unpleasant nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on sensation (*vedanā*) ..... (and perceives its impermanent, insecure, and soulless nature).....

The bhikkhu concentrates steadfastly on the mind (*citta*).....(and perceives its impermanent, insecure, and soulless nature).....

The bhikkhu keeps his mind steadfastly on the Dhamma with diligence, comprehension and mindfulness (and perceives its impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

In this way, bhikkhus, a bhikkhu takes himself as his own firm support, himself as a refuge, and not any other refuge; and he takes the Dhamma as his firm support and his refuge, not any other refuge.

Keep yourselves, bhikkhus, within your own range[1] of Contemplation as has been taught and instructed by the Buddha (lit., the father). Bhikkhus, if you keep yourselves within the range of Contemplation as has been taught and instructed by the Buddha, Evil (such as moral defilements) will have no opportunity, no ground to arise in you.

Bhikkhus, it is by cultivation of wholesome Dhammas that meritorious results accrue and develop.

Daḷhanemi, the Universal Monarch

81. Bhikkhus, this happened a long time ago. At that time, there was a Universal Monarch named Daḷhanemi, a king by right, who ruled in a righteous manner over the four continents bounded by the four oceans, the conqueror of all foes, the promoter of peace and stability in his territories, the possessor of seven precious treasures. He possessed these seven precious treasures, namely, the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Queen Treasure, the Rich Man Treasure, and seventhly, the Eldest Son Treasure. The King had more than a thousand sons, all brave men of heroic features, able to conquer hosts of enemies. He ruled over the Earth to the extent of its ocean boundaries, having conquered territories not by force or by arms but by righteousness.

82. Bhikkhus, after a lapse of many years, many hundreds of years, many thousands of years, King Daḷhanemi instructed a certain man, saying, 'O Man, if you should see this mighty Wheel Treasure make the slightest shift from its resting place, slipping down a little, bring me word.'

'Very well, Your Majesty,' replied the man.

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1. range: *gocara*, lit., pasture, resort, range. Here, range of contemplation means objects of steadfast mindfulness. The bhikkhus are exhorted to keep their minds occupied with these four steadfast mindfulness.

Bhikkhus, after a lapse of many years, many hundreds of years, many thousands of years, the man saw the mighty Wheel Treasure make a slight shift from its resting place, slipping down a little.

On seeing that, the man went to King Daḷhanemi and said, 'May it please Your Majesty to know for a truth that the mighty Wheel Treasure had made a slight shift from its resting place, slipping down a little.'

Upon this, bhikkhus, King Daḷhanemi sent for his eldest son and said to him, 'Dear son, my mighty Wheel Treasure has made a slight shift from its resting place, slipping down a little. I have heard it said thus: "Should the mighty Wheel Treasure of a Universal Monarch make a slight shift from its resting place, slipping down a little, the king has not much longer to live."

'I have had my full share of human pleasures; it is time now for me to seek celestial bliss. Come, my dear son, take over charge of ruling the Earth bounded by the ocean. As for me, shaving off my hair and beard and putting on the bark-dyed robes, I shall go forth from the household life into the homeless life of an ascetic

83. Then, bhikkhus, King Daḷhanemi, after giving his son full instructions on kingship, shaved off his hair and beard, put on the bark-dyed robes and went forth from the household life into the homeless life of an ascetic. On the seventh day after the royal ascetic had gone forth, the mighty Wheel Treasure disappeared.

Then a certain man went to the anointed king of the Khattiya caste, and said to him, 'May it please Your Majesty to know for a truth that the mighty Wheel Treasure has disappeared.'

Thereupon, the anointed king of the Khattiya caste was stricken with grief over the disappearance of the mighty Wheel Treasure, and showed great distress. And he went to the royal ascetic and reported to him, 'Know for a truth, Your Majesty, that the mighty Wheel Treasure has disappeared.'

Then, bhikkhus, the royal ascetic said to the anointed king of the Khattiya caste, 'Grieve not, my dear son, show no distress over the disappearance of the mighty Wheel Treasure. The mighty Wheel Treasure is not a paternal heritage of yours. Come, now, dear son, fulfil the noble duties required of a Universal Monarch. On Sabbath day, the fifteenth day of the month, perform the ceremonial ablution of your head, then ascend to the uppermost terrace of your palace and observe the moral precepts, in fulfilment of the noble duties required of a Universal Monarch. There is reason to believe that the mighty Wheel Treasure will then appear to you with its thousand spokes, rim and hub and with all parts complete.

The Noble Duties of a Universal Monarch

84. 'Your Majesty, what may be the noble duties of a Universal Monarch?'

'Dear son, making the Dhamma your only support, honouring the Dhamma, esteeming it, adoring it, paying homage to it, revering it, holding aloft the banner of the Dhamma, making it the pinnacle, taking it as your guide and master, you should in a righteous manner arrange to provide protection, shelter and security for your own folk and family, for the fighting forces, for kings and vassals dependent on you, for brahmins and householders, for dwellers of towns and villages, for samaṇas and brāhmaṇas and for birds and beasts.

'Dear son, let there not be any lawlessness in your kingdom. Make offerings of gifts to the needy in your kingdom. There are, in your kingdom, religious teachers who are not over-bearing, not remiss and heedless in their actions; they remain devoted to the practice of forbearance, leading a life of moral restraint and gentleness; they discipline their own mind, making it tranquil, trying to bring it to perfect peace. Approach them at an appropriate time and ask of them, enquire from them:

"Venerable Sirs, what constitutes a meritorious act, what constitutes a demeritorious act? What is a blameworthy act? What is a faultless act? What should be

resorted to and embraced? What should not be resorted to and embraced? What line of action adopted by me would prove to be unbeneficial and distressful for a long time? What line of action adopted by me would prove to be beneficial and conducive to happiness for a long time?" Having heard their advice, keep away from that which is demeritorious; take up that which is meritorious and practise it. These, then, dear son, are the noble duties of a Universal Monarch.'

The Wheel Treasure Appears

85. Bhikkhus, the anointed king of the Khattiya caste, saying 'Very well, Your Majesty!' in assent, fulfilled the noble duties required of a Universal Monarch. On Sabbath day, the fifteenth day of the month, he performed the ceremonial ablution of his head, then ascended to the uppermost terrace of his palace and observed the moral precepts in fulfilment of the noble duties required of a Universal Monarch. To him thus engaged there appeared the mighty Wheel Treasure, with its thousand spokes, rim and hub and with all parts complete.

On seeing the mighy Wheel Treasure, the anointed king of the Khattiya caste thought thus: "I have heard it said, 'If the anointed king of the Khattiya caste, who, on Sabbath day, the fifteenth day of the month, performs, the ceremonial ablution of the head, then ascends to the uppermost terrace of his palace and observes the moral precepts in fulfilment of the noble duties required of a Universal Monarch, if to him there appears the mighty Wheel Treasure with its thousand spokes, rim and hub and with all parts complete, then that king is indeed a Universal Monarch.' Could it be that I am a Cakkavatti, a Universal Monarch?"

Then the anointed king of the Khattiya caste rose from his seat, arranged his upper robe over one shoulder, and holding a gold pitcher (of water) in his left hand, sprinkled water with his right hand on the Wheel Treasure, saying. 'May the august Wheel Treasure turn and roll on! May the august Wheel Treasure be triumphant!'

Then, bhikkhus, the Wheel Treasure rolled on towards the Eastern region. The Universal Monarch followed it with his army of four components (i. e., an army consisting of elephants, chariots, cavalry and infantry). Bhikkhus, where the Wheel Treasure came to rest, there the Universal Monarch encamped with his army of four components. Then, bhikkhus, the rival kings of the Eastern region came to the Universal Monarch and said, 'Welcome, O Great King! O Great King, your coming is auspicious! O Great King, please consider this country as your own. Great King, may it please Your Majesty to instruct and advise us.'

Upon this, the Universal Monarch said thus: 'Refrain from taking life; take not what is not given; indulge not in sexual misconduct; speak not what is not true; and avoid taking intoxicating drinks. Continue to enjoy your revenues as you have been wont to.'

Thereby, bhikkhus, all the rival kings of the Eastern region became vassals to the Universal Monarch.

86. Bhikkhus, the Wheel Treasure then descended on the Eastern Ocean, rose up again and rolled on towards the Southern region ...(p)... the Wheel Treasure then descended on the Southern Ocean, rose up again and rolled on towards the Western region. The Universal Monarch followed it with his army of four components. Bhikkhus, where the Wheel Treasure came to rest, there the Universal Monarch encamped with his army of four components. Then, bhikkhus, the rival kings of the Western region came to the Universal Monarch and said, 'Welcome, O Great King! O Great King, your coming is auspicious! Great King, please consider this country as your own. Great King, may it please Your Majesty to instruct and advise us.'

Upon this, the Universal Monarch said thus: 'Refrain from taking life; take not what is not given; indulge not in sexual misconduct; speak not what is not true; and avoid taking intoxicating drinks. Continue to enjoy your revenues as you have been wont to.'

Thereby, bhikkhus, all the rival kings of the Western region became vassals to the Universal Monarch.

87. Bhikkhus, the Wheel Treasure then descended on the Western Ocean, rose up again and rolled on towards the Northern region. The Universal Monarch followed it with his army of four components. Bhikkhus, where the Wheel Treasure came to rest, there the Universal Monarch encamped with his army of four components. Then, bhikkhus, the rival kings of the Northern region came to the Universal Monarch and said, 'Welcome, O Great King! O Great King, your coming is auspicious! Great King, please consider this country as your own. Great King, may it please Your Majesty to instruct and advise us.'

Upon this, the Universal Monarch said thus: 'Refrain from taking life; take not what is not given; indulge not in sexual misconduct; speak not what is not true; and avoid taking intoxicating drinks. Continue to enjoy your revenues as you have been wont to.'

Thereby, bhikkhus, all the rival kings of the Northern region became vassals to the Universal Monarch.

Then, bhikkhus, the Wheel Treasure, having been triumphant over all the Earth bounded by the ocean, returned to the royal city of the Universal Monarch and it stood, as if it were a wheel fixed on an axle, at the entrance to the Front Hall of the palace, adorning with its glory the royal palace of the Universal Mònarch.

The Second and Subsequent Universal Monarchs

88. Bhikkhus, after a lapse of many years, many hundreds of years, many thousands of years, the second Universal Monarch... the third Universal Monarch... the fourth Universal Monarch... the fifth Universal Monarch... the sixth Universal Monarch... the seventh Universal Monarch instructed a certain man, saying, 'O man, if you should see this mighty Wheel Treasure make the slightest shift from its resting place, slipping down a little, bring me word.'

'Very well, Your Majesty,' replied the man.

Bhikkhus, after a lapse of many years, many hundreds of years, many thousands of years, the man saw the mighty Wheel Treasure make a slight shift from its resting place, slipping down a little.

On seeing that, the man went to the Universal Monarch and reported, 'May it please Your Majesty to know for a truth that the mighty Wheel Treasure has made a slight shift from its resting place, slipping down a little.'

89. Upon this, bhikkhus, the Universal Monarch sent for his eldest son and said to him 'Dear son, my mighty Wheel Treasure has made a slight shift from its resting place, slipping down a little. I have heard it said thus: Should the mighty Wheel Treasure of a Universal Monarch make a slight shift from its resting place, slipping down a little, the king has not much longer to live.

'I have had my full share of human pleasures; it is time now for me to seek celestial bliss. Come, dear son, take over charge of ruling the Earth bounded by the ocean. As for me, shaving off my hair and beard and putting on the bark-dyed robes, I shall go forth from household life into the homeless life of an ascetic.'

Then, bhikkhus, the Universal Monarch, after giving his son full instructions on kingship, shaved off his hair and beard, put on the bark-dyed robes, and went forth from household life into the homeless life of an ascetic. On the seventh day after the royal ascetic had gone forth, the mighty Wheel Treasure disappeared.

90. Then a certain man went to the anointed king of the Khattiya caste, and said to him, 'May it please Your Majesty to know for a truth that the mighty Wheel Treasure has disappeared.'

Thereupon, the anointed king of the Khattiya caste was stricken with grief over the disappearance of the mighty Wheel Treasure, and showed great distress. But that king did not go and enquire of the royal ascetic the noble duties required of a Universal Monarch. He ruled over his country in accordance with his own ideas. Being ruled thus according to his own ideas, the different parts of his country did not make uniform progress as they used to when they were governed by the former kings who had carried out the noble duties required of a Universal Monarch.

Then, bhikkhus, the executive ministers, counsellors, finance ministers, elder statesmen, army officers, officers of palace guards and legal advisors assembled and came

to the anointed king of the Khattiya caste. They said to him, 'Your Majesty, the different parts of Your Majesty's country being governed in accordance with your own ideas are not uniformly progressing as they used to when they were governed by the former kings who had carried out the noble duties required of a Universal Monarch. There are in your kingdom the executive ministers, counsellors, finance ministers, elder statesmen, army officers, officers of the palace guards and legal advisors, as well as others, who have preserved the knowledge of the noble duties required of a Universal Monarch. May it please Your Majesty to enquire of us concerning the noble duties required of a Universal Monarch. If we are asked, we are prepared to inform you of the noble duties required of a Universal Monarch.'

Decline in Life Expectation and Deterioration in Physical Appearance

91. Then the anointed king of the Khattiya caste caused the executive ministers, counsellors, finance ministers, elder statesmen, army officers, officers of the palace guards and legal advisors to be assembled and enquired of them the noble duties required of a Universal Monarch. When thus asked by the king, the ministers explained to him the noble duties required of a Universal Monarch.

Having heard them, the king took measures to provide, in a righteous manner, protection, shelter and security to (the people of) his kingdom. He failed, however, to provide for the needs of the poor. When the needy and the destitute were thus neglected and not cared for, poverty became widespread in the land. When poverty became widespread, a certain man took, with intention to steal, what was not given him. The king's men caught him and brought him to the presence of the anointed king, saying, 'Your Majesty, this man took, with intention to steal, what was not given him.'

Thereupon, bhikkhus, the anointed king asked the man, 'Is it true that you took, with intention to steal, what was not given you?'

'It is true, Your Majesty', answered the man.

'And why did you do so?' asked the king.

The man replied, 'Because, Your Majesty, I do not have sufficient means of livelihood.'

Then, bhikkhus, the anointed king of the Khattiya caste provided the man with money, saying, 'O man, with this money, maintain yourself, look after your parents and support your family, too. Engage in trading and business and give the samaṇas and brāhmaṇas such donations as will promote spiritual welfare leading to higher realms of existence and such alms as will produce beneficial results, namely, happiness and rebirth in deva realms.'

Bhikkhus, that man said, 'Very well, Your Majesty,' to the anointed king of the Khattiya caste.

Now, bhikkhus, another man took, with intention to steal, what was not given him. The king's men caught him and brought him to the presence of the anointed king of the Khattiya caste, saying, 'Your Majesty, this man took, with intention to steal, what was not given him.'

Thereupon, bhikkhus, the anointed king of the Khattiya caste asked the man, 'Is it true that you took, with intention to steal, what was not given you?'

'It is true, Your Majesty,' answered the man.

'And why did you do so?' asked the king.

The man replied, 'Because, Your Majesty, I do not have sufficient means of livelihood.'

Then, bhikkhus, the anointed king of the Khattiya caste provided the man with money, saying, 'O man, with this money, maintain yourself, look after your parents and support your family, too. Engage in trad- ing and business and give the samaṇas and brāhmaṇas such donations as will promote spiritual welfare leading to higher realms of existence and such alms as will produce beneficial results, namely, happiness and rebirth in deva realms.'

Bhikkhus, that man replied, 'Very well, Your Majesty', to the anointed king of the Khattiya caste.

92. Bhikkhus, men heard: 'Friends, to them who have taken, with intention to steal, what was not given, the king is giving away money'. Then, this

thought occurred to them: 'Well, what if we also take, with intention to steal, what is not given?'

At that time, a certain man took, with intention to steal, what was not given him. The king's men caught him and brought him to the presence of the anointed king of the Khattiya caste, saying, 'Your Majesty, this man took, with intention to steal, what was not given him.'

Thereupon, bhikkhus, the anointed king of the Khattiya caste asked the man, 'Is it true that you took, with intention to steal, what was not given you?'

'It is true, Your Majesty,' answered the man.

'And why did you do so?' asked the king.

The man replied, 'Because, Your Majesty, I do not have sufficient means of livelihood.'

Then this thought occurred to the anointed king of the Khattiya caste: 'If I keep on giving money to anyone who took, with intention to steal, what was not given, then acts of thievery will go on increasing. It would be well if I were to inflict the utmost punishment on this thief, and eliminate him once and for all by cutting off his head.'

Then, bhikkhus, the anointed king of the Khattiya caste ordered his men: 'Men, in that case, tie up this man's hands firmly behind his back with stout ropes, shave off his head and beating loud drums lead him around from street to street, from crossroads to crossroads. Then, take him out of the town by the Southern gate and on the South side of the town, give him the utmost punishment; eliminate him once and for all; cut off his head.'

Bhikkhus, the men said, 'Very well, Your Majesty,' to the anointed king of the Khattiya caste. They tied up the man's hands firmly behind his back with stout ropes, shaved off his head and beating loud drums, led him around from street to street, from crossroads to crossroads. Then, they took him out of the town by the Southern gate, and on the Southern side of the town, gave him the utmost punishment to eliminate him once and for all. They cut off his head.

93. Now, bhikkhus, men heard: 'On them that took, with intention to steal, what was not given, the king has inflicted severest punishment, to eliminate them once and for all. Their heads were cut off.' On hearing this, the thought occurred to them: 'Let us have sharp swords made; having made the sharp swords we will take, with the intention to steal, what is not given us. We will inflict the severest injury on those who do not give us their property; we will eliminate them completely; we will cut off their heads.'

Then they had sharp swords made. Having made the sharp swords, they took to marauding villages; they took to marauding towns also; they took to marauding cities also; they took to committing highway robberies, too.

They took, with intention to steal, what was not given. They inflicted the severest injury on those who did not give them their property; they eliminated them completely; they cut off their heads.

94. In this manner, bhikkhus, when money was not bestowed on the destitute, poverty increased; with increase in poverty, there was a rise in thefts. With the rise in thefts, lethal weapons grew in number. As lethal weapons multiplied, killings and murders became widespread. When killings and murders became widespread, the life span of those people declined. Their physical appearance deteriorated. When their life span declined and their physical appearance deteriorated, the children of those people whose life span was eighty thousand years lived only for forty thousand years.

Bhikkhus, among those who lived for forty thousand years, a certain man took, with intention to steal, what was not given him. The king's men caught him and brought him to the presence of the anointed king of the Khattiya caste, saying, 'Your Majesty, this man took, with intention to steal, what was not given him.'

Thereupon, bhikkhus, the anointed king of the Khattiya caste asked the man, 'Is it true that you took, with intention to steal, what was not given you?'

'No, Your Majesty, it is not true,' he lied intentionally.

95. In this manner, bhikkhus, when money was not bestowed on the destitute, poverty increased; with increase in poverty, there was a rise in thefts. With the rise in thefts, lethal weapons grew in number. As lethal weapons multiplied, killings and murders became widespread. When killings and murders became widespread, lying became common. As lying became common, the life span of those people declined and their physical appearance deteriorated. When their life span declined and their physical appearance deteriorated, the children of those people whose life span was forty thousand years lived only for twenty thousand years.

Bhikkhus, among those who lived for twenty thousand years, a certain man took, with intention to steal, what was not given him. Then another man reported, with malicious intent, to the anointed king of the Khattiya caste, 'Your Majesty, such and such a man has taken, with intention to steal, what was not given him.'

96. In this manner, bhikkhus, when money was not bestowed on the destitute, poverty increased; with increae in poverty, there was a rise in thefts. With the rise in thefts, lethal weapons grew in number. As lethal weapons multiplied, killings and murders became widespread. When killings and murders became widespread, lying became common. When lying became common, speaking maliciously of others became common, too. As malicious speech grew rife, the life span of those people declined and their physical appearance deteriorated. When their life span declined and their physical appearance deteriorated, the children of those people whose life span was twenty thousand years lived only for ten thousand years.

Bhikkhus, of those people whose life span was ten thousand years, some were comely in appearance; some were ugly in appearance. The ugly ones, coveting the comely ones, committed misconduct with the wives of others.

97. In this manner, bhikkhus, when money was not bestowed on the destitute, poverty increased; with increase in poverty,.....sexual misconduct became widely prevalent. With widely prevalent sexual misconduct, the life span of those people declined and their physical appearance deteriorated. When their life span declined and their physical appearance deteriorated, the children of those people whose life span was ten thousand years lived only for five thousand years.

98. Bhikkhus, among those people whose life span was five thousand years, two things developed, namely, harsh speech and frivolous talk. With the increase in the practice of harsh speech and frivolous talk, the life span of those people declined and their physical appearance deteriorated, and some of the children of those people whose life span was five thousand years lived only for two thousand five hunderd years and some only for two thousand years.

99. Bhikkhus, among those people, whose life span was two thousand five hundred years, covetousness and ill will began to develop. When covetousness and ill will increased, the life span of those people declined and their physical appearance deteriorated. As their life span declined and their physical appearance deteriorated, the children of those people whose life span was two thousand five hundred years lived only for one thousand years.

100. Bhikkhus, those people whose life span was one thousand years began to entertain wrong beliefs[1]. When wrong beliefs grew, the life span of those people declined and their physical appearance deteriorated. As their life span declined and their physical appearance deteriorated, the children of those people whose life span was one thousand years lived only for five hundred years.

101. Bhikkhus, among those people whose life span was five hundred years, three things became rampant,

1. Wrong beliefs, consisting of *natthika diṭṭhi*, the belief that no action good or bad, produces any results either here or hereafter; *ahetuka diṭṭhi*, the belief that there is no past cause, that the present is not the result of the past; *akiriya diṭṭhi*, the belief that there is no good or bad action as such.

namely, abominable lust and incest, inordinate passion and homosexual desire[1]. When these things became rife, the life span of those people declined and their physical appearance deteriorated. As their life span declined and their physical appearance deteriorated, some of the children of those people whose life span was five hundred years lived only for two hundred and fifty years, and some only for two hundred years. Among the people whose life span was two hundred and fifty years, these things developed: failure to do filial duties towards mother and father; failure to do religious duties towards samaṇas and brāhmaṇas; and failure to show reverential regard for the elders in the family and clan.

102. In this manner, bhikkhus, when money was not bestowed on the destitute, poverty increased; with increase in poverty, there was a rise in thefts. With the rise in thefts, lethal weapons grew in number. As lethal weapons multiplied, killings and murders became widespread. When killings and murders became widespread, lying became common. As lying became common, speaking maliciously of others became common, too. As malicious speech grew rife, sexual misconduct became widely prevalent. When sexual misconduct became widely prevalent, two things developed, namely, harsh speech and frivolous talk. When these two things developed, covetousness and ill will began to develop. With the development of covetousness and ill will, there arose wrong beliefs. When wrong beliefs grew, these three things became rampant: abominable lust and incest, inordinate passion and homosexual desire. When these three things became rife, people failed to do filial duties towards mother and father, failed to do religious duties towards samaṇas and brāhmaṇas and failed to show reverential regard for the elders in the family and clan.

When these things developed, the life span of those people declined and their physical appearance deteriorated. As their life span declined and their physical appearance deteriorated, the children of those people whose life span was two hundred and fifty years lived only for one hundred years.

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1. This is the Commentary interpretation of 'adhamma rāga', 'visama lobha' and 'micchā dhamma'.

Life Span of Ten Years

103. Bhikkhus, the time will come when the children of these people will have a life span of only ten years. When the life span has come down to ten years, young maids of five years will be of marriageable age. Bhikkhus, to them whose life span is only ten years, these savoury tastes, namely, clarified butter, fresh butter, sesamum oil, honey, molasses and salt will have disappeared.

Bhikkhus, the best food available to the people with a life span of ten years will be the meal prepared from millet (Kudrūsa). Just as today, sāli rice cooked with meat is the best food, so will the meal made from millet be for those people with the life span of ten years.

Bhikkhus, for the people with a life span of ten years only, the ten meritorious deeds productive of wholesome effect will have completely disappeared; ten evil deeds productive of unwholesome results will flourish exceedingly. Even the word 'merit' will disappear from the vocabulary of the people with a ten-year span of life; how then could there be anyone performing meritorious deeds! Among such people with a life span of ten years, they who fail to do their filial duties towards mother and father, religious duties towards samaṇas and brāhmaṇas and who fail to show reverential regard for the elders in the family and clan, will be the recipients of honour and praise. Bhikkhus, just as in the present day, those who fulfil their filial duties towards mother and father, religious duties towards samaṇas and brāhmaṇas and who show reverential regard for the elders in the family and clan, are the recipients of honour and praise, in those days when the life span will be only ten years, those who fail to do their filial duties towards mother and father, religious duties towards samaṇas and brāhmaṇas, and who fail to show reverential regard for the elders in the family and clan, will be the recipients of honour and praise.

Bhikkhus, among such people with only a ten-year span of life, there will be no thoughts of reverence for one's mother, mother's sisters, wives of uncles, wives of teachers, or wives of elders who deserve to be respected.

Promiscuous relationship will be the rule in the world then, just as amongst goats, sheep, fowl, swine, dogs and jackals.

Bhikkhus, among such people with only a ten-year span of life, there will develop intense animosity, intense ill will, intense hatred with violent thoughts of killing one another. In a mother towards a son, in a son towards a mother, in a father towards a son, in a son towards a father, in a brother towards a sister, in a sister towards a brother, there will develop intense animosity, intense ill will, intense hatred with violent thoughts of killing one another. Bhikkhus, just as intense animosity, intense ill will, intense hatred with violent thoughts of killing develop in the hunter on seeing game, so will intense animosity, intense ill will, intense hatred with violent thoughts of killing one another develop among the people with only a ten-year span of life. In a mother towards a son, in a son towards a mother, in a father towards a son, in a son towards a father, in a brother towards a sister, in a sister towards a brother, there will develop intense animosity, intense ill will, intense hatred with violent thoughts of killing one another.

104. Bhikkhus, among such people with only a ten-year span of life, world-wide armed conflicts will rage on for seven days, during which they will look upon one another as prey. Powerful weapons will appear in their hands. With these powerful weapons, thinking 'This is prey; this is prey; they will set about killing one another.

Bhikkhus, then, this thought will occur to some of them: 'Let us not kill anyone; let not anyone kill us, either. It would be well if we were to repair to thickets of tall grass, dense jungle of creepers, forested woodland, inaccessible mid-river islands and mountain valleys and sustain ourselves on wild roots and fruits.' And they will repair to thickets of tall grass, dense jungle of creepers, forested woodland, inaccessible mid-river islands and mountain valleys and sustain themselves on wild roots and fruits for seven days. At the end of seven days, coming out of thickets of tall grass, dense jungle of creepers, forested woodland, inaccessible mid-river islands and mountain valleys, they will embrace one another and in a spirit of harmony and concord give solace to one another

saying, 'O friends, we still see living beings; you are still alive like us! O friends, we still see living beings; you are still alive like us!'

Increase in Life Span and Improvement in Physical Appearance

105. Then this thought will occur to these beings: 'As a consequence of our evil deeds, we have suffered this heavy loss of our kith and kin. It would be well if we were to do good deeds. And now, what good deeds should we do? Let us refrain from taking life. It would be well to perform that good deed!' So thinking, they will abstain from killing; they will perform that good deed. In consequence of performing such good deeds, their life span will expand; their physical appearance will improve. When their life span thus expands and their physical appearance improves, the children of those people whose life span is ten years will live for twenty years.

Bhikkhus, to them this thought will occur: 'By virtue of good deeds, our life span has expanded; we have improved in physical appearance. It would be well if we were to perform more and more of good deeds; and what good deeds should we do? Let us abstain from taking what is not given, abstain from sexual misconduct, from telling lies, from speaking maliciously, from using harsh language, and from engaging in frivolous talk; let us give up covetousness, ill will, wrong views; let us give up three things, namely, abominable lust and incest, inordinate passion and homosexual desire. And let us fulfil our filial duties towards mother and father, religious duties towards samaṇas and brāhmaṇas and show reverential regard for the elders of the family and clan. It would be well for us to perform such good deeds.' And they will become dutiful towards mother and father, towards samaṇas and brāhmaṇas; and they will show reverential regard for the elders of the family and clan. They will perform such good deeds.

By virtue of performing such good deeds, their life span will expand; their physical appearance will improve. When their life span thus expands and their physical appearance improves, the children of those people whose life span is twenty years will live for forty years. And the children of those people whose life span is forty years will live for

eighty years; the children of those people whose life span is eighty years will live for one hundred and sixty years; the children of those people whose life span is one hundred and sixty years will live for three hundred and twenty years; the children of those people whose life span is three hundred and twenty years will live for six hundred and forty years; the children of those people whose life span is six hundred and forty years will live for two thousand years; the children of those people whose life span is two thousand years will live for four thousand years; the children of those people whose life span is four thousand years will live for eight thousand years; the children of those people whose life span is eight thousand years will live for twenty thousand years; the children of those people whose life span is twenty thousand years will live for forty thousand years; the children of those people whose life span is forty thousand years will live for eighty thousand years. Bhikkhus, the maiden daughters of those who live for eighty thousand years will be of marriageable age when they are five hundred years old.

[The Pāḷi Text ends the description of the progressive increase of the life span of people at this point, namely, the life span of eighty thousand years. According to the Commentary, this process of life span expansion goes on and on till it reaches a life span of an incalculable number of years, *asaṅkhyeyya āyu*. Then the process of recession of the life span begins again until it reaches a life span of ten years. It is at the point when the life span is eighty thousand years during the process of recession that the events mentioned in the next and subsequent paragraphs (106 to 108) will occur. Buddhas appear only in a period of recession of the life span, and never in a period of expansion of the life span.]

The Universal Monarch Saṅkha

106. Bhikkhus, those people whose life span is eighty thousand years will have only three kinds of affliction, namely, hunger, sluggishness after meals[1] and ageing. Bhikkhus, for those people with a life span of eighty thousand years, this continent of Jambudīpa will become rich and prosperous; the villages, towns and royal cities will be so close as to be within the flying distance of a cockerel. Bhikkhus, at that time when men will live for eighty thousand years, the whole continent

1. This is the Commentary interpretation of 'icchā' and 'anasana'.

of Jambudīpa will be so teeming with people as to have no empty space, like a jungle thickly overgrown with reeds and grass.

Bhikkhus, at that time when people will live for eighty thousand years, this city of Bārāṇasī will become the royal city of Ketumatī, very rich and prosperous, thickly populated with people of all races, a city of bounteous food supplies and provisions. Bhikkhus, at that time when people will live for eighty thousand years, there will be eighty four thousand towns in this Jambudīpa with the royal city of Ketumatī at their head. Bhikkhus, at that time when people will live for eighty thousand years, there will arise at the royal city of Ketumatī, a Universal Monarch, named Saṅkha, a king by right, who will rule in a righteous manner over the four continents bounded by the four oceans, the conqueror of all foes, the promoter of peace and stability in his territories, the possessor of seven precious treasures. He will possess these seven precious treasures, namely, the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Queen Treasure, the Rich Man Treasure and seventhly the Eldest Son Treasure. The king will have more than a thousand sons, all brave men of heroic features, able to conquer hosts of enemies. He will justly rule over the Earth to the extent of its ocean boundaries, having conquered territories not by force or by arms but by righteousness.

Appearance of Metteyya Buddha

107. Bhikkhus, just as I, who am **Arahaṁ**, being worthy of special veneration; **Sammāsambuddha**, having truly comprehended all Dhammas by my own intellect and insight; **Vijjācaraṇa Sampanna**, being endowed with supreme knowledge and perfect practice of morality; **Sugata**, speaking only words that are true and beneficial; **Lokavidū**, knowing all the three lokas; **Anuttaropurisadammasārathi**, being incomparable in taming those who deserve to be tamed; **Satthādevamanussānaṁ**, being the Teacher of devas and men; **Buddha**, being the Enlightened One, knowing and teaching the Four Noble Truths; and **Bhagavā**, being the Most Exalted One, have at the present period appeared in this world, so also, bhikkhus, when the life span of

people becomes eighty thousand years, there will appear in the world a Bhagavā called Metteyya who is **Arahaṁ**, being worthy of special veneration; **Sammāsambuddha**, having truly comprehended Dhammas by his own intellect and insight; **Vijjācaraṇa Sampanna**, being endowed with supreme knowledge and perfect practice of morality; **Sugata**, speaking only words that are true and beneficial; **Lokavidū**, knowing all the three lokas; **Anuttaropurisadammasārathi**, being incomparable in taming those who deserve to be tamed; **Satthādevamanussānaṁ**, being the Teacher of devas and men; **Buddha**, being the Enlightened One, knowing and teaching the Four Noble Truths; and **Bhagavā**, being the Most Exalted One.

Just as I, having by myself realized, through Perfect Wisdom, the nature of the universe with its devas, māras and Brahmās, and also the world of human beings with its samaṇas, brāhmaṇas and kings and men, expound on it, so also that Metteyya Buddha, having by himself realized, through Perfect Wisdom, the nature of the universe with its devas, māras and Brahmās, and also the world of human beings with its samaṇas, brāhmaṇas and kings and men, will expound on it.

Just as I now teach the Dhamma, which is good in the beginning, good in the middle, and good in the end, rich in meaning and words, and just as I make clear the completeness and purity of the Noble Practice, so also that Metteyya Buddha will teach the Dhamma, which is good in the beginning, good in the middle, and good in the end, rich in meaning and words, and make clear the completeness and purity of the Noble Practice. Just as I am accompanied by hundreds of bhikkhus (when travelling), so will that Metteyya Buddha be accompanied by thousands of bhikkhus (when travelling).

108. At that time, King Saṅkha will cause the palatial building formerly built for King Mahāpanāda to rise again and will dwell in that palace. But afterwards he will give it away as alms to samaṇas, brāhmaṇas, helpless ones, wayfarers, destitutes and beggars. Then in the presence of the Exalted, the Homage-Worthy, the Perfectly Self-Enlightened Metteyya Buddha, he will shave off his hair and beard, and putting on bark-dyed robes,

he will go forth from the household life into the homeless life of an ascetic. After thus renouncing the world, he will dwell alone and in seclusion, vigilant and zealous, will incline his mind (to Nibbāna), and will soon attain, by himself, in this very life, by virtue of Magga-Knowledge, the fruits of the noblest and the most supreme Arahatship, the ultimate goal for which men of good family forsake hearth and home to lead the homeless life.

109. Be your own firm support (lit., island), bhikkhus, be your own refuge; do not take any other refuge. Let the Dhamma be your firm support, let the Dhamma be your refuge; do not take any other refuge.

And how, bhikkhus, does a bhikkhu take himself as his own firm support, as his own refuge, and not any other refuge? How does he take the Dhamma as his firm support and his refuge, and not any other refuge?

Bhikkhus, the bhikkhu (i.e., the disciple) following the practice of my Teaching keeps his mind steadfastly on the body (kāya) with diligence, comprehension and mindfulness (and perceives its impermanent, insecure, soulless and unpleasant nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on Sensation (vedanā)... (and perceives its impermanent, insecure, and soulless nature)...

The bhikkhu concentrates steadfastly on the mind (citta)... (and perceives its impermanent, insecure, and soulless nature)...

The bhikkhu keeps his mind steadfastly on the Dhammas [1] with diligence, comprehension and mindfulness (and perceives their impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

In this way, bhikkhus, a bhikkhu takes himself as his own firm support, as his own refuge, and not any other refuge; and he takes the Dhamma as his firm support and his refuge, not any other refuge.

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1. The Five Dhammas consisting of- (i) Nīvaraṇas, (ii) five khandhas, (iii) twelve āyatanas, (iv) seven bojjhaṅgas, (v) the Four Ariya Truths.

Increases in Length of Life and Improvement in Physical Appearance of Bhikkhus

110. Keep yourselves, bhikkhus, within your own range of Contemplation as has been taught and instructed by the Buddha (lit., the father). Bhikkhus, if you keep yourselves within your own range of Contemplation as has been taught and instructed by the Buddha, you will increase in length of life, improve in your physical appearance, increase in happiness, grow in wealth and gain in strength and power.

Bhikkhus, what is meant by the length of 'life' of a bhikkhu? Herein, bhikkhus, a bhikkhu develops the basis of psychic power by means of concentration of will (*chanda*) combined with right exertion; he develops the basis of psychic power by means of concentration of energy (*vīrlya*) combined with right exertion; he develops the basis of psychic power by means of concentration of thought (*citta*) combined with right exertion; he develops the basis of psychic power by means of concentration of investigative knowledge (*vīmaṁsā*) combined with right exertion. Bhikkhus, by developing these four bases of psychic power and practising them over and over again, he could, if he so wishes, live on for the whole of the life span or even beyond the life span. This, bhikkhus, is what is meant by the length of 'life' of a bhikkhu.

What, bhikkhus, is meant by the 'physical appearance' of a bhikkhu? Herein, bhikkhus, a bhikkhu is well established in morality (*sīla*). He practises self-restraint in accordance with the fundamental precepts of the Order (*Pāṭimokkhasaṁvara sīla*); he is endowed with good practice and resorts only to a suitable subject for constant meditation; he senses danger in the slightest transgression or lapse of conduct; he takes particular care not to make any breach of the rules of training. This, bhikkhus, is what is meant by the 'physical appearance' of a bhikkhu.

What, bhikkhus, is meant by the 'happiness' of a bhikkhu? Herein, bhikkhus, keeping himself detached from pleasures of five senses, and from evil, he achieves and remains in the first jhāna, which is accompanied by *vitakka* (initial application of the mind), *vicāra* (sustained application of the mind), and which has *pīti* (delightful satisfaction) and *sukha* (bliss), born of detachment from

hindrances (*nīvaraṇa*). Then having got rid of *vitakka* and *vicāra*, he achieves and remains in the second jhāna ....., in the third jhāna.....,in the fourth jhāna. This, bhikkhus, is what is meant by the 'happiness' of a bhikkhu.

What, bhikkhus, is meant by the 'wealth' of a bhikkhu? Herein, bhikkhus, a bhikkhu abides suffusing one direction with loving-kindness. Likewise, the second, the third, and the fourth direction; thus above, below, around, everywhere, treating all sentient beings of the whole world as himself, he abides suffusing them with loving-kindness which is abounding, lofty, infinite, free from anger and free from ill will.

A bhikkhu abides suffusing one direction with compassion.....with sympathetic joy.....with equanimity. Likewise, the second, the third, and the fourth direction; thus above, below, around, everywhere, treating all sentient beings of the world as himself, he abides suffusing them with equanimity which is abounding, lofty, infinite, free from anger and free from ill will. This, bhikkhus, is what is meant by the 'wealth' of a bhikkhu.

Bhikkhus, what is meant by the 'strength' of a bhikkhu? Herein, bhikkhus, a bhikkhu, consequent on complete destruction of *āsavas*, moral intoxicants or taints, becomes an Arahat, who realizes and attains by himself in the present life the taint-free emancipation of the mind (Arahattaphala Samādhi) as well as the Insight emancipation (Arahattaphala Paññā) through Magga-Knowledge. This, bhikkhus, is what is meant by the 'strength' of a bhikkhu.

Bhikkhus, I do not see any power as hard to conquer as that of Māra. (The only power that can subdue this force of Māra is the power of the Arahattaphala.) Bhikkhus, it is by cultivation of wholesome Dhammas that meritorious results thus accrue and develop.

Thus spoke the Bhagavā. And the bhikkhus, glad at heart, rejoiced at the words of the Bhagavā.

End of Cakkavatti Sutta, the Third Sutta

Namo tassa bhagavato arahato sammāsambuddhassa

V. Sampasādanīya Sutta

V. SAMPASĀDANĪYA SUTTA

(Faith Inspiring Discourse)

Brave Utterance of the Venerable Sāriputta

141. Thus have I heard:

Once the Bhagavā was dwelling in the mango grove of (the rich man) Pāvārika at Nāḷandā. At that time the Venerable Sāriputta went to the Bhagavā and after paying obeisance to him, sat down at a suitable place and spoke to him thus:

"Venerable Sir, this faith I have in the Bhagavā: that there never has been, there will not be nor is there now, any samaṇa or brāhmaṇa who can excel the Bhagavā in Enlightenment".

142. Indeed, Sāriputta, you make a noble, fearless speech, a definite statement (as if with personal knowledge), and a bold utterance (like a lion's roar) thus: 'Venerable Sir, this faith I have in the Bhagavā: that there never has been, there will not be nor is there now, any samaṇa or brāhmaṇa who can excel the Bhagavā in Enlightenment.'

Sāriputta, how is this? Are all those Homage-Worthy, Perfectly Self-Enlightened Bhagavās of bygone times rightly and fully known to you through knowing their minds with your mind thus: 'Such was their sīla, practice of morality; such was their Concentration (samādhi pakkhiya dhamma); such was their paññā, wisdom; such was how they abided in the attainment of cessation of Consciousness (nirodhasamāpatti); such was their emancipation'?

"Not so, Venerable Sir."

And how is this, Sāriputta? Are all those Homage-Worthy, Perfectly Self-Enlightened Bhagavās of times to come rightly and fully known to you through knowing their minds with your mind thus: 'Such will be their sīla, practice of morality; such will be their Concentration (samādhi pakkhiya dhamma); such will be their paññā, wisdom; such is how they will abide in the attainment of cessation of Consciousness (nirodha samāpatti); such will be their emancipation'?

"Not so, Venerable Sir."

And how is this, Sāriputta? Am I, the present Homage-Worthy, Perfectly Self-Enlightened Bhagavā, rightly and fully known to you through knowing my mind with your mind thus: 'Such is the sīla, the practice of morality of the Bhagavā; such is his Concentration (samādhi pakkhiya dhamma); such is his paññā, wisdom; such is how he abides in the attainment of cessation of Consciousness (nirodha samāpatti); such is his emancipation'?

"Not so, Venerable Sir."

Sāriputta, ycu do not have cetopariya ñāṇa, personal knowledge of the minds of the Homage--Worthy, Perfectly Self-Enlightened Bhagavās of the past, the future and the present time. Then Sāriputta, without such knowledge how can you make a noble, fearless speech, a definite statement (as if with personal knowledge), and a bold utterance (like a lion's roar) thus: 'Venerable Sir, this faith I have in the Bhagavā: that there never has been, there will not be nor is there now, any samaṇa or brāhmaṇa who can excel the Bhagavā in Enlightenment'?

143. "Venerable Sir, I do not have cetopariya ñāṇa, personal knowledge of the minds of the past, the future and the present Homage-Worthy, Perfectly Self-Enlightened Bhagavās. Nevertheless, I do have the dhammanvaya ñāṇa, knowledge by inference from personal experience.

"Suppose, Venerable Sir, there is a frontier fortress town of the king, with firm foundations, strongly fortified with ramparts and a single arched gateway. And there is a gate keeper, wise, intelligent, prudent, who would keep out the strangers he does not know and admit only those he knows. And as he patrols the path that encircles the fortress, he does not perceive a hole or a gap in the rampart wide enough to allow even a cat to pass through. Then this thought might occur to the gate keeper: Whatever big living things enter or leave the city they do so by this gate only. In the same way

Venerable Sir, I have come to possess the dhammanvaya ñāṇa, knowledge by inference from personal experience.

"Venerable Sir, all the Homage-Worthy, the Perfectly Self-Enlightened Bhagavās of the past had abandoned the Hindrances that defile the mind and weaken the intellect, had well established their minds in the practice of the Four Methods of Steadfast Mindfulness, had truly cultivated the Seven Factors of Enlightenment and had fully attained the unsurpassed knowledge of the highest Path, and the supreme Enlightenment.

"And Venerable Sir, all the Homage-Worthy, the Perfectly Self-Enlightened Bhagavās of the future will abandon the Hindrances that defile the mind and weaken the intellect, will have their minds well established in the practice of the Four Methods of Steadfast Mindfulness, will truly cultivate the Seven Factors of Enlightenment and will fully attain the unsurpassed knowledge of the highest Path, and the supreme Enlightenment.

"And Venerable Sir, the present Homage-Worthy and Perfectly Self-Enlightened Bhagavā also has abandoned the Hindrances that defile the mind and weaken the intellect, has well established his mind in the practice of the Four Methods of Steadfast Mindfulness, has truly cultivated the Seven Factors of Enlightenment and has fully attained the unsurpassed knowledge of the highest Path, and the supreme Enlightenment."

144. "Venerable Sir, (at one time) I approached the Bhagavā to listen to the exposition on the Dhamma. The Bhagavā then taught me the Dhammas, each one of which gets higher and higher and nobler and nobler, comparing and contrasting that which is pure and white (meritorious dhammā) with that which is impure and dark (demeritorious dhammā).

"Venerable Sir, the Bhagavā having taught me in diverse ways the Dhammas, each one of which gets higher and higher and nobler and nobler, comparing and contrasting that which is pure and white with that which is impure and dark, I have achieved Magga

Knowledge in some of the Dhammas (i.e., those pertaining to ariya disciples) and perfection in the understanding of the Four Noble Truths; thus I came to be convinced that the Bhagavā knows truly and well all the Dhammas, that the Dhamma has been taught well by the Bhagavā and that the disciples of the Bhagavā practise well what is taught them. And with this conviction comes my faith and devoted confidence in the Teacher."

Exposition on the Faultless Dhammas

145. "Furthermore, Venerable Sir, the Bhagavā teaches the faultless Dhammas[1] by an exposition which is of the highest excellence. And what are the faultless Dhammas? They are the Four Methods of Steadfast Mindfulness, the Four Supreme Efforts, the Four Bases of Psychic Potency, the Five Controlling Faculties, the Five Powers, the Seven Factors of Enlightenment and the Noble Path of Eight Constituents.

"In this Teaching, Venerable Sir, because of the destruction of the *āsavas*, moral intoxicants or taints, the bhikkhu realizes and attains by himself in the present life, the taint-free emancipation of the mind (arahattaphala samādhi) as well as the Insight emancipation (arahattaphala paññā), through Magga Knowledge.

"Venerable Sir, most excellent is this exposition on the faultless Dhammas. And the Bhagavā knows all these Dhammas in their entirety; there is nothing more to know beyond what the Bhagavā knows. And there is no one, whether samaṇa or brāhmaṇa, who can surpass the Bhagavā in the knowledge of these faultless Dhammas."

Exposition on Classification of the Āyatanas, the Sense Bases

146. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on the Classification of the Āyatanas, the sense bases, by an exposition which is of the highest excellence. Venerable Sir, these internal sense bases and

1. *Faultless Dhammas*; kusalā dhammā: The Commentary explains *'kusala'* here as 'anavajja', free from 'fault'. The Aṭṭhasālinī defines 'fault' as *'kilesa'*, moral defilements.

external sense bases are each of six kinds, namely,

1. Sensing part of the eye; visible object.
2. Sensing part of the ear; sound.
3. Sensing part of the nose; odour.
4. Sensing part of the tongue; taste.
5. Sensing part of the body; tangible object.
6. Mind; cognizable object.

"Venerable Sir, most excellent is this exposition on Classification of the Āyatanas. And the Bhagavā knows all these Dhammas in their entirety; there is nothing more to know beyond what the Bhagavā knows. And there is no one, whether samaṇa or brāhmaṇa, who can surpass the Bhagavā in the knowledge of the Classification of the Āyatanas."

Exposition on Modes of Taking Conception in a Mother's Womb

147. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on the modes of taking conception in a mother's womb, by an exposition which is of the highest excellence. Venerable Sir, there are four modes of taking conception in a mother's womb.

"Venerable Sir, in this world, a certain individual takes conception in a mother's womb unknowingly, remains in it unknowingly, and leaves it unknowingly. This is the first mode of taking conception in a mother's womb. (This refers to the conception of an ordinary person.)

"Again, Venerable Sir, in this world, a certain individual takes conception in a mother's womb knowingly, remains in it unknowingly, and leaves it unknowingly. This is the second mode of taking conception in a mother's womb. (This refers to the conception of the eighty Great Disciples.)

"Again, Venerable Sir, in this world, a certain individual takes conception in a mother's womb knowingly, remains in it knowingly, and leaves it unknowingly. This is the third mode of taking conception in a mother's womb. (This refers to the conception of the two Chief Disciples and of a Pacceka Buddha.)

"Again. Venerable Sir, in this world, a certain individual takes conception in a mother's womb knowingly, remains in it knowingly and leaves it knowingly. This is the fourth mode of taking conception in a mother's womb. (This refers to the conception of a Supremely Enlightened Buddha.) Venerable Sir, most excellent is this exposition on the modes of taking conception in a mother's womb."

Exposition on Modes of Reading Another Person's Mind

148. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on the modes of reading another person's mind, by an exposition which is of the highest excellence. Venerable Sir, there are four modes of reading another person's mind.

"Venerable Sir, in this world, a certain individual reads another person's mind by means of visible signs and omens and says, 'You are thinking in this way; you have this thought in your mind. Your mind is thus.' In this way, he makes numerous readings of other people's minds and his readings turn out to be correct, not otherwise. This is the first mode of reading another person's mind.

"Venerable Sir, then again in this world, a certain individual reads another person's mind not by visible signs and omens, but by hearing sounds uttered by humans, non-humans or devas and says, 'You are thinking in this way; you have this thought in your mind. Your mind is thus.' In this way, he makes numerous readings of other people's minds and his readings turn out to be correct, not otherwise. This is the second mode of reading another person's mind.

"Venerable Sir, then again in this world, a certain individual reads another person's mind not by visible signs and omens nor by hearing sounds uttered by humans, non-humans or devas but by hearing the mental vibrations produced by processes of initial thinking about an object (*vitakka*) and continued fixation of attention on it (*vicāra*) of the person concerned. Hearing thus, he says, 'You are thinking in this way; you have this thought in your mind. Your mind is thus.' In this way, he makes numerous readings of

other people's minds and his readings turn out to be correct, not otherwise. This is the third mode of reading another person's mind.

"Venerable Sir, then again in this world, a certain individual reads another person's mind not by means of visible signs and omens nor by hearing sounds uttered by humans, non-humans or devas, nor by hearing the mental vibrations produced by processes of initial thinking about an object (*vitakka*) and continued fixation of attention on it (*vicāra*) of the person concerned. With his mind free from Vitakka and Vicāra, and fully concentrated, he discriminatively knows with his mind the mind of another person, thus : 'This good person, having well established himself in volitional activities (such as sensation and perception), will be immediately directing his mind to (further) stages (such as *jhānas* and *maggas*).' In this way he makes numerous readings of other people's minds and his readings turn out to be correct, not otherwise. This is the fourth mode of reading another person's mind. Venerable Sir, this exposition on the mode of reading another person's mind is of the highest excellence."

Exposition on Attainment of Insight

149. "Venerable Sir, the Bhagavā then teaches the Dhamma on the attainment of different stages of Insight, by an exposition which is of the highest excellence. Venerable Sir, these are the four such stages of Insight.

"Venerable Sir, in this world, a certain samaṇa or brāhmaṇa, in consequence of striving strenuously, steadfastly and perseveringly with mindfulness and right attentiveness, attains to the first jhāna Concentration. When the mind has become concentrated in this way, the recluse contemplates on this body, from the soles of the feet up and from the crown of the head down, enclosed by the skin and full of multifarious impurities. 'There are in this body, hair of the head, hairs of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestine, small intestines, contents of the stomach, faeces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, oil of the joints, urine.' This is the attainment of the first stage of Insight.

"Then again, Venerable Sir, in this world, a certain samaṇa or brāhmaṇa, in consequence of striving strenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the first jhāna Concentration. When the mind has become concentrated in this way,...(p)...oil of the joints, urine.' Then without contemplating on the skin, flesh and blood of the person, he contemplates on the skeleton. This is the attainment of the second stage of Insight.

"Then again, Venerable Sir, in this world, a certain samaṇa or brāhmaṇa, in consequence of striving strenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the first jhāna Concentration. When the mind has become concentrated in this way,...(p)...oil of the joints, urine.' Then without contemplating on the skin, flesh and blood of the person, he contemplates on the skeleton. He knows the continuous flow of the stream of consciousness of a person from moment to moment. He also knows that the consciousness of a person not yet free from *taṇhā* is present both in this existence and the next. This is the attainment of the third stage of Insight.

"Then again, Venerable Sir, in this world, a certain samaṇa or brāhmaṇa, after striving strenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the first jhāna Concentration. When the mind has been concentrated in this way,... (p)...oil of the joints, urine.' Then without contemplating on the skin, flesh and blood of the person, he contemplates on the skeleton. He knows the continuous flow of the stream of consciousness of a person from moment to moment. He also knows that the consciousness which is unaccompanied by kamma of a person free from *taṇhā* is not present in this existence or the next. This is the attainment of the fourth stage of Insight. Venerable Sir, this exposition on attainment of Insight is of the highest excellence."

Exposition on Classification of Individuals

150. "Venerable Sir, furthermore, the Bhagavā teaches the Dhamma on the classification of individuals, by an exposition which is of the highest excellence. Venerable Sir, there are these seven classes of individuals, namely, Ubhatobhāga Vimutta, one who becomes free

from defilements both by the attainment of Arūpa Samāpatti and by the attainment of fruition knowledge (Arahatta-phala); Paññā Vimutta, one who is liberated by fruition knowledge (Arahatta-phala) through Vipassanā Insight only: Kāya Sakkhi, one who progresses in attainment from Sotāpatti-phala to Arahatta-magga through vipassanā meditation after achieving all eight jhāna attainments; Diṭṭhippatta, one who progresses in attainment from Sotāpatti-phala to Arahatta-magga with Insight Knowledge predominant in his striving but without jhāna attainments; Saddhā Vimutta, one who progresses in attainment from Sotāpatti-phala to Arahatta-magga with faith predominant in his striving but without jhāna attainments; Dhammānusārī, one who attains Sotāpatti--magga with Insight Knowledge predominant in his striving; Saddhānusārī, one who attains Sotāpatti-magga with faith in the Four Noble Truths predominant in his striving.

"Venerable Sir, this exposition on the classification of individuals is of the highest excellence."

Exposition on Striving for Development of Factors of Enlightenment

151. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on striving for development of the Factors of Enlightenment, by an exposition which is of the highest excellence. Venerable Sir, these are the Seven Factors of Enlightenment: *sati-sambojjhaṅga*, the enlightenment--factor of Mindfulness; *dhammavicaya-sambojjhaṅga*, the enlightenment-factor of Investigative Knowledge of phenomena; *vīriya-sambojjhaṅga*, the enlightenment-factor of Effort; *pīti-sambojjhaṅga*, the enlightenment-factor of Delightful Satisfaction; *passaddhi-sambojjhaṅga*, the enlightenment-factor of Serenity; *samādhi-sambojjhaṅga*, the enlightenment-factor of Concentration; *upekkhā-sambojjhaṅga*, the enlightenment-factor of Equanimity.

"Venerable Sir, this exposition on striving for development of Factors of Enlightenment is of the highest excellence."

Exposition on Practice of the Path

152. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on the modes of practice of the Path, by an exposition which is of the highest excellence. Venerable Sir, these are the four modes of practice of the Path, namely, difficult practice ending in slow acquisition of Insight Knowledge; difficult practice ending in swift acquisition of Insight Knowledge; facile practice ending in slow acquisition of Insight Knowledge; facile practice ending in swift acquisition of Insight Knowledge.

"Venerable Sir, of those four modes of practice of the Path, when the practice is difficult and Insight Knowledge is acquired slowly, the mode of practice is regarded as poor for two reasons: difficulty in practice and slowness in acquisition of Insight Knowledge. When the practice is difficult and Insight Knowledge is acquired swiftly, the mode of practice is regarded as poor because of difficulty in practice. When the practice is facile and Insight Knowledge is acquired slowly, the mode of practice is regarded as poor because of slowness in acquisition of Insight Knowledge. When the practice is facile and the acquisition of Insight Knowledge is swift, the mode of practice is regarded as good for two reasons: facility in practice and swiftness in acquisition of Insight Knowledge.

"Venerable Sir, this exposition on the modes of practice of the Path is of the highest excellence."

Exposition on Right Conduct in Speech

153. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on right conduct in speech, by an exposition which is of the highest excellence. Venerable Sir, in this world, a certain individual (with right conduct in speech) does not utter falsehood, does not indulge in calumny, avoids slander, does not speak disdainfully, nor merely to win an argument. He speaks only words of wisdom worthy to be treasured in the mind, and only at an appropriate time.

"Venerable Sir, this exposition on right conduct in speech is of the highest excellence."

Exposition on Right Moral Conduct

"Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on right moral conduct, by an exposition which is of the highest excellence. Venerable Sir, in this world, a certain individual (with right moral conduct) speaks only the truth; is endowed with faith; refrains from deceitful pretensions (of attainments he does not possess), from flattery; does not practise subtle insinuation by signs and indications (for gain); does not use pressure (to get offerings); does not seek for more gain by cunning offer of gifts. He is well guarded as to the sense faculties; moderate in eating; upright in deeds, words and thoughts. He applies himself to the practice and development of vigilance and is free of indolence or sloth. Strenuous and resolute, he abides in jhāna state and he is endowed with retentive memory. He is pleasant of speech and is intellectually equipped to attain to higher knowledge (not reached before), to carry and retain the Dhamma that has been learnt or heard, to draw inferences with mature wisdom. He remains free from sensual desire, is endowed with mindfulness and Insight knowledge.

"Venerable Sir, this exposition on right conduct is of the highest excellence."

Exposition on Modes of Instruction

154. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on modes of instruction, by an exposition which is of the highest excellence. Venerable Sir, these are the four modes of Instruction.

"Venerable Sir, the Bhagavā by the proper exercise of his own intuition knows in respect of another person: 'If this individual practises the Dhamma as taught by me, he will, consequent on complete destruction of the three fetters, become a Sotāpanna, a Stream-enterer, who is not liable to fall into miserable existences and states of woe and is assured of attaining the three higher levels of the Path.'

"Venerable Sir, the Bhagavā by the proper exercise of his own intuition knows in respect of another person: 'If this individual practises the Dhamma as taught by me, he will, consequent on

complete destruction of the three fetters and attenuation of the grosser forms of passion, hatred and delusion, become a Sakadāgāmī, a Once-returner, who will in time achieve the complete ending of dukkha, after returning to this realm of human beings only once.'

"Venerable Sir, the Bhagavā by the proper exercise of his own intuition knows in respect of another person: 'If this individual practises the Dhamma as taught by me, he will, consequent on complete destruction of all the five fetters which lead to rebirth in the lower sensuous planes, become an Anāgāmī, a Non-returner, who will reappear as a spontaneously manifesting being in the Brahmā realm, whence he will not return but pass away into Nibbāna'.

"Venerable Sir, the Bhagavā by the proper exercise of his own intuition knows in respect of another person: 'If this individual practises the Dhamma as taught by me, he will, consequent on complete destruction of the *āsavas*, moral intoxicants or taints, become an Arahat who realizes and attains by himself in the present life the taint-free emancipation of the mind (Arahattaphala Samādhi) as well as the Insight emancipation (Arahattaphala Paññā), through Magga Knowledge.'

"Venerable Sir, this exposition on modes of Instruction is of the highest excellence."

Exposition on Emancipation-Knowledge Attainable by Other Individuals

155. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on emancipation-knowledge attainable by other individuals, by an exposition which is of the highest excellence.

"The Bhagavā by the proper exercise of his own intuition knows in respect of another person: 'This individual, consequent on complete destruction of the three fetters, will become a Sotāpanna, a Stream-enterer, who is not liable to fall into miserable existences and states of woe and is assured of attaining the three higher levels of the Path.'

"Venerable Sir, the Bhagavā by the proper exercise of his own intuition knows in respect of another person: 'This individual, consequent on complete destruction of the three fetters and attenuation of the grosser forms of passion, hatred and delusion, will become a Sakadāgāmī, a Once-returner, who will in time achieve the complete ending of dukkha, after returning to this realm of human beings only once.'

"Venerable Sir, the Bhagavā by the proper exercise of his own intuition knows in respect of another person: 'This individual, consequent on complete destruction of all the five fetters which lead to rebirth in the lower sensuous planes, will become an Anāgāmī, a Non-returner, who will reappear as a spontaneously manifesting being in the Brahmā realm, whence he will not return but pass away into Nibbāna.'

"Venerable Sir, the Bhagavā by the proper exercise of his own intuition knows in respect of another person: 'This individual will, consequent on the complete destruction of the *āsavas*, moral intoxicants, become an Arahat, who realizes and attains by himself in the present life the taint-free emancipation of the mind (Arahattaphala Samādhi) as well as the Insight emancipation (Arahattaphala paññā), through Magga Knowledge.'

"Venerable Sir, this exposition on emancipation-knowledge attainable by other individuals is of the highest excellence."

Exposition on Eternity View

156. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on Eternity View, by an exposition which is of the highest excellence. Venerable Sir, there are these three types of Eternity View.

"Venerable Sir, in this world, a certain samaṇa or brāhmaṇa, after striving stenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the fourth jhāna Concentration. When the mind has become concentrated in this way, he can recall many past existences. And what can he recollect?

"He remembers one past existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, a thousand, a hundred thousand

existences, or many hundred, many thousand, many hundred thousand existences in this way: 'There I was, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in another existence. In that (new) existence, too, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in this existence.' In this manner, he remembers many a former existence with full characteristic details and related facts (such as names and clans).

"And he says (to himself) 'The world had undergone dissolution; it had undergone formation. I know thus the time that had passed. The world will undergo dissolution; it will undergo formation. I know thus the time to come, too. *Atta* as well as *loka* is eternal, barren, as steadfast as a mountain peak, firmly fixed as a gate post. Though these sentient beings pass on from one existence to another, faring on, vanishing (from this existence) and reappearing (in that existence), *atta* as well as *loka* remains permanent like things of an unchanging and enduring nature.' This is the first type of Eternity View.

"Furthermore, Venerable Sir, in this world, a certain samaṇa or brāhmaṇa, after striving strenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the fourth jhāna Concentration. When the mind has become concentrated in this way, he can recall many past existences. And what can he recollect?

"He remembers one cycle of world dissolution and formation, two cycles of world dissolution and formation, three cycles of world dissolution and formation, four cycles of world dissolution and formation, five cycles of world dissolution and formation, ten cycles of world dissolution and formation; he remembers thus: 'There I was, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in another existence. In that (new) existence, too, such a name I had, such a clan I belonged to, such appearance I had, such food I

ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in this existence.' In this manner, he remembers many a former existence with full characteristic details and related facts (such as names and clans).

"And he says (to himself) 'The world had undergone dissolution; it had undergone formation. I know thus the time that had passed. The world will undergo dissolution; it will undergo formation. I know thus the time to come, too. *Atta* as well as *loka* is eternal, barren, as steadfast as a mountain peak, firmly fixed as a gate post. Though these sentient beings pass on from one existence to another, faring on, vanishing (from this existence) and reappearing (in that existence), *atta* as well as *loka* remains permanent like things of an unchanging and enduring nature.' This is the second type of Eternity View.

"Furthermore, Venerable Sir, in this world, a certain samaṇa or brāhmaṇa, after striving strenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the fourth jhāna Concentration. When the mind has become concentrated in this way, he can recall many past existences. And what can he recollect?

"He remembers ten cycles of world dissolution and formation, twenty cycles of world dissolution and formation, thirty cycles of world dissolution and formation, forty cycles of world dissolution and formation; he remembers thus: 'There I was, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasure I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in another existence. In that (new) existence, too, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in this existence.' In this manner, he remembers many a former existence with full characteristic details and related facts (such as names and clans).

"And he says (to himself) 'The world had undergone dissolution: it had undergone formation. I know thus the time that had passed. The world will undergo dissolution; it will undergo formation. I know

thus the time to come, too. *Atta* as well as *loka* is eternal, barren, as steadfast as a mountain peak, firmly fixed as a gate post. Though these sentient beings pass on from one existence to another, faring on, vanishing (from this existence) and reappearing (in that existence), *atta* as well as *loka* remains permanent like things of an unchanging and enduring nature.' This is the third type of Eternity View. Venerable Sir, this exposition on the Eternity View is of the highest excellence."

Exposition on Knowledge of Past Existences

157. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on knowledge of past existences, by an exposition which is of the highest excellence.

"Venerable Sir, in this world, a certain samaṇa or brāhmaṇa, after striving strenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the fourth jhāna Concentration. When the mind has become concentrated in this way, he can recall many past existences. And what can he recollect?

"He remembers one existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a thousand, or a hundred thousand existences, or many cycles of world dissolution, many cycles of world formation, many cycles of world dissolution and formation thus: 'There I was, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in another existence. In that (new) existence, too, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in this existence.' In this manner, he remembers many a former existence with full characteristic details and related facts (such as names and clans).

"Venerable Sir, there are Brahmās whose life span cannot be measured in simple numerical figures or mathematically reckoned in tens or hundreds. As a matter of fact, whether the being has passed through

existences where there is corporeality or no corporeality, where there is saññā or no saññā, where there is neither saññā nor non-saññā he can recollect all these existences: 'There I was, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in another existence. In that (new) existence, too, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in this existence.' In this manner he remembers many a former existence with full characteristic details and related facts (such as names and clans).

"Venerable Sir, this exposition of the Bhagavā on Knowledge of Past Existences is of the highest excellence."

Exposition on Knowledge of the Passing away and Arising of Beings

158. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on the knowledge of the passing away and arising of beings, by an exposition which is of the highest excellence.

"Venerable Sir, in this world, a certain samaṇa or brāhmaṇa, after striving strenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the fourth jhāna Concentration. When the mind has become concentrated in this way, he sees with divine power of sight, which is extremely clear and surpassing the sight of man, beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations. He knows beings arising according to their own kamma action thus:

> 'Friends, these beings were full of evil conduct in deed, word and thought. They maligned the Ariyas, held wrong views, and performed actions according to wrong views. After death and dissolution of the body, they reappeared in wretched destinations (*duggatiṁ*), miser-

able existences (*apāya*), states of ruin (*vinipāta*), realms of continuous suffering (*niraya*). But friends, there were also those who were endowed with good conduct in deed, word and thought. They did not malign the Ariyas: they held right views and performed actions according to right views. After death and dissolution of the body, they reappeared in good destinations, the happy world of the devas.'

"In this way, with the divine power of sight which is extremely clear, surpassing the sight of man, he sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations, and beings arising according to their own kamma action.

"Venerable Sir, this exposition on the knowledge of the passing away and arising of beings is of the highest excellence."

Exposition on Supernormal Psychic Powers

159. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on supernormal psychic powers, by an exposition which is of the highest excellence. Venerable Sir, there are two kinds of supernormal psychic powers. Venerable Sir, there is the supernormal psychic power which is blameworthy, harmful and not noble; and there is the supernormal psychic power which is blameless, harmless and noble.

"What, Venerable Sir, is the supernormal psychic power which is blameworthy, harmful and not noble?

"Venerable Sir, a certain samaṇa or brāhmaṇa, after striving strenuously..... attains to the fourth jhāna Concentration. When the mind has become concentrated in this way, he wields a variety of supernormal psychic powers."

"Being one, he becomes many, and from being many, he becomes one. He becomes visible or invisible at will. He goes through a wall, a rampart or a mountain, unhindered as though going through space. He plunges into or out of the earth as though plunging into or out of water. He walks on water, without sinking, as though on earth. He

travels in space, seated cross-legged, like a winged bird. He touches and strokes with his hand the moon and the sun which are so mighty and powerful. He has mastery over his body at will (to reach) even as far as the Brahmā world.

"This, Venerable Sir, is the supernormal psychic power which is blameworthy, harmful and not noble.

"And what, Venerable Sir, is the supernormal psychic power which is blameless, harmless and noble?

"Venerable Sir, in this world, if the bhikkhu desires to perceive pleasantness in things that are unpleasant, he dwells perceiving pleasantness even in things that are unpleasant[1].

"If the bhikkhu desires to perceive unpleasantness in things that are pleasant, he dwells perceiving unpleasantness even in things that are pleasant[2].

"If the recluse desires to perceive pleasantness in things that are unpleasant as well as in things that are pleasant, he dwells perceiving only pleasantness in things that are unpleasant as well as in things that are pleasant.

"If the bhikkhu desires to perceive unpleasantness in things that are pleasant as well as in things that are unpleasant, he dwells perceiving only unpleasantness both in things that are pleasant as well as in things that are unpleasant.

"If the bhikkhu desires to remain in equanimity[3] with mindfulness and clear comprehension, towards both unpleasant and pleasant objects, he dwells contemplating on both these objects with equanimity and mindfulness.

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1. The Commentary explains that he dwells suffusing loving-kindness on unpleasant beings and regarding unpleasant objects as mere elements.
2. The Commentary explains that on pleasant beings and objects, he dwells practising Asubha Bhāvanā, contemplation on the 'foulness' of the body and meditating on their impermanent nature.
3. The Commentary explains that he remains mindful, contemplative and equanimous, not developing hatred (dislike) on unpleasant objects nor craving (liking) for pleasant objects.

"Venerable Sir, this is the supernormal psychic power which is blameless, harmless and noble.

"Venerable Sir, this exposition on the supernormal psychic powers is of the highest excellence. The Bhagavā knows this Dhamma truly and completely in its entirety. There is nothing more to know beyond what the Bhagavā knows.

"There is no one whether samaṇa or brāhmaṇa, who surpasses the Bhagavā in the knowledge of the supernormal psychic powers."

Other Virtues of the Teacher

160. "Venerable Sir, whatever (Lokuttara Dhamma) should be attained by an aspirant (for Buddhahood) who has faith and energetic resolution and who is endowed with vigour, manly exertion, manly endeavour, manly strength, and manly endurance to accomplish onerous tasks, the Bhagavā has achieved that (Lokuttara Dhamma).

"The Bhagavā does not indulge in nor is attached to sensuous pleasures, which are low, vulgar, common, ignoble, and unbeneficial. The Bhagavā does not practise self-mortification which is painful, ignoble and unbeneficial.

"The Bhagavā acquires at will without difficulty and with ease, the four Rūpāvacara Jhānas which are conducive to well-being and happiness in this very life and which transcend the state of Kāmāvacara Consciousness[1]."

Answers to Different Questions

161. "Venerable Sir, should anyone ask me 'Friend Sāriputta, was there any samaṇa or brāhmaṇa, in times past, who excelled the Bhagavā in Enlightenment?' I would say 'No, there was not'.

"Venerable Sir, should anyone ask me 'Friend Sāriputta, will there be any samaṇa or brāhmaṇa, in times to come, who will excel the Bhagavā in Enlightenment?' I would say 'No, there never will be.'

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1. **Kāmāvacara Consciousness**: Consciousness that belongs mostly to the Sensuous Plane.

"Venerable Sir, should anyone ask me 'Friend Sāriputta, is there at the present time any samaṇa or brāhmaṇa, who excels the Bhagavā in Enlightenment?' I would say 'No, there is not.'

"Venerable Sir, should anyone ask me 'Friend Sāriputta, was there any samana or brāhmaṇa, in times past, who was equal to the Bhagavā in Enlightenment?' I would say 'Yes, there was.'

"Venerable Sir, should anyone ask me 'Friend Sāriputta, will there be any samana or brāhmaṇa, in times to come, who will be the equal of the Bhagavā in Enlightenment?' I would say 'Yes, there will be.'

"Venerable Sir, should anyone ask me 'Friend Sāriputta, is there at the present time, any samaṇa or brāhmaṇa, who is the equal of the Bhagavā in Enlightenment?' I would say, 'No, there is not.'

"Venerable Sir, should anyone ask me 'Friend Sāriputta, how is that you answer in the affirmative to some questions and in the negative to others?' I would reply 'Friend, I have heard it said by the Bhagavā himself, I have received it from the Bhagavā himself, that there were Homage-Worthy, Perfectly Self-Enlightened Bhagavās in the past who were the equal of the present Bhagavā in Enlightenment.'

"Friend, I have heard it said by the Bhagavā himself, I have received it from the Bhagavā himself, that there will be Homage-Worthy, Perfectly Self-Enlightened Bhagavās in times to come who will be the equal of the present Bhagavā in Enlightenment.'

"'Friend, I have heard it said by the Bhagavā himself, I have received it from the Bhagavā himself, that it is not possible for two Homage-Worthy, Perfectly Self--Enlightened Bhagavās to arise simultaneously in the same group of world systems.'

"How is that, Venerable Sir? Should I be questioned in such a manner and should I reply in the manner described, would I be repeating the teaching as taught by the Bhagavā: or would it amount to misrepresenting the Bhagavā with what is not true? Would I be stating the practice in accordance with the Lokuttara Dhamma, or would any doctrine of the Bhagavā be open to censure or criticism because of my explanation?"

In fact, Sāriputta, should you be questioned in such a manner and should you give the reply in the manner described, you would be repeating the Teaching as taught by the Bhagavā; it would not amount to misrepresenting the Bhagavā with what is not true. You would be stating the practice in accordance with the Lokuttara Dhamma and none of the doctrine will be open to censure or criticism because of your explanation.

Marvellous and Unprecedented Event

162. When the Bhagavā had spoken thus, the Venerable Udāyī said these words to the Bhagavā:

"Venerable Sir, marvellous it is, wonderful it is that the Tathāgata is without any craving, is well contented and is free from moral defilements. Mighty as he is, powerful as he is, the Tathāgata is unassuming and un-ostentatious. Venerable Sir, if wandering ascetics of other faiths could find in themselves even just one of these virtues, they would loudly proclaim it round the town with a flourish of banners. Marvellous it is, wonderful it is that the Tathāgata is without any craving, is well contented and is free from moral defilements. Mighty as he is, powerful as he is, the Tathāgata is unassuming and un-ostentatious."

(The Buddha said:) See, Udāyī, how a Tathāgata is without craving, is well contented and is free from moral defilements. Mighty as he is, powerful as he is, a Tathāgata is unassuming and un-ostentatious. If wandering ascetics of other faiths could find in themselves even just one of these virtues, they would loudly proclaim it round the town with a flourish of banners. See, Udāyī, how a Tathāgata is without any craving, is well contented and is free from moral defilements.

163. Then, the Bhagavā advised the Venerable Sāriputta: Therefore, Sāriputta, you should repeatedly keep on giving this discourse to the bhikkhus and the bhikkhunīs, to the laymen and laywomen. Wherever there may be foolish ones (without Magga Knowledge) who entertain doubt and scepticism about the Tathāgata, they will have their doubt and scepticism banished by hearing this discourse.

In this manner, the Venerable Sāriputta declared in the presence of the Bhagavā his faith and confidence in the Bhagavā. Therefore, this discourse in the form of questions and answers is designated as Sampasādanīya Sutta, the discourse which inspires faith.

End of Sampasādanīya Sutta, the Fifth Sutta

Namo tassa bhagavato arahato sammāsambuddhassa

VI. Pāsādika Sutta

VI. PĀSĀDIKA SUTTA

(Delectable Discourse)

164. Thus have I heard:

At one time the Bhagavā was staying at the mansion in the mango grove of Vedhañña, the Sakyan, in the country of Sakka.

After Niganṭha Nāṭaputta's Death

Niganṭha Nāṭaputta had just passed away at Pāvā. His death had caused a schism among his disciples who, split into two parties, were engaged in strife and disagreements, quarrelling and arguing over doctrines:

"You do not know this Doctrine and Discipline. I know this Doctrine and Discipline. How can you ever know this Doctrine and Discipline? Your practice is wrong. My practice is right. My speech is coherent and sensible. Your speech is not coherent and sensible. What you should say first, you say last; and what you should say last, you say first. What you have long practised to say has been upset now. I have exposed the fault in your doctrine. You stand rebuked. Try to escape from this censure or explain it if you can."

It seemed that these disciples of Niganṭha Nāṭaputta had only one thought, that of destroying one another.

Just as one gets wearied of, is displeased with and has no more high regard for a teaching which is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, which is taught by one who is not perfectly enlightened, and which has lost its mainstay and is devoid of any refuge, even so Niganṭha Nāṭaputta's white-robed lay followers became disgusted with and displeased with the disciples of Niganṭha Nāṭaputta; they lost respect for them.

165. Then Cunda Samaṇuddesa [1], having passed the rains retreat at Pāvā, came to see the Venerable Ānanda in the village of Sāma. After paying respectful homage to the Venerable Ānanda, he sat down at a certain place So seated, he addressed the Venerable Ānanda in these words:

"Venerable Sir, Nigaṇṭha Nāṭaputta has just passed away at Pāvā. His death has caused a schism... (p) ... Nigaṇṭha Nāṭaputta's white-robed lay followers became disgusted with and displeased with the disciples of Nigaṇṭha Nāṭāputta; they lost respect for them."

Thus informed, the Venerable Ānanda said to Cunda Samaṇuddesa, "Friend Cunda, this is a matter about which we should see the Bhagavā. Come Cunda, let us go to the Bhagavā and report to him about this."

"Very well, Venerable Sir", said Cunda Samaṇuddesa.

Then the Venerable Ānanda and Cunda went to the Bhagavā. After paying respectful homage to the Bhagavā, they sat down at a certain place; and having sat down, the Venerable Ānanda addressed the Bhagavā thus:

"Venerable Sir, Cunda Samaṇuddesa told me 'Venerable Sir, Nigaṇṭha Nāṭaputta has just passed away at Pāvā. His death has caused a schism... (p)... the Nāṭaputta's white-robed lay followers became disgusted with and displeased with the disciples of Nigaṇṭha Nāṭaputta; they lost respect for them."

The Teaching of One who is not Perfectly Enlightened

166. Cunda, it is natural and to be expected that this should happen so with a teaching which is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, and which is taught by one who is not perfectly enlightened.

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1. **Cunda Samanuddesa**: Cunda Sāmaṇera, meaning, Cunda, the novice. A younger brother of the Venerable Sāriputta, he was still called by this name although by that time he had become a bhikkhu.

Cunda, in this matter, there is the teacher who is not perfectly enlightened; there is the doctrine which is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, and which is taught by one who is not perfectly enlightened.

And there is a disciple who does not practise in conformity with that doctrine of that teacher, does not sincerely and devotedly practise the doctrine, does not practise in accordance with the doctrine of the teacher, and keeps deviating from the doctrine.

To such a disciple, one should say, 'Friend, you have been fortunate; you have had good luck. Your teacher is one who is not perfectly enlightened; the doctrine is one which is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, and which is taught by one who is not perfectly enlightened. But you do not practise in conformity with that doctrine, you do not sincerely and devotedly practise the doctrine, you do not practise in accordance with the doctrine of the teacher, and you keep deviating from the doctrine.'

Indeed, Cunda, as said before, in that case, the teacher is to be censured; his doctrine is to be censured; but the disciple is to be praised.

Suppose, Cunda, the teacher says to such a disciple, 'Come, friend, practise according to the doctrine taught and prescribed by your teacher.' In this way the teacher exhorts the disciple, the disciple is exhorted by the teacher; and the disciple, exhorted by the teacher, practises as instructed. All such teachers and disciples accumulate much demerit.

And why so? It is because, Cunda, the teaching is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, and is taught by one who is not perfectly enlightened.

167. Cunda, in this matter, there is the teacher who is not perfectly enlightened; there is the doctrine which is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, and which is taught by one who is not perfectly enlightened.

And there is a disciple who practises in conformity with that doctrine of the teacher, sincerely and devotedly practises the doctrine, practises in accordance with the doctrine of the teacher.

To such a disciple, one should say, 'Friend, you have been unfortunate, you have had poor luck. Your teacher is one who is not perfectly enlightened; the doctrine is one which is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, and which is taught by one who is not perfectly enlightened. But you practise in conformity with the doctrine, you sincerely and devotedly practise the doctrine, you practise in accordance with the doctrine of the teacher.'

Indeed, Cunda, as said before, in that case, the teacher is to be censured; his doctrine is to be censured; and the disciple also is to be censured.

Suppose, Cunda, the teacher says to such a disciple, 'Friend, you are engaged in the practice of attaining liberation, indeed you will succeed in fully attaining liberation.' In this way the teacher encourages and praises his disciple; the disciple is encouraged and praised by the teacher; and the disciple, encouraged and praised in this manner by the teacher, puts forth strenuous energy in his endeavour. All such teachers and disciples accumulate much demerit.

And why so? It is because, Cunda, the teaching is not well taught not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, and is taught by one who is not perfectly enlightened.

The Teaching of One who is Perfectly Enlightened

168. Cunda, in this matter, there is the Teacher who is perfectly self-enlightened; there is the Doctrine which is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, and which is taught by one who is perfectly self-enlightened.

But there is a disciple who does not practise in conformity with that Doctrine of the Teacher, does not sincerely and devotedly practise the Doctrine, does not practise in accordance with the Doctrine of the Teacher, and keeps deviating from the Doctrine.

To such a disciple, one should say, 'Friend, you have been unfortunate, you have had poor luck. Your Teacher is one who is perfectly self-enlightened; the Doctrine is one which is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, and which is taught by one who is perfectly self-enlightened. But you do not practise in conformity with that Doctrine, you do not sincerely and devotedly practise the Doctrine, you do not practise in accordance with the Doctrine of the Teacher, and you keep deviating from the Doctrine.'

Indeed, Cunda, as said before, in that case, the Teacher is praiseworthy, the Doctrine is praiseworthy, but the disciple is to be censured.

Suppose, Cunda, the teacher says to such a disciple, 'Come, friend, practise according to the doctrine taught and prescribed by your teacher.' In this way, the teacher exhorts the disciple, the disciple is exhorted by the teacher; and the disciple, exhorted by the teacher, practises as instructed. All such teachers and disciples accumulate much merit.

And why so? It is because, Cunda, the Teaching is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, being taught by one who is perfectly self-enlightened.

169. Cunda, in this matter, there is the Teacher who is perfectly self-enlightened; there is the Teaching which is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, and which is taught by one who is perfectly self-enlightened.

And there is a disciple who practises in conformity with the Doctrine of that Teacher, sincerely and devotedly practises the Doctrine, practises in accordance with the Doctrine of the Teaching.

To such a disciple, one should say, 'Friend, you have been fortunate, you have had good luck. Your Teacher is one who is perfectly self-enlightened; the Doctrine is one which is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, and which is taught by one who is perfectly self-enlightened. And you practise in conformity with the Doctrine and you sincerely and devotedly practise the Doctrine, you practise in accordance with the Doctrine of the Teacher.'

Indeed, Cunda, as said before, in that case, the Teacher is praiseworthy, the Doctrine is praiseworthy and the disciple is to be praised, too.

Suppose, Cunda, the teacher says to such a disciple, 'Friend, you are engaged in the practice of attaining the Path and Fruition; indeed you will succeed in fully attaining liberation.' In this way, Cunda, the Teacher encourages and praises his disciple; the disciple is encouraged and praised by the Teacher; the disciple, encouraged and praised in this manner by his Teacher, puts forth strenuous energy in his endeavour. All such teachers and disciples accumulate much merit.

And why so? It is because, Cunda, the Teaching is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, and is taught by one who is perfectly self-enlightened.

The Teacher over whose death the disciples become anguished

170. Cunda, in this world, there arises a Teacher who is Homage-Worthy and Perfectly Self-Enlightened. And his Doctrine is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, and is taught by one who is perfectly self-enlightened.

But his disciples in that Teaching have not yet attained the knowledge of the Four Truths; the Life of Purity in its entirety has not yet been fully explained and made clear to these disciples; the various sections of doctrine and practice in the Teaching have not yet been brought together and incorporated into one complete whole, have not yet been formulated as the Dhamma on liberation from the round of existences, have not yet been well

proclaimed in the realms of devas and men, when that Teacher of these disciples passes away. Cunda, when such a Teacher passes away, his disciples become anguished over his death.

And why so? (The disciples might say:) It is because in this world there arises to us a Teacher who is Homage--Worthy and Perfectly Self-Enlightened. And his Doctrine is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, taught by one who is perfectly self-enlightened. But in that system of Teaching of ours, we have not yet attained the knowledge of the Four Truths; the Life of Purity in its entirety has not yet been fully explained and made clear to us; the various sections of doctrine and practice in the Teaching have not yet been brought together and incorporated into one complete whole, have not yet been formulated as the Dhamma on liberation from the round of existences, have not yet been well proclaimed in the realms of devas and men. Now our Teacher has passed away.

Cunda, when such a Teacher passes away, his disciples become anguished over his death, having failed to achieve the attainment for which they need his guidance and assistance.

The Teacher over whose death the disciples do not get anguished

171. Cunda, in this world, there arises a Teacher who is Homage-Worthy and Perfectly Self-Enlightened. And his Doctrine is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, and is taught by one who is perfectly self-enlightened.

And his disciples in that Teaching have attained the knowledge of the Four Truths; the Life of Purity in its entirety has been fully explained and made clear to these disciples; the various sections of doctrine and practice in the Teaching have been brought together and incorporated into one complete whole, have been formulated as the Dhamma on liberation from the round of existences, have been well proclaimed in the realms of devas and men, when the Teacher of these disciples passes away. Cunda, when such a Teacher passes away, his disciples do not become anguished over his death.

And why so? (The disciples might say:) It is because in this world there arises to us a Teacher who is Homage-Worthy and Perfectly Self-Enlightened. And his Doctrine is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, taught by one who is perfectly self-enlightened. And in that system of Teaching of ours, we have attained the knowledge of the Four Truths; the Life of Purity in its entirety has been fully explained and made clear to us; the various sections of doctrine and practice in the Teaching have been brought together and incorporated into one complete whole, have been formulated as the Dhamma on liberation from the round of existences, have been well proclaimed in the realms of devas and men. Now our Teacher has passed away.

Cunda, when such a Teacher passes away, his disciples do not become anguished over his death, having achieved the desired attainments with his guidance and assistance.

Imperfections of a System of Teaching

172. Cunda, in a system of Teaching, even though the Doctrine is fully endowed with those characteristics mentioned before, (such as being well taught,) if the Teacher is one who is not well established in the virtues of an Elder Bhikkhu, nor of ripe experience and long standing in the Order, without mature knowledge of old times and not far advanced in age, then that system of Teaching is by this circumstance imperfect.

But, Cunda, in a system of Teaching, when the Doctrine is fully endowed with those characteristics mentioned before, and the Teacher is one who is well established in the virtues of an Elder Bhikkhu and is of ripe experience and seniority in the Order, with mature knowledge of old times and far advanced in age, then that system of Teaching is by this circumstance perfect.

173. Cunda, in a system of Teaching, even though the Doctrine is fully endowed with those characteristics mentioned before, and the Teacher is one who is well established in the virtues of an Elder Bhikkhu and is of ripe experience and seniority in the Order, with mature knowledge of old times, and far advanced in age, if the senior bhikkhu disciples of the Teacher are not

yet accomplished in the knowledge of the Path, not yet fully trained (in the discipline and practice), nor fully confident (in the interpretation of the Dhamma), have not yet attained the Fruition (Arahattaphala) through the cessation of all moral intoxicants, are not competent yet to propagate the Teaching, are not capable of refuting any opposing doctrine that may arise and crushing it with the authority of the Doctrine, and are not able to teach the Dhamma which promotes liberation from the round of existences, then that system of teaching is by this circumstance imperfect.

But, Cunda, in a system of Teaching, when the Doctrine is fully endowed with those characteristics mentioned before, and the Teacher is one who is well established in the virtues of an Elder Bhikkhu and is of ripe experience and seniority in the Order, with mature knowledge of old times, and far advanced in age, and the senior bhikkhu disciples of the Teacher are accomplished in the knowledge of the Path, fully trained (in the discipline and practice), fully confident (in the interpretation of the Dhamma), have attained the Fruition (Arahattaphala) through the cessation of all moral intoxicants, are competent to propagate the Teaching, are capable of refuting any opposing doctrine that may arise and crushing it with the authority of the Doctrine, and are able to teach the Dhamma which promotes liberation from the round of existences, then that system of Teaching is by this circumstance perfect

174. Cunda, in a system of Teaching, even though the Doctrine is endowed with those characteristics mentioned before, and the Teacher is one who is well established in the virtues of an Elder Bhikkhu and is of ripe experience and seniority in the Order, with mature knowledge of old times, and far advanced in age, and the senior bhikkhu disciples of the Teacher are accomplished in the knowledge of the Path, fully trained (in the discipline and practice), fully confident (in the interpretation of the Dhamma), have attained the Fruition, (Arahattaphala) through the cessation of all moral intoxicants, are competent to propagate the Teaching, are capable of refuting any opposing doctrine that may arise and crushing it with the authority of the Doctrine, and are able to teach the Dhamma which promotes liberation from the round of existences, if the bhikkhu

disciples of middle standing are not yet accomplished in the knowledge of the Path, then that system of Teaching is by that circumstance imperfect. Though the bhikkhu disciples of middle standing are accomplished in the knowledge of the Path, if the bhikkhu disciples of junior standing are not yet accomplished in the knowledge of the Path..... (p) .....Though the bhikkhu disciples of junior standing are accomplished in the knowledge of the Path, if the bhikkhunī[1] disciples of senior standing are not yet accomplished in the knowledge of the Path ..... (p) ..... Though the bhikkhunī disciples of senior standing are accomplished in the knowledge of the Path, if the bhikkhunī disciples of middle standing are not yet accomplished in the knowledge of the Path.....(p)..... Though the bhikkhunī disciples of middle standing are accomplished in the knowledge of the Path, if the bhikkhunī disciples of junior standing are not yet accomplished in the knowledge of the Path....(p)....

Though the bhikkhunī disciples of junior standing have become accomplished in the knowledge of the Path, if the lay disciples of that Teacher, who are white-robed laymen who practise the Life of Purity, are not yet accomplished in the knowledge of the Path....(p)....Though the lay disciples of the Teacher, who are white-robed laymen who practise the Life of Purity, have become accomplished in the knowledge of the Path, if the lay disciples of that Teacher, who are white-robed laymen who still indulge in sensual pleasures, are not yet accomplished in the knowledge of the Path...(p)...Though the lay disciples of the Teacher, who are white-robed laymen who still indulge in sensual pleasures, have become accomplished in the knowledge of the Path, if the lay disciples of that Teacher, who are white-robed laywomen who practise the Life of Purity, are not yet accomplished in the knowledge of the Path...(p)...Though the lay disciples of the Teacher, who are white-robed laywomen who practise the Life of Purity, have become accomplished in the knowledge of the Path, if the lay disciples of that Teacher, who are white-robed laywomen who still indulge in sensual pleasures, are not yet accomplished in the knowledge of the Path...(p)...

Though the lay disciples of the Teacher, who are white-robed laywomen who still indulge in sensual

1. **Bhikkhunī**: a female member of the Buddhist Order.

pleasures, have become accomplished in the knowledge of the Path, if the system of Teaching of that Teacher has not yet fully developed, not yet become prosperous, nor widespread and well-known, not yet well proclaimed in the realms of devas and men...(p)...Though the system of Teaching of that Teacher has fully developed, become prosperous, widespread and well-known and well proclaimed in the realms of devas and men, if it has not attained the foremost place with regard to gain, fame and followers, then that system of Teaching is by that circumstance imperfect.

But, Cunda, in a system of Teaching, when the Doctrine is fully endowed with those characteristics mentioned before, and the Teacher is one who is well established in the virtues of an Elder Bhikkhu, and is of ripe experience and seniority in the Order, with mature knowledge of old times, and far advanced in age, and the senior bhikkhu disciples of the Teacher are accomplished in the knowledge of the Path, fully trained (in the discipline and practice), fully confident (in the interpretation of the Dhamma), have attained the Fruition (Arahattaphala) through the cessation of all moral intoxicants, and are competent to propagate the Teaching, are capable of refuting any opposing doctrine that may arise and crushing it with the authority of the Teaching, and are able to teach the Dhamma which promotes liberation from the round of existences, and the disciples of that Teacher who are bhikkhus of middle standing are accomplished in the knowledge of the Path, and the disciples of that Teacher who are bhikkhus of junior standing are accomplished in the knowledge of the Path, and the disciples of that Teacher who are bhikkhunīs of senior standing are accomplished in the knowledge of the Path, and the disciples of that Teacher who are bhikkhunīs of middle standing are accomplished in the knowledge of the Path, and the disciples of that Teacher who are bhikkhunīs of junior standing are accomplished in the knowledge of the Path, and the lay disciples of that Teacher, who are white-robed laymen who practise the Life of Purity, are accomplished in the knowledge of the Path, and the lay disciples of that Teacher who are white-robed laymen who still indulge in sensual pleasures are accomplished in the knowledge of the Path, and the lay disciples of that Teacher who are white-robed laywomen who practise the Life of Purity are

accomplished in the knowledge of the Path, and the lay disciples of that Teacher who are white-robed lay-women who still indulge in sensual pleasures are accomplished in the knowledge of the Path.

And the system of Teaching of that Teacher has fully developed, become prosperous, widespread and well-known and has been well proclaimed in the realms of devas and men; and it has reached the foremost place with regard to gain, fame, and following, then that system of Teaching is, by this circumstance, perfect.

175. Cunda, now I have appeared in the world as a Teacher who is Homage-Worthy and Perfectly Self-Enlightened; the Teaching is one which is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, taught by one who is perfectly self-enlightened.

And the disciples in my system of Teaching have attained the knowledge of the Four Truths; the Life of Purity in its entirety has been explained fully and made clear to the disciples: the various sections of doctrine and discipline in the Teaching have been brought together and incorporated into one complete whole, have been formulated as the Dhamma on liberation from the round of existences, and have been well proclaimed in the realms of devas and men.

Cunda, I, the Teacher, am well established in the virtues of an Elder Bhikkhu, and I am of ripe experience and seniority in the Order, with mature knowledge of old times, and far advanced in age now.

Cunda, there are now senior bhikkhu disciples of mine who are accomplished in the knowledge of the Path, fully trained in the discipline and practice, fully confident, having attained the Fruition (the Arahattaphala), competent to propagate the Teaching, capable of refuting any opposing doctrine that may arise and crushing it with the authority of the Teaching, able to teach the Dhamma which promotes liberation from the round of existences. Cunda, there are now bhikkhu disciples of mine who are of middle standing (who are accomplished in the knowledge of the Path); Cunda, there are now bhikkhu disciples of mine who are of junior standing...; Cunda, there are now bhikkhunī disciples of mine who are of senior

standing...; Cunda, there are now bhikkhunī disciples of mine who are of middle standing ...; Cunda, there are now bhikkhunī disciples of mine who are of junior standing...; Cunda, there are now my laymen disciples who are white-robed and who practise the Life of Purity... Cunda, there are now my laymen disciples who still indulge in sensual pleasures...; Cunda, there are now my laywomen disciples who are white-robed and who practise the Life of Purity...; Cunda, there are now my laywomen disciples who still indulge in sensual pleasures (who are accomplished in the knowledge of the Path); Cunda, my system of Teaching has now fully developed, become prosperous, widespread and well-known and has been well proclaimed in the realms of devas and men.

176. Cunda, various Teachers have also appeared in this world now. But, Cunda, I do not see anyone amongst them who has reached the topmost place like me with regard to gain, fame, and followers.

Cunda, various orders and sects have appeared in this world now. But, Cunda, I do not see any other order which has reached the topmost place like my Order of Bhikkhus with regard to gain, fame, and followers.

Cunda, if someone wishes to describe a Teaching as perfect in every sense, complete in every detail, requiring nothing to add to or substract from, well taught and well imparted, then he can describe only this Teaching of mine as perfect in every sense, ...(p)... well imparted.

Cunda, Udaka Rāmaputta had said, "Seeing, one does not see. On seeing what, does one not see?[1] Of a well sharpened razor, one sees the blade but not the edge." Cunda, it is of such a well sharpened razor that it is said, (by Udaka, son of Rāma,) "Seeing, one does not see." But, Cunda, these words of Udaka, son of Rāma, are low, vulgar, common, not uttered by ariyas, unbeneficial.

Cunda, whoever wants rightly to say 'Seeing, one does not see' he should say it only of this Teaching of mine.

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1. Udaka posed this riddle to his disciples who could not solve it; he therefore answered it himself after some time.

Here, on seeing what, does one not see? As explained above, there is the Teaching which is perfect in every sense, complete in every detail, which requires nothing to add to or substract from, well taught and well imparted. It is this Teaching which one sees.

And there is no feature in the Teaching which, when taken out, will make it purer; thus one does not see any feature which needs taking out. And there is no feature which, when added to the Teaching, will make it more complete; thus one does not see any feature which needs to be added to the Teaching.

Thus, here, 'seeing' means seeing the Teaching, and 'not seeing' is not seeing what needs to be taken out from or added to the Teaching.

Cunda, if someone wishes to describe any Teaching as perfect..... (p) ..... well imparted, then he can describe only this Teaching of mine as perfect in every sense, complete in every detail, requiring nothing to add to or substract from, well taught and well imparted.

The Dhammas which should be recited and imparted uniformly

177. Therefore, Cunda, there are these Dhammas which I have taught after realizing them through Magga-Knowledge and Enlightenment. All of you, my disciples, should come together, assemble in a congregation and recite and impart these Dhammas in a uniform version, collating meaning with meaning, wording with wording, without dissension. In this way, this Teaching will endure and last long for the welfare and happiness of many, for the good of the world, for the benefit, welfare, and happiness of devas and men.

Cunda, what are these Dhammas?

"I have taught these Dhammas after realizing them through Magga-Knowledge and Enlightenment. All of you, my disciples, should come together, assemble in a congregation, and recite and impart these Dhammas in a uniform version, collating meaning with meaning, wording with wording, without dissension. In this way, this Teaching will endure and last long for the welfare and happiness of many, for the good

of the world, for the benefit, welfare, and happiness of devas and men."

(And what are these Dhammas?) They are:

The Four Methods of Steadfast Mindfulness
The Four Great Efforts
The Four Bases of Psychic Potency
The Five Faculties
The Five Powers
The Seven Factors of Enlightenment
The Noble Path of Eight Constituents

Cunda, these are the Dhammas I have taught after realizing them with Magga-Knowledge and Enlightenment. All of you, my disciples, should come together, assemble in a congregation, and recite and impart these Dhammas in a uniform version, collating meaning with meaning, wording with wording, without dissension. In this way, this Teaching will endure and last long for the welfare and happiness of many, for the good of the world, for the benefit, welfare, and happiness of devas and men.

On Handling Differences of Opinion

178. Cunda, from amongst you who are living in concord, harmony, non-dissension, and Practice of Purity, if a fellow-bhikkhu happens to speak on the Dhamma amidst the company of bhikkhus, it may occur to you that the said respected bhikkhu has taken hold of a wrong meaning, and has presented a wrong wording, then you should neither approve nor reject what he says. Without approving or rejecting, you should only say, 'Friend, as to the wording to convey this meaning, should it be these or those words? Which would better fit in with the meaning? Or, friend, as to the meaning of this expression, should it be taken this way or that way? Which would fit in with the expression best?'

Whereupon the said respected bhikkhu might say, 'Friends, of the various expressions to convey this meaning, only this wording will suit the meaning best. I, therefore, choose this wording. And amongst the various meanings of this expression, only this meaning seems to fit in best with the wording. I, therefore, choose this meaning.'

In that case, you should neither praise nor censure him. Without praising or censuring him, you should properly let that bhikkhu know and bear in mind the (correct) meaning and wording.

179. Cunda, if another fellow-bhikkhu happens to speak on the Dhamma amidst the company of bhikkhus, it may occur to you that the said respected bhikkhu has taken hold of a wrong meaning and has presented a correct wording: then you should neither approve nor reject what he says. Without approving or rejecting, you should only say, 'Friend, as to the meaning of this expression, should it be taken in this way or that way? Which would fit in with the expression best?'

Whereupon the said bhikkhu might say, 'Friends, of the various meanings for this expression, only this meaning will suit the expression best.'

In that case, you should neither praise nor censure him. Without praising or censuring him, you should properly let that bhikkhu know and bear in mind the (correct) meaning.

180. And again, Cunda, if another fellow-bhikkhu happens to speak on the Dhamma amidst the company of bhikkhus, it may occur to you that the said respected bhikkhu has taken hold of a correct meaning but has presented a wrong wording; then you should neither approve nor reject what he says. Without approving or rejecting, you should only say, 'Friend, as to the wording to convey this meaning, should it be these or those words? Which would fit in with the meaning best?'

Whereupon the said bhikkhu might say, 'Friends, of the various expressions for this meaning, only this wording will suit the meaning best.'

In that case, you should neither praise nor censure him. Without praising or censuring him, you should properly let that bhikkhu know and bear in mind the (correct) wording.

181. Cunda, if another fellow-bhikkhu happens to speak on the Dhamma amidst the company of bhikkhus, it may occur to you that the said respected bhikkhu has taken hold of a correct meaning and has also presented a correct wording.

In that case, you should gladly approve of his words, saying 'Well said (Sādhu)!' After gladly approving of his words, saying 'Well said (Sādhu)!' you should tell him, 'Oh, friend, we have been fortunate. It is fortunate for the community that we see such a venerable fellow-bhikkhu who is so highly proficient in both the meaning and the wording (of the Dhamma).'

Sanctioning of (Four) Requisites

182. Cunda, I teach the Dhamma not just to guard against moral intoxicants arising in the present world.

Cunda, I teach the Dhamma not just to prevent moral intoxicants from arising in the next world.

Cunda, I teach the Dhamma to guard against moral intoxicants arising in the present world as well as to prevent moral intoxicants from arising in the next world.

Therefore, Cunda, in this Teaching, I have sanctioned the robe for you. It can protect you from cold; it can protect you from heat; it can protect you from gadflies, mosquitoes, wind, the sun's heat and reptiles; it can conceal and cover up the private parts of the body for the sake of decency. (I have permitted it so that you may practise the Life of Purity after warding off such discomforts as cold and heat.)[1]

I have sanctioned the alms-food for you. It can sustain the body and keep it going; it can remove the discomforts of hunger; and it can help in the practice of the Life of Purity. (I have permitted the alms-food so that you may practise the Life of Purity after reflecting thus:)[1] 'By this alms-food I shall get rid of the discomfort of hunger; I shall prevent the arising of the discomfort due to immoderate eating; I shall be living a blameless life with good health.'

I have sanctioned the dwelling place (monastery) for you. It can protect you from cold; it can protect you from heat; it can protect you from gadflies, mosquitoes, wind, the sun's heat and reptiles; it can ward off the rigours of weather and will enable you to

1. The Commentary

enjoy meditating in solitary retreat. (I have permitted the use of a dwelling place, so that you may practise the Life of Purity after warding off such discomforts as cold and heat.)[1]

I have sanctioned for you the medicine which cures illness and serves as a protector of life. It can remove affliction produced by disturbances of body constituents and provide freedom from pains of illnesses and disease. (I have permitted the use of medicine so that you may practise the Life of Purity after warding off pains and afflictions.)[1]

Enjoyment of Pleasure

183. Cunda, there is this possibility that the wandering ascetics of other faiths might say, 'The samaṇas of the Sakyan clan (i.e., the bhikkhu disciples of the Buddha) are engaged in enjoyment of pleasure.'

Cunda, to these wandering ascetics of other faiths who would make such remarks, you should reply, 'Friends, what is the enjoyment of pleasure? There are many forms and varieties of enjoyment of pleasure.'

Cunda, there are these four forms of enjoyment of pleasure which are low, vulgar, common, ignoble, unbeneficial; not conducive to disillusionment with the five khandhas, nor to abandonment of attachment, nor to cessation of dukkha, nor to extinction of defilements, nor to attainment of Magga-Knowledge, nor to realization of the Four Noble Truths, nor to realization of Nibbāna.

And what are these four forms? In this world, a certain foolish person finds pleasure and gratification in killing, in taking the life of other beings. This is the first form of enjoyment of pleasure.

Again, in this world, a certain foolish person finds pleasure and gratification in stealing, in taking what is not given. This is the second form of enjoyment of pleasure.

And then in this world, a certain foolish person finds pleasure and gratification in telling lies, in saying what is not true. This is the third form of enjoyment of pleasure.

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1. The Commentary.

Then, in this world, a certain foolish person enjoys full gratification in the pleasures of the five senses. This is the fourth form of enjoyment of pleasure.

Cunda, these four forms of enjoyment of pleasure are low, vulgar, common, ignoble, unbeneficial; not conducive to disillusionment with the five khandhas, nor to abandonment of attachment, nor to cessation of dukkha, nor to extinction of defilements, nor to attainment of Magga-Knowledge, nor to realization of the Four Noble Truths, nor to realization of Nibbāna.

Cunda, there is this possibility that the wandering ascetics of other faiths might say, 'The samaṇas of the Sakyan clan (i.e., the bhikkhu disciples of the Buddha) are engaged in these four forms of enjoyment of pleasure.'

You should tell these wandering ascetics, 'Say not so!' These wandering ascetics would not be telling the truth about you; they would be alleging what is not true, what has no foundation.

184. Cunda, there are these four forms of enjoyment of pleasure which are conducive to disillusionment with the five khandhas, to abandonment of attachment, to cessation of dukkha, to extinction of defilements, to attainment of Magga-Knowledge, to realization of the Four Noble Truths, and to realization of Nibbāna.

And what are these four forms?

Cunda, the bhikkhu in this Teaching, being detached from the sensual pleasures and demeritorious factors, achieves and remains in the first *jhāna* which is accompanied by *vitakka* (initial application of the mind), *vicāra* (sustained application of the mind), and which has *pīti* (delightful satisfaction) and *sukha* (bliss) born of detachment from hindrances (*nīvaraṇas*). This is the first form of enjoyment of pleasure.

Then, Cunda, the bhikkhu, having got rid of *vitakka* and *vicāra*, achieves and remains in the second *jhāna*, with internal tranquillity, with enhancement of one-pointedness of Concentration, devoid of *vitakka* and *vicāra*, but with *pīti* and *sukha* born of Concentration. This is the second form of enjoyment of pleasure.

Then again, Cunda, because *pīti* (delightful satisfaction) fades away, the bhikkhu achieves and remains in the third *jhāna*, that which causes a person who attains it

to be praised by the Noble Ones as one who has equanimity and one who abides in *sukha*. This is the third form of enjoyment of pleasure.

Then, Cunda, the bhikkhu, having given up both pain and pleasure, and by the previous disappearance of sadness and gladness, achieves and remains in the fourth *jhāna*, without pain and pleasure, a state of equanimity and absolute purity of mindfulness. This is the fourth form of enjoyment of pleasure.

Cunda, these four forms of enjoyment of pleasure are conducive to disillusionment with the five khandhas, to abandonment of attachment, to cessation of dukkha, to extinction of defilements, to attainment of Magga-Knowledge, to realization of the Four Noble Truths, and to realization of Nibbāna.

Cunda, there is the possibility that the wandering ascetics of other faiths might say, 'The samaṇas of the Sakyan clan are engaged in these four forms of enjoyment of pleasure.' You should say to these wandering ascetics, 'It is true.' These wandering ascetics would be telling the truth about you; they would not be alleging what is not true, what has no foundation.

Benefits of Enjoyment of Pleasure

185. Cunda, there is the possibility that the wandering ascetics of other faiths might ask what benefits and what advantages are to be expected by those who are engaged in these four forms of enjoyment of pleasure.

Then, Cunda, you should reply to these wandering ascetics of other faiths thus: "Friends, four benefits and advantages are to be expected by those who are engaged in these four forms of enjoyment of pleasure.

"And what are these four benefits?

"Friends, in this Teaching, the bhikkhu, having completely eradicated the three fetters, becomes a *Sotāpanna*, a Stream-enterer, not liable to fall into miserable existences and states of woe, and is assured of attaining the three higher levels of Insight. This is the first benefit, the first advantage.

"And the bhikkhu, consequent on complete eradication of the three fetters and attenuation of the grosser forms of passion, hatred and delusion, becomes a

Sakadāgāmī, a Once-returner, who will achieve the complete ending of dukkha after returning only once to this human world. This is the second benefit, the second advantage.

"And then, the bhikkhu, consequent on complete destruction of all the five fetters which lead to rebirth in the lower sensuous planes, becomes an *Anāgāmī*, a Non-returner, who will reappear as a spontaneously manifesting being in the Brahmā realm, whence he will not return but pass away into Nibbāna. This is the third benefit, the third advantage."

"And then, the bhikkhu, consequent on complete destruction of *āsavas*, moral intoxicants or taints, becomes an Arahat who realizes and attains by himself in the present life the taint-free emancipation of the mind (Arahattaphala Samādhi) as well as the Insight emancipation (Arahattaphala Paññā) through Magga Insight. This is the fourth benefit, the fourth advantage. Friends, these are the four benefits and advantages to be expected by those who are engaged in these four forms of enjoyment of pleasure."

Evil Deeds not Committed by One Free of Moral Intoxicants

186. Cunda, there is this possibility that the wandering ascetics of other faiths might say that the samaṇas of the Sakyan clan (i.e., the disciples of the Buddha) are not firmly fixed in their doctrines.

Cunda, you should reply to these wandering ascetics of other faiths thus: "Friends, the Bhagavā, the One who knows, the One who perceives, the Homage-Worthy, the Perfectly Self-Enlightened, has taught and prescribed fundamental precepts which the disciples should not transgress throughout their life. Just as a stone pillar or an iron pillar, fixed deeply and firmly in the ground, is immovable, unshakable, so also fundamental precepts taught and prescribed by the Bhagavā, the One who knows, the One who perceives, the Homage-Worthy, the Perfectly Self-Enlightened, remain immovable, unshakable.

"Friends, the bhikkhu who has become worthy of special veneration, liberated from moral intoxicants, having carried out the noble practice of the Path, having already done what should be done, having laid down

the burden (of the kilesas, moral defilements), having attained his own goal, Arahattaphala, having cut off the fetter of craving for rebirth, and being fully liberated because of perfect knowledge, will not commit these nine evil deeds:

"Friends, the bhikkhu who has been liberated from moral intoxicants will not intentionally take the life of a being;

"The bhikkhu who has been liberated from moral intoxicants will not take, with the intention of stealing, what is not given;

"The bhikkhu who has been liberated from moral intoxicants will not indulge in sexual intercourse;

"The bhikkhu who has been liberated from moral intoxicants will not deliberately tell lies;

"The bhikkhu who has been liberated from moral intoxicants will not collect and store material things for later use and enjoyment, as was his wont in lay life;

"The bhikkhu who has been liberated from moral intoxicants will not take a wrong course of action through partiality;

"The bhikkhu who has been liberated from moral intoxicants will not take a wrong course of action through ill will;

"The bhikkhu who has been liberated from moral intoxicants will not take a wrong course of action through ignorance of what is right or wrong;

"The bhikkhu who has been liberated from moral intoxicants will not take a wrong course of action through fear.

"Friends, the bhikkhu who has become worthy of special veneration, liberated from moral intoxicants, having carried out the noble practice of the Path, having already done what should be done, having laid down the burden (of the kilesas, moral defilements), having attained his own goal, Arahattaphala, having cut off the fetter of craving for rebirth and being fully liberated because of perfect knowledge, will not commit these nine evil deeds."

Dealing with Problems

187. Cunda, there is this possibility that the wandering ascetics of other faiths might say thus: 'Samaṇa Gotama manifests an infinite knowledge and insight concerning the past: but concerning the future, he does not manifest such knowledge and insight. Why is it so? What is the reason for this?'

The wandering ascetics of other faiths, just like stupid and foolish persons, are under the impression that knowledge and insight of a certain set of things should be similarly manifested in knowledge and insight of another set of things.

Cunda, concerning the past, the Tathāgata has the knowledge and mindfulness by which he recollects previous existences. He can recall existences as far back as he wishes.

Cunda, concerning the future, reflective Insight arises, by virtue of the knowledge of the Path, to the Tathāgata at the foot of the Bodhi tree, that 'This is the last existence. There is no more rebirth.'

Cunda, concerning the past, should it be false, untrue and unbeneficial, the Tathāgata would not deal with it.

Cunda, concerning the past, should it be right and true, but unbeneficial, the Tathāgata would not deal with it, either.

Cunda, concerning the past, should it be right and true and also beneficial, the Tathāgata knows the proper time to deal with the problem.

Cunda, concerning the future, should it be false, untrue and unbeneficial, the Tathāgata would not deal with it. ..... (p) .....

Cunda, concerning the future, should it be right and true and also beneficial, the Tathāgata knows the proper time to deal with the problem.

Cunda, concerning the present, should it be false, untrue and unbeneficial, the Tathāgata would not deal with it.

Cunda, concerning the present, should it be right and true, but unbeneficial, the Tathāgata would not deal with it, either.

Cunda, concerning the present, should it be right and true and also beneficial, the Tathāgata knows the proper time to deal with the problem.

188. Cunda, in this manner, the Tathāgata is One who talks about the past, the future and the present only at the appropriate time, on what is true, what is beneficial and only on matters concerning the Doctrine and the Discipline. Hence, the appellation 'Tathāgata.'

Cunda, in the deva world with its devas, māras and Brahmās and in the human world with its samaṇas, brāhmaṇas, kings and men, there are objects which are seen, heard, felt, known, achieved, sought after and repeatedly thought over, The Tathāgata has the penetrative Insight into all these objects. Hence the appellation 'Tathāgata.'

Cunda, from that night when the Tathāgata attains the Supreme Enlightenment to that night when the Tathāgata realizes the Nibbāna Dhātu with complete extinction of the khandha aggregates (i.e., with no more rebirth), during the whole of that intervening period, the Tathāgata teaches, expounds and instructs all that is true and not otherwise. Hence, the appellation 'Tathāgata'.

Cunda, the Tathāgata practises what he preaches, and preaches only what he himself practises. Hence, for practising what is preached and preaching what is practised, the appellation 'Tathāgata'.

Cunda, in the deva world with its devas, māras and Brahmās and in the human world with its samaṇas, brāhmaṇas, kings and men, the Bhagavā conquers all, is invincible and is one who indeed sees and who can exercise authority over others. Hence, the appellation 'Tathāgata'.

What is not Explained

189. Cunda, there is this possibility that the wandering ascetics of other faiths might say thus: 'A being exists after death. This alone is the truth; any other view is false. Friends, what do you think of this?'

Cunda, to these wandering ascetics of other faiths who say thus, you should reply: Friends, the Bhagavā

does not say 'A being exists] after death. This alone is the truth; any other view is false.'

Cunda, there is this possibility that the wandering ascetics of other faiths might say thus: 'A being does not exist after death. This alone is the truth; any other view is false. Friends, what do you think of this?'

Cunda, to these wandering ascetics of other faiths who say thus, you should reply: Friends, the Bhagavā does not say 'A being does not exist after death. This alone is the truth; any other view is false.'

Cunda, there is this possibility that the wandering ascetics of other faiths might say thus: 'A being both exists and does not exist after death. This alone is the truth; any other view is false. Friends, what do you think of this?'

Cunda, to these wandering ascetics of other faiths who say thus, you should reply: Friends, the Bhagava does not say 'A being both exists and does not exist after death. This alone is the truth; any other view is false.'

Cunda, there is this possibility that the wandering ascetics of other faiths might say thus: 'A being both does not exist and does not not-exist after death. This alone is the truth; any other view is false. Friends, what do you think of this?'

Cunda, to these wandering ascetics of other faiths who say thus, you should reply: Friends, the Bhagavā does not say 'A being both does not exist and does not not-exist after death. This alone is the truth; any other view is false.'

Cunda, there is this possibility that the wandering ascetics of other faiths might say thus: 'Friends, why is it that the Samaṇa Gotama does not deal with these?'

Then Cunda, you should reply to these wandering ascetics of other faiths thus: 'Friends, the Bhagavā does not deal with them because they are not in consonance with one's benefit; they are not in consonance with the dhamma (i.e., Lokuttara dhamma); they are not even the beginning of the Noble Practice; they are not conducive to disillusionment with the five khandhas, nor to abandonment of attachment, nor to cessation of

dukkha, nor to extinction of defilements, nor to attainment of Magga-Knowledge, nor to realization of the Four Noble Truths, nor to realization of Nibbāna. That is why the Bhagavā does not deal with them.

What is Explained

190. Cunda, there is this possibility that wandering ascetics of other faiths might say thus: 'Friends, what has the Samaṇa Gotama declared?'

Cunda, you should tell these wandering ascetics of other faiths: Friends, the Bhagavā has declared, 'This is Dukkha.'

Friends, the Bhagavā has declared, 'This is the cause of Dukkha.'

Friends, the Bhagavā has declared, 'This is the cessation of Dukkha.'

Friends, the Bhagavā has declared, 'This is the Path leading to the cessation of Dukkha.'

Cunda, there is this possibility that the wandering ascetics of other faiths might say thus: 'Friends, why has the Samaṇa Gotama declared them?'

Cunda, to these wandering ascetics of other faiths who say thus, you should reply: 'Friends, the Bhagavā has declared them because they are in consonance with one's benefit; they are in consonance with the dhamma (i.e., Lokuttara dhamma); they are the beginning of the Noble Practice; they are conducive to disillusionment with the five khandhas, to abandonment of attachment, to cessation of dukkha, to extinction of defilements, to attainment of Magga-Knowledge, to realization of the Four Noble Truths, and to realiza ion of Nibbāna. That is why the Bhagavā deals with them.'

Wrong Views based on Speculations about the Past

191. Cunda, these are certain wrong views based on speculations about the Past. Concerning these wrong views, I have declared to you that which should indeed be declared to you. And that which should not be declared to you, why should I declare them to you?

Cunda, there are certain wrong views based on speculation about the Future. Concerning these wrong views, I have declared to you that which should indeed

be declared to you. And that which should not be declared to you, why should I declare them to you?

Cunda, concerning these wrong views, I have declared to you that which should be declared to you. And that which should not be declared to you, why should I declare them to you?

And what are the wrong views based on speculations about the Past?

Cunda, there are certain samaṇas and brāhmaṇas who hold and declare the view, '*Atta* as well as *loka* is eternal. This alone is the truth; any other view is false.'

But Cunda, there are certain samaṇas and brāhmaṇas who hold and profess the view, '*Atta* as well as *loka* is not eternal ... (p) ... *Atta* as well as *loka* is both eternal and not eternal. *Atta* as well as *loka* is neither eternal nor not-eternal. *Atta* as well as *loka* is made by oneself. *Atta* as well as *loka* is made by others. *Atta* as well as *loka* is made by oneself as well as by others. *Atta* as well *loka* is made neither by oneself nor by others and arises without a cause. This alone is the truth; any other view is false.'

Cunda, there are also samaṇas and brāhmaṇas who hold and profess the view, 'Pleasure and pain are eternal; pleasure and pain are not eternal. Pleasure and pain are both eternal and not eternal; pleasure and pain are neither eternal nor not-eternal. Pleasure and pain are made by oneself; pleasure and pain are made by others; pleasure and pain are made by oneself as well as by others. Pleasure and pain are made neither by oneself nor by others and arise without a cause. This alone is the truth; any other view is false.'

192. Cunda, there are those samaṇas and brāhmaṇas who hold and profess the view, '*Atta* as well as *loka* is eternal. This alone is the truth; any other view is false.' I approached and said to them, 'Friends, you maintain that *atta* as well as *loka* is eternal. Is this so, friends?' And they replied, 'This alone is the truth; any other view is false.' I do not admit this claim of theirs. And why so? It is because, Cunda, in this matter there are also certain beings with other kinds of birth-linking Consciousness.

Cunda, in the matter of expounding these various views (which are mere relative terms), I see no one who is my equal, not to say of one who can surpass me. Indeed with regard to exposition of ultimate truths also, I remain supreme.

193. Cunda, there are those samaṇas and brāhmaṇas who hold and profess the view, '*Atta* as well as *loka* is not eternal. *Atta* as well as *loka* is both eternal and not eternal. *Atta* as well as *loka* is neither eternal nor not eternal. *Atta* as well as *loka* is made by oneself. *Atta* as well as *loka* is made by others. *Atta* as well as *loka* is made by oneself as well as by others. *Atta* as well as *loka* is made neither by oneself nor by others and arises without a cause.

'Pleasure and pain are eternal; pleasure and pain are not eternal. Pleasure and pain are both eternal and not eternal; pleasure and pain are neither eternal nor not eternal. Pleasure and pain are made by oneself; pleasure and pain are made by others; pleasure and pain are made by oneself as well as by others. Pleasure and pain are made neither by oneself nor by others and arise without a cause. This alone is the truth; any other view is false.' I approached and said to them, "Friends, you say 'Pleasure and pain are not made by oneself nor by others and arise without a cause.' Is this so, friends?" Those samaṇas and brāhmaṇas replied, 'This alone is the truth; any other view is false.' I do not admit this claim of theirs. And why so? It is because, Cunda, in this matter there are also certain beings with other kinds of birth-linking Consciousness.

Cunda, in the matter of expounding these various views (which are mere relative terms), I see no one who is my equal, not to say of one who can surpass me. Indeed with regard to exposition of ultimate truths, I remain supreme.

Cunda, these are wrong views based on speculations about the Past. Concerning these wrong views, I have declared to you that which should indeed be declared to you. And that which should not be declared to you, why should I declare them to you?

Wrong Views based on Speculations about the Future

194. Cunda, concerning certain wrong views, I have declared to you that which should indeed be declared to you. And that which should not be declared to you, why should I declare them to you?

And what are the wrong views based on speculations about the Future? Cunda, there are certain samaṇas and brāhmaṇas who hold and profess the view, '*Atta* is corporeal; it remains eternal after death. This alone is the truth; any other view is false.'

Then again, Cunda, there are other samaṇas and brāhmaṇas who hold and profess the view, '*Atta* is incorporeal. *Atta* is both corporeal and incorporeal. *Atta* is neither corporeal nor incorporeal. *Atta* is saññā. *Atta* is not saññā. *Atta* neither is nor is not saññā. *Atta* ceases, is destroyed on death; it does not exist after death. This alone is the truth; any other view is false.'

Cunda, there are those samaṇas and brāhmaṇas who hold and profess the view, '*Atta* is corporeal; it remains eternal after death. This alone is the truth; any other view is false.' I approached and said to them, 'Friends, you say that *atta* is corporeal; it remains eternal after death. Is this so, friends?' Those samaṇas and brāhmaṇas replied, 'This alone is the truth; any other view is false.' I do not admit this claim of theirs. And why so? It is because, Cunda, in this matter, there are also certain beings with other kinds of birth-linking Consciousness.

Cunda, in the matter of expounding these various views (which are mere relative terms), I see no one who is my equal, not to say of one who can surpass me. Indeed with regard to exposition of ultimate truths also, I remain supreme.

195. Cunda, there are those samaṇas and brāhmaṇas who hold and profess these views, '*Atta* is not corporeal. *Atta* is both corporeal and incorporeal. *Atta* is neither corporeal nor incorporeal, *Atta* is saññā. *Atta* is not saññā. *Atta* neither is nor is not saññā. *Atta* ceases, is destroyed on death; it does not exist after death. This alone is the truth; any other view is false.' I approached and said to them, 'Friends, you say that *atta* ceases, is destroyed on death; it does not

exist after death. Is this so, friends?' Those samaṇas and brāhmaṇas replied, 'This alone is the truth; any other view is false.' I do not admit this claim of theirs. And why so? It is because, Cunda, in this matter, there are also certain beings with other kinds of birth-linking Consciousness.

Cunda, in the matter of expounding these various views (which are mere relative terms), I see no one who is my equal, not to say of one who can surpass me. Indeed with regard to exposition of ultimate truths also, I remain supreme.

Cunda, these wrong views are based on speculations about the Future. Concerning these wrong views, I have declared to you that which should be declared to you. And that which should not be declared to you, why should I declare them to you?

196. Cunda, in order to reject and overcome these wrong views based on speculations about the Past and speculations about the Future, I have taught and laid down these Four Methods of Steadfast Mindfulnes[1]. And what are these Four?

Cunda, the bhikkhu (i.e., the disciple) following the practice of my Teaching keeps his mind steadfastly on the body (kāya) with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless, and unpleasant nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on Sensation (vedanā) ..... (and perceives its impermanent insecure, and soulless nature).....(p).....

The bhikkhu concentrates steadfastly on the mind (citta)..... (and perceives its impermanent, insecure, and soulless nature).....(p).....

The bhikkhu keeps his mind steadfastly on the dhamma ..... (and perceives its impermanent, insecure, and soulless nature) thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

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1. See the translation of the Mahāsatipaṭṭhāna Sutta in this Collection.

Cunda, in this manner I have taught and laid down these Four Methods of Steadfast Mindfulness in order to reject and overcome the wrong views based on speculations about the Past and speculations about the Future.

197. At that time, the Venerable Upavāṇa was standing behind the Bhagavā, fanning him. And he addressed the Bhagavā in these words: 'Marvellous it is, Venerable Sir! Wonderful it is, Venerable Sir, This discourse is indeed delectable; this discourse is indeed most delightful. By what name, Venerable Sir, should this discourse be known?'

Upavāṇa, since this discourse arouses such pious devotion and delight, let it be known as the 'Delectable Discourse'. So said the Bhagavā and the Venerable Upavāṇa, glad at heart, rejoiced at the words of the Bhagavā.

End of Pāsādika Sutta, the Sixth Sutta

Namo tassa bhagavato arahato sammāsambuddhassa

VIII. Siṅgāla Sutta

VIII. SIṄGĀLA SUTTA

(Discourse to Siṅgāla)

242. Thus have I heard:

At one time the Bhagavā was staying near Rājagaha in (the monastery of) the Bamboo Grove, the sanctuary where black squirrels were fed. Now at that time, Siṅgālaka (i.e. the young Siṅgāla), the son of a householder, rising early in the morning, and having gone out from Rājagaha, in wet clothes and with wet hair, worshipped with palms together the various directions such as the East, the South, the West, the North, the Nadir and the Zenith.

243. Then the Bhagavā, having rearranged his robes in the morning, took his alms-bowl and great robe and entered Rājagaha on his alms round. On seeing Siṅgālaka, the son of a householder, who had risen early in the morning and had come out from Rājagaha in wet clothes and with wet hair, worshipping with palms together the various directions such as the East, the South, the West, the North, the Nadir and the Zenith, the Bhagavā spoke to him thus:

Young householder, rising early in the morning, having come out from Rājagaha, in wet clothes and with wet hair, wherefore do you worship with palms together the various directions such as the East, the South, the West, the North, the Nadir and the Zenith?

"Venerable Sir, my father said to me on his death-bed, 'My dear son, worship the directions: Venerable Sir, respecting, revering, reverencing and honouring my father's words, I rise early in the morning, go out from Rājagaha in wet clothes and with wet hair, worship with palms together the various directions such as the East, the South, the West, the North, the Nadir and the Zenith."

The Six Directions

244. Young householder, in the Ariyan Teaching the six directions are not to be worshipped in this manner.

"How then, Venerable Sir, are the six directions to be worshipped in the Ariyan Teaching? May it please the Bhagavā to teach me the six directions which are to be worshipped in the Ariyan Teaching."

In that case, young householder, listen and bear it well in mind. I shall teach you.

"Very well, Venerable Sir," replied Siṅgālaka, the householder's son. And the Bhagavā spoke as follows:

Young householder, the noble disciple refrains from four acts of defilement; he does no evil which is instigated by four factors; and he does not indulge in six practices causing dissipation of wealth. Thus avoiding these fourteen evil things, he covers the six directions and follows the path for success in both the worlds. He has accomplished his tasks for this world as well as for the next. After death and dissolution of the body, he is reborn in a happy deva world.

The Four Acts of Defilement

245. And what are the four acts of defilement that the noble disciple abstains from?

The destruction of life, young householder, is an act of defilement; stealing is an act of defilement; sensual misconduct is an act of defilement; telling lies is an act of defilement. These are the four evil acts of defilement which the noble disciple abstains from.

After the Bhagavā had spoken these words, he uttered these verses:

> Young householder, killing, stealing, telling lies and committing adultery are called the four evil acts of defilement. The wise never praise them.

Four Factors Instigating Evil Acts

246. What are the four factors by which the noble disciple is not led astray to commit evil acts? Instigated by partiality, evil is committed; instigated by anger, evil is committed; instigated by ignorance (of what is right or wrong), evil is committed; and instigated by fear, evil is committed. But, young

householder, as the noble disciple is not led astray by these four factors, namely, partiality, anger, ignorance and fear, he does not commit evil.

After the Bhagavā had spoken these words, he uttered these verses:

> Young householder, whosoever commits an evil act out of partiality, anger, fear or ignorance, his fame and following will fade away just like the moon in the waning half of the month; whosoever does not commit evil out of partiality, anger, fear or ignorance, his fame and following will grow day by day even as the moon in the waxing half of the month.

Six Practices Causing Dissipation of Wealth

247. And what are the six practices causing dissipation of wealth which the noble disciple does not indulge in?

Young householder, indulgence in intoxicants which cause inebriety and negligence leads to dissipation of wealth; sauntering in streets at unseemly hours leads to dissipation of wealth; frequenting shows and entertainments leads to dissipation of wealth; addiction to gambling which causes negligence leads to dissipation of wealth; associating with bad companions leads to dissipation of wealth; habitual idleness leads to dissipation of wealth.

Six Evil Consequences of Indulgence in Intoxicants

248. Young householder, there are these six evil consequences of indulgence in intoxicants which cause inebriety and negligence: actual loss of wealth in this very life; liability to be involved in quarrels; susceptibility to illness and disease; loss of good name and reputation; indecent exposure of body; impairment of intelligence. Young householder, these are the six evil consequences of indulgence in intoxicants which cause inebriety and negligence.

Six Evil Consequences of Sauntering in Streets at Unseemly Hour

249. Young householder, there are these six evil consequences of a person sauntering in streets at unseemly hours: he himself becomes unprotected and unguarded; his wife and children become unprotected and unguarded; his property becomes unprotected and unguarded; he becomes suspected of committing crimes and evil deeds; he becomes subjected to false accusations; he will have to face many troubles. Young householder, these are the six evil consequences of sauntering in streets at unseemly hours.

Six Evil Consequences of Frequenting Shows and Entertainments

250. Young householder, there are these six evil consequences of a person frequenting shows and entertainments: "Where is the dancing? Where is the singing? Where is the music? Where is the recitation? Where is the playing of cymbals? Where is the beating of drums?" He makes these enquiries and goes there (thereby neglecting his responsibilities). Young householder, these are the six evil consequences of frequenting shows and entertainments.

Six Evil Consequences of Gambling

251. Young householder, there are these six evil consequences of a person being addicted to gambling which causes negligence: as a winner he begets enmity; as a loser he grieves over his loss; there is actual loss of wealth in this very life; his word is not relied upon in a court of law; he is despised by his friends and companions; he is not sought after as a partner in marriage because people say, 'He is a gambler, he cannot support a wife'. Young householder, these are the six evil consequences of gambling which causes negligence.

Six Evil Consequences of Associating with Bad Companions

252. Young householder, there are these six evil consequences of a person associating with bad companions: there are those who gamble, those who are

libertines, those who are drunkards, those who are swindlers, those who are cheats, and those who are aggressive and violent. Only these people form his circle of friends and companions. (He therefore suffers, in this life and in the next, the evil consequences of associating with them.) Young householder, these are the six evil consequences of associating with bad companions.

Six Evil Consequences of Habitual Idleness

253. Young householder, there are these six evil consequences of a person indulging in habitual idleness: he does no work, saying it is too cold; he does no work, saying it is too hot; he does no work, saying it is too late in the evening; he does no work, saying it is too early in the morning; he does no work, saying he is too hungry; he does no work, saying he is too full. Thus making such lame excuses, he leaves many duties undone, not acquiring new wealth, but wasting away such wealth as he has already accumulated. Young householder, these are the six evil consequences of habitual idleness.

After the Bhagavā had spoken these words, he uttered these verses:

There are drinking companions; there are those who are friends only in one's presence. (These are not true friends.) There is one who proves to be a comrade in times of crisis. This is indeed a true friend.

Sleeping till the sun is high; committing adultery; begetting enmity; engaging in unbeneficial activities; keeping evil companions and being extremely stingy. These are the six causes bringing ruin to a man.

He who has bad friends and evil companions, who is given to bad ways and is moving in bad circles is heading for ruin both in this world and the next.

Playing dice, womanising, drinking, dancing and singing; sleeping during daytime; sauntering at unseemly hours; (evil companions and stinginess); these six causes bring ruin to a man.

Playing dice; indulging in drinking; misbehaving with women who are dear as life to other men,

with women who are sought after by the base and are shunned by the wise; the fame and following of such people fade away just like the moon in the waning half of the month.

The destitute drunkard, feeling thirsty, frequents liquor shops. As a stone sinks in water, he becomes immersed in debt to be soon disowned and rejected by his relatives.

He who habitually sleeps in the day, is not wakeful at night[1], is always drunk, and is debauched cannot manage a household.

Chances and opportunities pass by the young man who says it is too hot, too cold, too late and leaves things undone.

But for him who does not consider cold or heat any more than a blade of grass and who dutifully attends to the affairs of men, happiness and prosperity do not decline.

False Friend

254. Young householder, these four should be regarded as false friends pretending to be true friends: a person who only takes from one (and does not give in return); a person who only renders lip-service by making empty promises; a person who flatters; and a person who is an associate in activities that lead to loss of wealth.

255. Young householder, a person who only takes from one should be known as a false friend pretending to be a true friend, by four characteristics: he only takes from one (and does not give in return); he wants much in return for giving only a little; he renders service only when he gets into trouble; he attends on one only for his own advantage.

Young householder, a person who only takes from one (and does not give in return) should be known as a false friend pretending to be a true friend, by these four characteristics.

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1. **is not wakeful at night:** this follows the Commentary which has 'rattinuṭṭhāna dessinā', lit., 'is not in the habit of rising at night.' The Pāḷi Text has 'rattimuṭṭhāna dessinā' which would mean 'dislikes rising at night.'

256. Young householder, a person who only renders lip-service by making empty promises should be known as a false friend pretending to be a true friend, by four characteristics: he speaks about what he could have done for one; he speaks about what he would do in the future for one; he tries to please one with empty promises; and when occasion actually arises to render his assistance, he expresses his inability to do so.

Young householder, a person who only renders lip-service by making empty promises should be known as a false friend pretending to be a true friend, by these four characteristics.

257. Young householder, a person who flatters should be known as a false friend pretending to be a true friend, by four characteristics: he approves of the evil actions of his friend; he approves also of the good actions of his friend; he praises him in his presence; and he speaks ill of him in his absence.

Young householder, a person who flatters should be known as a false friend pretending to be a true friend, by these four characteristics.

258. Young householder, a person who is an associate in activities that lead to loss of wealth should be known as a false friend pretending to be a true friend, by four characteristics: he is a companion when indulging in intoxicants that cause inebriety and negligence; he is a companion when sauntering in streets at unseemly hours; he is a companion when frequenting shows and entertainments; and he is a companion when indulging in gambling which causes negligence.

Young householder, a person who is an associate in activities that lead to loss of wealth should be known as a false friend pretending to be a true friend, by these four characteristics.

259. Thus spoke the Bhagavā. And having spoken these words, he uttered these verses:

> The friend who only takes, the friend who only renders lip service, the friend who flatters, and the friend who brings about loss of wealth,—the wise should know these four as false friends and avoid them from a distance as from a path of danger.

True Friend

260. Young householder, these four should be regarded as true-hearted friends: he who is helpful; he who is the same in prosperity and adversity; he who gives good counsel; and he who understands and sympathizes

261. Young householder, he who is helpful should be known as a true-hearted friend, by four characteristics: he protects the inebriated friend; he protects the property of the inebriated friend; he is a refuge for the friend who is in trouble; and when unforeseen needs arise, he comes to the aid of the friend with twice the required assistance.

Young householder, he who is helpful should be known as a true-hearted friend, by these four characteristics.

262. Young householder, he who is the same in prosperity and adversity should be known as a true-hearted friend, by four characteristics: he confides his secrets in his friend; he keeps the secrets of his friend; he does not forsake his friend when in trouble; he sacrifices even his life for the sake of his friend.

Young householder, he who is the same in prosperity and adversity should be known as a true-hearted friend, by these four characteristics.

263. Young householder, he who gives good counsel should be known as a true-hearted friend, by four characteristics: he restrains his friend from doing evil; he encourages his friend to do good; he tells him about profound matters which his friend has not heard before; and he shows his friend the way to the realm of the devas.

Young householder, he who gives good counsel should be known as a true-hearted friend, by these four characteristics.

264. Young householder, he who understands and sympathizes should be known as a true-hearted friend, by four characteristics: he does not rejoice in the misfortunes of his friend; he rejoices over his friend's prosperity; he restrains others from speaking ill of his

friend; and he commends those who speak well of his friend.

Young householder, he who understands and sympathizes should be known as a true-hearted friend, by these four characteristics.

265. Thus spoke the Bhagavā. And having spoken these words, he uttered these verses:

> The friend who is helpful, the friend who is the same in prosperity and adversity, the friend who gives good counsel, and the friend who understands and sympathizes,— the wise should know these four as true-hearted friends and cherish them with devotion as a mother cherishes the child of her own bosom.
>
> The wise man of virtue shines bright like a blazing fire.
>
> The riches of a person who acquires his wealth in harmless ways like a bee which gathers honey without damaging the flowers grow as an ant hill grows.
>
> Having acquired wealth in this manner, the young man able to set up a household should divide his wealth into four portions; in this manner he can make friends:
>
> He should spend and enjoy one portion; he should use two portions to run his business; and the fourth should be reserved for use in emergencies.

Covering the Six Directions

266. Young householder, how does the noble disciple cover the six directions? Young householder, these six directions should be known thus: the parents should be looked upon as the East, the teachers as the South, wife (and children) as the West, friends and associates as the North, servants and employees as the Nadir and samanas and brāhmaṇas as the Zenith.

267. Young householder, in five ways should a son minister to the parents as the Eastern quarter thus: My parents have supported me, I shall support them in turn; I shall manage affairs on their behalf; I shall maintain the honour and tradition of the family; I shall make

myself worthy of the inheritance; and furthermore, I shall offer alms on behalf of the departed parents.

Young householder, the parents, attended upon in these five ways as the Eastern quarter by their children, look after the children in five ways: they restrain them from evil, they encourage them to do good, they give them education and professional training, they arrange suitable marriages for the children, and hand over property as inheritance to them at the proper time.

Young householder, in these five ways the children attend upon their parents and the parents look after their children in these five ways. It is thus that the Eastern quarter is covered and made safe and secure.

268. Young householder, in five ways should a pupil minister to a teacher as the Southern quarter: by rising from the seat to greet and salute the teacher; by attending and waiting upon the teacher; by obeying the words of the teacher; by offering personal service to the teacher and by learning and receiving the teacher's instructions with respectful attention.

Young householder, the teacher, attended upon in these five ways as the Southern quarter by the pupil, looks after the pupil in five ways: he instructs the pupil well in what should be instructed; he teaches well what should be taught; he trains the pupil in all the arts and sciences; he entrusts the pupil to his friends and associates, and provides for protection in every quarter.

Young householder, in these five ways the pupil attends upon his teacher as the Southern quarter and the teacher looks after the pupil in these five ways. It is thus that the Southern quarter is covered and made safe and secure.

269. Young householder, in five ways should a husband minister to a wife as the Western quarter: by being courteous to her and addressing her in endearing terms; by showing respect to her and not disparaging her; by being faithful to her; by giving her control and authority over domestic matters; by providing her with clothing and ornaments.

Young householder, the wife, looked after in these five ways as the Western quarter by the husband, attends

upon the husband in five ways: she discharges well her various duties; she is hospitable and generous to kith and kin from both sides of the family; she is faithful to her husband; she manages well what he earns and brings to her; she is skilled and industrious in performing all her tasks.

Young householder, in these five ways the husband looks after his wife as the Western quarter and the wife also attends upon her husband in these five ways. It is thus that the Western quarter is covered and made safe and secure.

270. Young householder, in five ways should a man of good family minister to his friends and associates as the Northern quarter: by giving generously; by being pleasant and courteous in speech; by being helpful; by treating them as he treats himself; by being true to his words and promises.

Young householder, the friends and associates, looked after in these five ways as the Northern quarter by a man of good family, look after him (in return) in five ways: they protect the inebriated friend; they guard over his property when he is inebriated; they become a refuge when he is in trouble; they do not forsake him in his troubles; they even help his descendants.

Young householder, in these five ways a man of good family looks after his friends and associates as the Northern quarter, and the friends and associates also look after him in these five ways. It is thus that the Northern quarter is covered and made safe and secure.

271. Young householder, in five ways should a master minister to his servants and employees as the Nadir: by assigning the work in accordance with their ability and physical strength; by giving them food and remuneration; by looking after them in sickness; by sharing with them choice food; by granting them leave at times.

Young householder, the servants and employees, ministered to as the Nadir by their master in these five ways, attend upon him in five ways: they rise before him; they go to sleep after him; they take only what is given; they perform their duties well; they uphold his good name and fame.

Young householder, in these five ways the master looks after his servants and employees as the Nadir, and the servants and employees in return also attend upon their master in these five ways. It is thus that the Nadir is covered and made safe and secure.

272. Young householder, in five ways should a man of good family minister to the samaṇas and brāhmaṇas as the Zenith: by deeds of loving kindness; by words of loving kindness; by thoughts of loving kindness; by keeping the house open to them; by supplying them with material needs, (such as alms-food).

Young householder, the samaṇas and brāhmaṇas, ministered to in these five ways as the Zenith by a man of good family, bring benefit to him in six ways: they restrain him from evil; they exhort him to do good; they protect him with loving kindness; they teach him (the profound matters) that he has not heard before; they explain and make clear to him (the profound matters) which he has heard before; they show him the path to the realm of the devas.

Young householder, in these five ways a man of good family ministers to the samaṇas and the brāhmaṇas as the Zenith and the samaṇas and the brāhmaṇas also bring benefit to him in these six ways. It is thus that the Zenith is covered and made safe and secure.

273. Thus spoke the Bhagavā. And having spoken these words, he uttered these verses:

The mother and the father are the East; the teachers are the South; wife and children are the West; friends and associates are the North.

Servants and employees are the Nadir; samaṇas and brāhmaṇas are the Zenith; the man of good family who is the head of a household should worship these six directions.

Whoever is skilled and wise (in worshipping these six directions), and is full of moral virtues, gentle and keen-witted, meek and humble, gains fame and followers.

Whoever is energetic and not indolent, unshaken in adversity, constantly employed in making a livelihood, endowed with resourceful intelligence, gains fame and followers

Whoever is benevolent, seeks and makes good friends, understands what is spoken (by a benefactor), is not stingy or jealous, leads and guides by giving helpful counsel and reasoned advice, gains fame and followers.

There are these benevolent practices, namely, generosity and charitableness, pleasant speech, helpfulness to others, impartial treatment to all as to oneself as the case demands; in this world, these four benevolent practices are like the lynchpin of a moving carriage.

Were these benevolent practices non-existent (in the world), the mother would not receive honour and respect from her children; the father would not receive honour and respect from his children.

Because the wise observe these four benevolent practices in every way, they reach eminence, and gain praise and admiration.

274. When the Bhagavā had spoken thus, Siṅgāla, the young householder, said as follows:

"Venerable Sir, excellent (is the dhamma)! Excellent (is the dhamma)! Venerable Sir, it is as if that which is overturned is set right, or that which has been hidden is revealed, as if someone were pointing out the road to one who has gone astray, or holding a lamp amidst the darkness so that 'those who have eyes may see', even so has the Bhagavā shown the dhamma in various ways.

"Venerable Sir, I take refuge in the Buddha, I take refuge in the Dhamma, I take refuge in the Saṁgha. May it please the Bhagavā to receive me as a lay disciple from this very day to the end of life."

End of Siṅgāla Sutta, the Eighth Sutta

DĪGHA NIKĀYA

Collection of Long Discourses of the Buddha

Three Fundamental Concepts
and
Comments on Salient Points
in each Sutta

Three Fundamental Concepts

by

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President

Burma Piṭaka Association

In His exhortation to the first group of sixty monks, who were ready to set out on the Buddha's mission to disseminate the dhamma, the Buddha said thus: "Monks! Teach the dhamma, the beginning, the middle, the end of which are replete with goodness"

What did the Buddha mean by the beginning, the middle, the end, which are replete with goodness?

The beginning is sīla.
The middle is samādhi.
The end is paññā.

Sīla, samādhi, paññā form the main bases of the Buddha's discourses. Therefore, this foreword will deal with sīla, samādhi, paññā.

What is sīla?

Sīla is good practice. A good practice is a practice that keeps one well and benefits one.

How does it keep one well?

Sīla keeps one from killing, stealing, committing adultery, taking intoxicants. In this way, it keeps one from doing evil deeds.

Sīla keeps one from telling lies, setting one against the other, using rough and abusive words, indulging in unbeneficial talk. In this way, sīla keeps one from saying evil words.

How does it benefit one?

There are four types of Kusala (good) Kamma. They are as follows:

1. Kusala Kamma leading to rebirth in human and dēva bhūmis.
2. Kusala Kamma leading to rebirth in rūpa brahmā (brahmās with mind and body) bhūmis.
3. Kusala Kamma leading to rebirth in arūpa brahmā (brahmās with mind only) bhūmis.
4. Kusala Kamma leading to the achievement of maggas, that can put an end to endless rebirths, with their concomitants, such as, old age, disease, death, separation etc.

Anyone, who wishes to acquire any of these four types of Kusala Kammas, must, first of all, have sīla.

A question can be raised at this stage. Is it not possible for one to make dāna, which is also a Kusala Kamma, without taking sīla?

Of course, dāna can be made without taking sīla. However, if sīla is taken before dāna, the quality of dāna becomes very much improved, since sīla can keep one from evil deeds and evil words. Dāna without sīla will be an ordinary dāna. Dāna with sīla will become a dāna, which has the quality of dakkhiṇavisuddhi (purity of charity). In the matter of receiving benefits, the latter will earn more.

That is the reason why the monks ask the donors to take sīla, before the latter offer their gifts to the former.

Therefore, if someone asks "Why is sīla so called?", one can answer thus, without fear of contradiction. Sīla is so called because it keeps one from bodily and verbal evils. It is also so called because it helps one in his efforts to gain all or any of the four Kusala Kammas.

Two types of sīla

There are two types of sīla. One is for the monks and the other is for laymen.

Sīla for monks

A monk, who keeps the following four kinds of sīla, is called a monk with sīla.

1. Pātimokkha saṁvara sīla,
2. Ājīva pārisuddhi sīla,
3. Indriya saṁvara sīla,
4. Paccaya sannissita sīla.

1. *Pātimokkha saṁvara sīla*

Self control to refrain from breaking any of the vinaya rules (rules for the monks), prescribed by the Buddha, is called pātimokkha saṁvara sīla.

2. *Ājīva pārisuddhi sīla*

Self control to refrain from adopting the wrong mode of gaining a living is called ājīva pārisuddhi sīla.

3. *Indriya saṁvara sīla*

Self control to restrain or subjugate the senses arising in the sense-organs, namely, eyes, ears, nose, tongue, body, mind is called indriya saṁvara sīla.

4. *Paccaya sannissita sīla*

Self control to have appropriate contemplations, whenever any of the four necessaries of the monk's daily life is used or taken, is called paccaya sannissita sīla. Clothing, alms-food, dwelling place, medicine are four necessaries. For example, when the monk puts on his robes, he must remember that he puts it on, not to adorn himself and that he does so to protect himself against heat and cold, and also to cover up his private parts.

Sīla for laymen

A layman, who keeps pañca sīla or ājīvaṭṭhamaka sīla, is said to be a person with sīla.

Five vows for pañca sīla

1. I vow to refrain from killing.
2. I vow to refrain from stealing.
3. I vow to refrain from committing adultery.
4. I vow to refrain from telling lies.
5. I vow to refrain from taking intoxicants.

Eight vows for ājīvaṭṭhamaka sīla

1. I vow to refrain from killing.
2. I vow to refrain from stealing.
3. I vow to refrain from using improper means to satisfy my sensual desires. (Committing adultery and taking intoxicants are improper means.)
4. I vow to refrain from telling lies.
5. I vow to refrain from setting one against the other.
6. I vow to refrain from using rough and abusive words.
7. I vow to refrain from indulging in unbeneficial talks.
8. I vow to refrain from earning a wrongful livelihood.

Comments

Pañca sīla means sīla, which requires one to take five vows.

Ājīvaṭṭhamaka sīla means sīla, the eighth vow of which requires one to refrain from earning a wrongful livelihood.

These two sīlas are minimum sīlas for a Buddhist. Therefore they are called nicca sīlas. Nicca means always. A Buddhist must keep either of the two sīlas always.

Aṭṭhaṅga uposatha sīla

When other sīlas are mentioned, they are simply mentioned as Pañca sīla, Ājīvaṭṭhamaka sīla, Navaṅga (nine vows) sīla, Dasa (ten vows) sīla. When, however,

Aṭṭhaṅga sīla is mentioned, it is mentioned as Aṭṭhaṅga Uposatha Sīla. Why? It has three different meanings. They are as follows:

1. Having eight vows,
2. Sīla that should be kept,
3. The days, on which aṭṭhaṅga sīla should be kept.

Therefore Aṭṭhaṅga Uposatha Sīla means eight vows of sīla, which should be kept on the days which are fixed for keeping that sīla.

Three ways

According to Catumahārāja Sutta, Devadūta Vagga, Tika Nipāta, Aṅguttara Nikāya, there are three ways of fixing days for keeping Aṭṭhaṅga Uposatha Sīla. They are as follows:

1. Pakati. It means the ordinary way for fixing uposatha days.

2. Paṭijāgara. It means the way for awakening one frequently from his unbeneficial pursuits, by keeping sīla on the days preceding and following the uposatha day.

3. Pāṭihāriya. It means the extraordinary way for fixing the uposatha days.

For lack of space, only the first way, namely, Pakati, will be explained.

Pakati way

In fixing the days, the lunar month is used. A lunar month has two parts, namely, waxing (of the moon) part and the waning (of the moon) part. According to the pakati way, three days in each part, namely, the eighth, the fourteenth, or the fifteenth, are fixed for keeping aṭṭhaṅga uposatha sīla. Therefore there are six pakati uposatha days in a month for keeping aṭṭhaṅga sīla. The Commentary includes also the fifth day of each part. Therefore according to it, there are eight pakati uposatha days.

In Burma, 8th waxing, full moon, 8th waning, full waning days are generally fixed for keeping uposatha sīla.

Three aims

Aṭṭhaṅga uposatha sīla has three aims. They are as follows:

1. To give one extraordinary benefits in the form of good as well as high rebirths.

2. To awaken one from his unbeneficial pursuits.

3. To reduce one's physical and mental tensions.

Advantages of sīla

In Dīgha Nikāya, Aṅguttara Nikāya and Vinaya, the Buddha taught that there are five advantages of sīla. They are as follows:

1. One with sīla never loses sight of the good consequences of keeping sīla, and the evil consequences of violating it. Because of this vigilance, his wealth and influence will increase.

2. The good reputation of one with sīla spreads far and wide.

3. One with sīla can meet anybody, can attend any congregation, with clear conscience and dauntlessness.

4. On the threshold of death, the memory of akusala kammas makes one without sīla very wretched. However, the memory of kusala kammas makes one with sīla free from wretchedness. Just as the prospects of receiving a golden cup, after one throws away his old rotten earthenware, make him feel elated, the prospects of receiving a new good rebirth, after the old, rotten body is given up, make one with sīla feel elated.

5. On his death, one with sīla gets a good rebirth, either as a human being or as a deva.

Disadvantages of lack of sīla

1. Good persons and good devas feel extremely disgusted with one, who has no sīla, or who has broken his sīla.

2. His friends will break off their dealings with him.

3. He feels miserable on account of his disrepute as a man without sīla.

4. He feels unhappy when persons with sīla are praised.

5. Because of absence of sīla, he looks as dismal as a piece of clothing made of coarse hemp.

6. Some persons, who follow his example, will be in trouble for a long time. They will feel miserable as if they are wearing the clothing made of coarse hemp.

7. Kusala Kamma from charity to persons without sīla is very meagre. It is like the cost of the clothing made of coarse hemp.

8. Just as a huge pit, which is being filled with night-soil for a great number of years, will be found very difficult to clean, a person without sīla will be found very difficult to rehabilitate.

9. He will be as useless as a piece of bamboo which is used in handling the corpse during cremation.

10. Because of his lack of sīla, the thought that people around him will be plotting against him will haunt him. This thought will keep him in a perpetual state of panic.

11. He will be as useless as a dead person.

12. He cannot hope to get jhānas, maggas and phalas.

13. Just as the young son of a beggar will not aspire to become a king, a person without sīla will not have any desire to practise samatha and vipassanā bhāvanās, in order to acquire jhānas, maggas and phalas.

What is samādhi ?

It is a well-known fact that mind does not ordinarily stay fixed on one object. It is flitting about in all directions. If, however, one can culture one's own mind in a proper way, it stays fixed, without flitting about even once, on an object, from a few hours to a few days. This kind of mental concentration on an object is called samādhi.

Two kinds of samādhi

There are two kinds of samādhi. They are—

1. upacāra samādhi.
2. appanā samādhi.

Appanā samādhi is another name for Jhāna. Upacāra samādhi is samādhi that precedes appanā samādhi.

Upacāra samādhi is defined as samādhi which is close to appana samādhi. It helps appanā samādhi to take place.

Appanā samādhi is defined as samādhi which fixes cittas (thought-moments) on the mental object. As soon as the appanā samādhi takes place, it appears as if one's cittas are continuously running into the mental object.

What is samādhi good for?

There are five nīvaraṇas (obstacles in the path of one's mental progress). They are as follows:

1. Kāmacchanda. Hankering after five kāmaguṇas, namely, good sight, good sound, good smell, good taste, good touch.

2. Byāpāda. Harbouring evil desires to ill-treat or destroy others or to bring others into trouble.

3. Thina-middha. Feeling of indolence, particularly for doing good and meritorious deeds.

4. Uddhacca-kukkucca. It has two parts. The first part is flitting about of cittas in all directions. The second part is worrying over past commissions and omissions.

5. Vicikicchā. Doubts such as the following.

Is the Buddha really omniscient? Are his teachings good enough for putting an end to all mental defilements, namely, greed, anger, ignorance of the four Ariya Truths. Can there be persons who have really got one or some all or of the four maggas?

Through introspeciton one can discern that one's mind is continually filled with one or the other nīvaraṇas. These are the mental defilements—

(a) that give one untold miseries while one is alive;

(b) that will cause one's rebirth to take place in one of the four Apāya bhūmis, on one's death;

(c) that prevent a person from perceiving the true nature of mind and matter.

Samādhi or extraordinary mental concentration can keep these nīvaraṇas out. That is the reason why one has to culture one's mind to get samādhi. The Buddha clearly illustrated, in Sāmaññaphala Sutta, how one would feel when one was free from these nīvaraṇas. The discourse was delivered to King Ajātasattu.

Extracts from the Sāmaññaphala Sutta

"King! Let us first of all take the example of a man who borrows a sum of money for his business. After some time he makes a profit, so he can not only return the money he has borrowed, but also he can give some to his family. Therefore the man is very happy.

"King! I will give you a second example. A man is very seriously ill. He has lost his appetite and his strength. After some time, he recovers. He regains his appetite as well as his strength. Therefore that man is very happy.

"King! I will give you a third example. A man is imprisoned. After some time, he is released. No harm has been done to him and to his possessions. Therefore this man is very happy.

"King! This is the fourth example. There is a slave. He is not free. He is under the control of his masters. After some time he is set free. He can

go wherever he likes. This man who has been freed is very happy.

"King! This is the fifth example. A man is going on a very perilous journey. He carries with him silver, gold and precious stones. After some time he reaches his destination without harm. Therefore the man is very happy.

"King! Just as the debtor sees the debt and its attendant evil; just as the sick man sees his illness; just as the prisoner sees the place of confinement; just as the slave sees his state of bondage; and just as the traveller sees the perilous journey, the monk clearly sees these nīvaraṇas very clearly when he has them.

"King! Just as the borrower sees the freedom from indebtedness and its attendant advantages when he is free of debt; just as the patient sees the absence of sickness when he regains his health; just as the prisoner sees the absence of confinement when he is released; just as the slave sees his freedom when he is set free; and just as the traveller sees the peaceful place when he reaches his destination, the monk also clearly sees the absence of these nīvaraṇas when he has entirely kept them out by means of Samādhi.

"King! The monk, who clearly sees the complete absence of Nīvaraṇas in him, will have Pāmojja (joy). He, who has joy, will have Pīti (flood of joy). He, who has flood of joy, will have Passaddhi (calmness). He, who has calmness, will have Sukha (happiness). He, who has happiness, will have Samādhi (mental concentration)."

What should one do to get samādhi?

There are forty methods for acquiring smādhi. They are known in Buddhism as "Forty Samatha Bhāvanās". Samatha means mental concentration. The term Samatha is used here, in order to distinguish the forty bhāvanās from vipassanā bhāvanā.

The following are forty samatha bhāvanās:

1. 10 kasiṇa bhāvanās.
2. 10 asubha bhāvanās.
3. 10 anussati bhāvanās.

4. 4 brahmavihāra bhāvanās.
5. 4 āruppa bhāvanās.
6. 1 saññā bhāvanā.
7. 1 vavatthāna bhāvanā.

Total 40

Bhāvanās and Samādhi

1. Out of the forty bhāvanās, only thirty bhāvanās, namely, ten Kasiṇa bhāvanās, ten Asubha bhāvanās, two Anussati (Kāyagatā Sati and Ānāpānassati) bhāvanās, four Brahmavihāra (Mettā, Karuṇā, Muditā, Upekkhā) bhāvanās, four Āruppa bhāvanās, will enable the yogī to get Appanā Samādhi (Jhāna).

2. Out of the above thirty bhāvanās, only ten Kasiṇa bhāvanās and Ānāpānassati bhāvanās will enable the yogī to go up to the fourth Rūpa Jhāna.

3. The ten Asubha bhāvanās and Kāyagatā Sati bhāvanā will enable him to acquire only the first Rūpa Jhāna. The yogī cannot go higher than the first Rūpa Jhāna by means of these eleven bhāvanās, because the objects of these eleven bhāvanās are highly abominable.

4. Out of the four Brahma-vihāra bhāvanās, Mettā, Karuṇā, Muditā bhāvanās will enable the yogī to go up as high as the third Rūpa Jhāna. He cannot go up to the fourth Jhāna by means of these three bhāvanās. This is the reason: Mettā, Karuṇā, Muditā Jhānas are associated with Sukha Vedanā. The fourth Jhāna is associated with Upekkhā Vedanā. If, therefore, the yogī wants to go up to the fourth Jhāna, he must change his object, after he has acquired the third Jhāna, by means of one of these three Brahmavihāra bhāvanās. For example, the yogī is practising Mettā bhāvanā. The object on which he concentrates is the mental image of the person, whom he loves and respects. Up to the time of achieving the third Jhāna, the yogī uses the same object. If, however, he wants to achieve the fourth Jhāna, he must give up his original object of the mental image of the person, whom he loves and respects. He must concentrate on the mental image of a person, to whom he is indifferent. And while he has the third jhāna, the Jhānaṅgas (parts of the Jhāna) are Sukha

Ekaggatā. However, from the very moment when the yogī achieves the fourth Jhāna, the Jhānaṅgas will be Upekkhā, Ekaggatā.

5. Four Āruppa bhāvanās will enable the yogi to go as high as the fourth Āruppa Jhāna.

6. The remaining ten bhāvanās, namely, Buddhānussati, Dhammānussati, Saṁghānussati, Sīlānussati, Cāgānussati, Devatānussati, Upasamānussati, Maraṇānussati, Paṭikkūla-saññā, Dhātu Vavatthāna, will enable the yogī to get only Upacāra Samādhi. The yogī cannot get Appanā Samādhi (Jhāna) by means of these ten bhāvanās. This is the reason: The nature of the objects of these ten bhāvanās is not similar to that of the objects of other thirty bhāvanās. It is very deep.

Rūpa and arūpa jhānas

There are two types of jhānas, namely, rūpa jhānas and arūpa jhānas. Rūpa jhānas are jhānas that take place as a result of concentrating one's mind on a corporeal object. And arūpa jhānas are jhānas that take place as a result of concentrating one's mind on an incorporeal object. There are four rūpa jhānas and four arūpa jhānas.

Four rūpa jhānas

1. First rūpa jhāna,
2. Second rūpa jhāna,
3. Third rūpa jhāna,
4. Fourth rūpa jhāna.

Four arūpa jhānas

1. Ākāsānañcāyatana jhāna,
2. Viññāṇañcāyatana jhāna,
3. Ākiñcaññāyatana jhāna,
4. Nevasaññānāsaññāyatana jhāna.

Four rūpa and four arūpa jhānas are called aṭṭha samāpatti (eight attainments). One, who has these eight attainments at his beck and call, can ~~have~~ abhiññās (supernormal powers). One, who has either anāgāmi magga or arahatta magga and these eight attainments at his beck and call, can enter into nirodha samāpatti (attainment of suspension of Consciousness).

Due to lack of space I regret my inability to explain, (1) how each of the 40 bhāvanās are practised,(2) how jhānaṅgas are formed, (3) how some jhānaṅgas are obliterated. However, one important bhāvanā, from the 40 samatha bhāvanās, will be taken and explained, in order to give the readers a very rough idea of how the samatha bhāvanās are practised. Let us take pathavī kasiṇa.

Pathavī kasiṇa

Pathavī means earth. Kasiṇa means a sight object which must be observed in its entirety.

How is it made?

In the centre of a piece of cloth, paint a disc with earth. The diameter of the disc should be about nine inches. Put this cloth on a wooden frame. This is pathavī kasiṇa. Then fix it on a suitable post. A portable kasiṇa can also be made. It can be kept on a suitable table or hung at a suitable place on the wall of a room.

The place where one is going to practise the bhāvanā must be clean. The person who practises is called a yogī. The yogī must be clean also. He should take a bath and put on clean clothes before the practice.

The chair on which the yogī sits should be kept about 3 feet 9 inches away from the pathavī kasiṇa. The yogī can adjust the distance to his convenience. If the chair is too close, the flaws on the surface of the earthen disc may interfere with his concentration. If it is far away, the visibility of the Kasiṇa may be poor.

The chair must be neither too high nor too low. If too high or too low, the bending or raising of the head may easily cause a strain on the neck of the yogī. The yogī may squat on a dais, if he prefers.

Before he begins, it will be helpful, if he contemplates, for a little while, on the evils of attachment to sensual pleasures. For a few moments, he should remember the fact that samādhi, which he is going to acquire, will eventually lead him to the liberation from these attachments and endless suffering. He should also think of the virtues of the Buddha, Dhamma, and Saṁgha.

This will give him feelings of elation. He should also make himself aware of the fact that the meditation which he is going to practise is not an ordinary one but that it is a meditation practised by all Buddhas, Paccekа-Buddhas and Arahats for liberating themselves from endless suffering.

How to concentrate

While gazing at the Kasiṇa, if the yogī opens his eyes too wide, his eyes will be strained. Because of the strain, the yogī will find it hard to get a mental picture of the earthen disc. If his eyes are too narrow, he may not see the disc properly. Therefore, he may fail to get a mental picture of the disc.

The best way to look at the disc in the Kasiṇa is to look as one looks at one's face in the mirror. Just look at the earthen disc naturally, without any effort.

While the yogī is looking at the disc, he must not concentrate on the colour, nor on the hard nature of the earthen disc. He must concentrate on the earth, of which the disc is made, saying mentally "pathavī, Pathavī". If the yogī prefers, he may say "Earth, earth" or the word "earth" in his own language.

While concentrating on the disc, the yogī will find that, very frequently, his mind is flitting about in all directions. The fact that the yogī is aware of his mental restlessness is a step forward, because most of the time in one's life, one does not know that mind is flitting about.

The first stage

The first stage of mental concentration is called upacāra samādhi. When that stage is reached, nīvaraṇas (obstacles in one's mental progress) become entirely absent.

Jhāna stages

After the upacāra stage, Jhāna stages take place, roughly in this way.

Rūpa jhānas

When one is not in a jhāna state, he has either bhavaṅga cittas or vīthi cittas. Bhavaṅga citta is subconscious mind. Vīthi citta is conscious mind.

When he is asleep or when he is unconscious, he has bhavaṅga cittas. Even when he is awake, he has bhavaṅga cittas, as soon as the seventeen thought-moments, which a thought process (i.e., a set of vīthi) is composed of, come to an end. The bhavaṅga cittas last till the next set of vīthi cittas take place. They are a vital continuum in the absence of vīthi cittas.

Limitless jhāna cittas

However, it is different when one is in a jhāna state. His jhāna cittas are not like ordinary vīthi cittas which are limited to seventeen thought-moments at a time. Sometimes, under extraordinary circumstances, the vīthi cittas are less than seventeen in a set. Jhāna cittas are limitless. If, for example, he is in a jhāna state for one hour, his jhāna cittas take place, one after another, for lone hour. Bhavaṅga cittas have no chance to take place during that period.

Jhānaṅgas

Moreover, one point, which distinguishes jhāna cittas from ordinary vīthi cittas, should also be mentioned.

There are what is known as cetasikas (mental concomitants). They are 52 in number. Whenever a citta (mind) takes place, appropriate cetasikas, out of these 52, also take place simultaneously. When they take place with ordinary vīthi cittas, these cetasikas are ordinary cetasikas. They have no power to prevent nīvaraṇas from taking place in the mind. When, however, they take place in jhāna cittas, these cetasikas are transformed. They are no longer ordinary cetasikas. They are known as jhānaṅgas. Jhānaṅgas mean parts of a jhāna. These jhānaṅgas are six in number. They are as follows:

1. *Vitakka*
2. *Vicāra*
3. *Pīti*

4. *Sukha* (vedanā)

5. *Upekkhā* (vedanā)

6. *Ekaggatā*

1. Vitakka is a jhānaṅga which paves the way for the bhāvanā object to appear in the mind.

2. Vicāra is a jhānaṅga that examines the bhāvanā object. Vitakka is forceful. Vicāra is delicate.

3. Pīti is a jhānaṅga that gives emotion of joy.

4. Sukha is happiness.

Sukha is also so called because it eliminates bodily as well as mental pain. The distinguishing mark of sukha is pleasantness. Its function is to strengthen the four other jhānaṅgas that are associated with it. Its phenomenon is its capability to maintain the concentration of the other four jhānaṅgas. Its proximate cause is passaddhi. Passaddhi means tranquillity.

5. Upekkhā means equanimity. It is also defined as the zero point between love and hatred.

6. Ekaggatā means one-pointedness of mind, which is concentration.

Jhānas and jhānaṅgas

The following tables will show how these jhānaṅgas are associated with jhānas.

Rūpa jhānas and jhānaṅgas

First rūpa jhāna—Vitakka, vicāra, pīti, sukha, ekaggatā.

Second rūpa jhāna—Pīti, sukha, ekaggatā.

Third rūpa jhāna—Sukha, ekaggatā.

Fourth rūpa jhāna—Upekkhā, ekaggatā.

Comments

Upacāra samādhi is close to nīvaraṇas. Therefore, it is very much unstable, even though it can prevent them from entering the mind. The first jhāna is next to upacāra samādhi. Since there is upacāra samādhi between it and nīvaraṇas, the first jhāna is comparatively safer than upacāra samādhi, from the inroads of nīvaraṇas.

The second jhāna removes vitakka and vicāra of the first jhāna. As a result of the removal, it is two jhānaṅgas away from the nīvaraṇas. Therefore it is more stable than the first jhāna.

The third jhāna removes pīti of the second jhāna. As a result of the removal, it is three jhānaṅgas away from the nīvaraṇas. Therefore it is far more stable than the second jhāna.

The fourth jhāna replaces sukha with upekkhā. As a result of the replacement, it is four jhānaṅgas away from nīvaraṇas. Therefore it reaches the zenith of stability, among the rūpa jhānas.

Arūpa jhānas and jhānaṅgas

1. Ākāsānañcāyatana jhāna—upekkhā, ekaggatā.
2. Viññāṇañcāyatana jhāna—upekkhā, ekaggatā.
3. Ākiñcaññāyatana jhāna—upekkhā, ekaggatā.
4. Nevasaññānāsaññāyatana jhāna—upekkhā, ekaggatā.

Comments

Upekkhā of the first arūpa jhāna is more stable than that of the fourth rūpa jhāna. Upekkhā of the second arūpa jhāna is more stable than that of the first arūpa jhāna. In this way, the third is more stable than the second. And, finally, the fourth is more stable than the third. Therefore the fourth reaches the zenith of stability, among the rūpa as well as the arūpa jhānas.

Advantages of jhānas

Visuddhimagga mentions five advantages of Jhānas. They are as follows:

1. One who has a jhāna or jhānas will have bodily and mental tranquillity. Visuddhimagga gives the following quotation from the teachings of the Buddha: "Cunda! I do not teach that jhānas can uproot anusayas. I teach that jhānas can give one bodily and mental tranquillity."

2. One who has either upacāra samādhi or appanā samādhi (jhāna), will speedily perceive the anicca, dukkha, anatta nature of his mind and body, if he practises vipassanā bhāvanā. Visuddhimagga gives the following quotation from the Buddha's teachings;

"Monks! Cultivate samādhi. Monks! One who can concentrate on an object well will perceive the true nature of mind and matter."

3. One who has a complete mastery over the eight jhānas (four rūpa and four arūpa jhānas) can achieve abhiññās (supernormal psychic powers), provided that he has appropriate adhikāra. (Adhikāra means help. The yogī must have, in many of his previous existences, successfully practised to achieve abhiññās. These practices will positively help him, in his present existence, to achieve abhiññās.) Visuddhimagga gives the following quotation from the teachings of the Buddha: "After having achieved the necessary samādhi, if the yogī resolves that he wants to acquire a particular abhiññā, he will get it, provided that he has adhikāra."

4. If a yogī acquires jhāna and keeps it with him, he will be reborn as a brahmā on his death. Upacāra samādhi can cause him to be reborn as a human or a deva.

5. An anāgāmī or an arahat, who has complete mastery over the eight jhānas, can achieve nirodha samāpatti.

What is paññā ?

Anything that contributes directly to the achievement of freedom from dukkha can be called paññā.

Vipassanā bhāvanā produces vipassanā ñāṇas (insights). These ñāṇas enable one to see the anicca, dukkha, anatta nature of five Khandhas. The perception of anicca, dukkha, anatta paves the way for maggas to take place. The maggas enable one to gain freedom from dukkha, by uprooting anusayas (seeds of mental defilements) that are causes of dukkha.

Therefore vipassanā bhāvanā, vipassanā ñāṇas and magga ñāṇa can be called paññā.

1. *Vipassanā bhāvanā*

Vipassanā bhāvanā is fundamentally different from Samatha bhāvanās. Let us see how they are different.

a. While samatha, as the readers know, has forty kinds of bhāvanās, vipassanā has only one.

b. While samatha prescribes a particular object for each of the forty bhāvanās and requires the yogī (meditator) to concentrate on that particular object of the bhāvanā, he has chosen, vipassanā prescribes only one particular object, namely, five Khandhas, and requires the yogī to be steadfastly mindful of everything pertaining to the five Khandhas.

What then are the five Khandhas?

Five Khandhas are as follows:

(1) rūpakkhandha (body),

(2) vedanākkhandha (feeling),

(3) saññākkhandha (perception),

(4) saṅkhārakkhandha (intention),

(5) viññāṇakkhandha (mind).

With the permission of the readers, I wish to digress briefly. In the final analysis, a being is nothing but the composition of (1) citta (mind), (2) cetasikas (mental concomitants) and (3) rūpa (matter). There are fifty-two cetasikas. Out of these fifty-two, some appropriate cetasikas take place with the cittas, in accordance with the prevailing circumstances. If, for instance, one sees jewelleries, cetasika such as greed will take place; if he sees his enemy, anger will arise, and so on.

In enumerating the five Khandhas, the Buddha has termed rūpa as rūpakkhandha. Out of the fifty-two cetasikas, the Buddha, for special reasons, took out vedanā (feeling) and saññā (perception) and made each of them an independent Khandhā as vedanākkhandha and saññākkhandha. The Buddha kept all of the remaining 50 cetasikas together and named the group saṅkhārakkhandha. Last but not least, the Buddha named citta as viññāṇakkhandha. (50 cetasikas which are turned into saṅkhārakkhandha are mental concomitants which are requisite for act, speech, thought.)

Citta and viññāṇa are synonyms. Both mean mere conciousness. It is the cetasikas that are responsible for act, speech, thought. Cetasikas take place as the result of citta's contact with one or the other of six objects, namely, visible object, sound, smell, taste, touch, idea. In

all acts, speech, thoughts, intention is most important because it is intention that goes to make Kammas—good or bad. Therefore intention is made to represent saṅkhārakkhandha.

In Buddhism, the five Khandhas are sometimes referred to, perhaps for the sake of convenience, as nāma-rūpa. Nāma is nothing but the abbreviation of four mental Khandhas from the second to the fifth. Rūpa is the abbreviation of rūpakkhandha.

It will be very helpful to the readers, if they can remember that the five Khandhas are the abbreviation of cittas, cetasikas and rūpas; and that nāma-rūpa is the abbreviation of the five Khandhas.

Four Satipaṭṭhānas

Samatha requires one to concentrate on the object of the bhāvanā, which he has chosen. He concentrates continuously on that object from the beginning, through upacāra and jhāna, till he suspends the bhāvanā.

For vipassanā bhāvanā, there is one and only one object, namely five Khandhas. And the yogī is required to be mindful of the five Khandhas and everything pertaining to them. For this purpose the Buddha prescribed four main methods, which are known as four satipaṭṭhānas. In the Mahāsatipaṭṭhāna Sutta, the Buddha expanded Kāyānupassanā Satipaṭṭhāna into fourteen methods and Dhammānupassanā Satipaṭṭhāna into five methods. Therefore, while there are only one bhāvanā, i.e. vipassanā bhāvanā and one object, i.e. five Khandhas, there are 21 methods, to enable the yogī to achieve the main object of the vipassanā bhāvanā, namely, the perception of anicca, dukkha, anatta, by being steadfastly mindful of the five Khandhas.

Let us now see the four main satipaṭṭhānas. They are as follows:

A. Kāyānupassanā Satipaṭṭhāna,
B. Vedanānupassanā Satipaṭṭhāna,
C. Cittānupassanā Satipaṭṭhāna,
D. Dhammānupassanā Satipaṭṭhāna.

Kāyānupassanā satipaṭṭhāna means steadfast mindfulness of the body, which will enable one to perceive anicca, dukkha, anatta of the body.

Vedanānupassanā satipaṭṭhāna means steadfast mindfulness of feeling, which will enable one to perceive anicca, dukkha, anatta of the feeling.

Cittānupassanā satipaṭṭhāna means steadfast mindfulness of the mind, which will enable one to perceive anicca, dukkha, anatta of the mind.

Dhammānupassanā satipaṭṭhāna means steadfast mindfulness of the five Khandhas, which will enable one to perceive anicca, dukkha, anatta of the five Khandhas.

[The connotation of dhamma is very wide. Therefore while Kāyānupassanā Satipaṭṭhāna is meant for steadfast mindfulness of only the body, Vedanānupassanā Satipaṭṭhāna is meant for steadfast mindfulness of only the feeling, Cittānupassanā Satipaṭṭhāna is meant for steadfast mindfulness of only the mind, Dhammānupassanā Satipaṭṭhāna is meant for steadfast mindfulness of mind (citta), mental concomitants (cetasikas) and body (rūpa). It is, indeed, an omnibus satipaṭṭhāna, which covers the five Khandhas or the entire nāmarūpa process.]

Expansion of methods into twenty-one

A. Kāyānupassanā satipaṭṭhāna

It is composed of fourteen methods. They are as follows:

1. Ānāpāna (inhaling and exhaling),
2. Iriyāpatha (way of deportment),
3. Sampajañña (comprehension),
4. Paṭikkūla manasikāra (realization that the body is impure),
5. Dhātu manasikāra (realization that there are only four primary elements of matter),

6-14. Nava sivathika (nine kinds of corpses, which are abandoned at the graveyard).

B. Vedanānupassanā satipaṭṭhāna

C. Cittānupassanā satipaṭṭhāna

D. Dhammānupassanā satipaṭṭhāna

Dhammānupassanā is composed of 5 methods. They are as follows:

1. Nīvaraṇas (obstacles in the path of spiritual progress)
2. Khandha (about five Khandhas)
3. Āyatana (sense organs and objects)
4. Bojjhaṅga (constituents of wisdom)
5. Sacca (truth)

Mental microscope

Naked eyes cannot see germs. If some one wants to see germs, he must do so by means of a microscope. In the same way, the yogī must try to see anicca, dukkha, anatta of nāma-rūpa, by employing one or the other of the above-mentioned twenty-one methods, with the exertion of the brave yogī, who can take the following vow and keep it.

The Vow

"If I can exert like other yogīs, who have reached their goal, I must also reach my goal. Let only my bones, skin, arteries, veins remain, because of my exertion. Let my flesh wither and my blood dry up, because of my exertion. I will never rest, till I reach my goal. I will never relax, till I reach my goal. I will never despair, till I reach my goal. I will march on, with increasing vigour, till I reach my goal"

A few illustrations

I wish to give a few illustrations of the methods, in order to give the readers a glimpse of the vipassanā which is the kernel of Buddhism.

However, before we go through the methods, let us stop for a while and listen to what the Buddha said about these four Satipaṭṭhānas.

Buddha on the Satipaṭṭhānas

Monks! There are four Satipaṭṭhānas. The path, which is constituted by these four Satipaṭṭhānas, is the only path that will lead beings to purity of mind. This is the only path that will lead beings to liberation from

tribulation and grief. This is the only path that will lead beings to extinction of bodily and mental suffering. This is the only path that will lead beings to achievement of maggas. This is the only path that will lead beings to the realization of nibbāna.

Kāyānupassanā Satipaṭṭhāna

1. Ānāpāna

A brief illustration

This method requires the yogī to be aware of the four stages of the inhaling and exhaling of breath. These four stages are as follows:

a. Awareness that the inhaling and exhaling are long, if they are long.

b. Awareness that the inhaling and exhaling are short, if they are short.

c. Awareness of the beginning, the middle and the end of the inhaling and exhaling, as they touch the upper lip or the tip of the nostrils.

d. Awareness of the gradual transformation of the strong breath into a delicate one. (The breath of the yogī becomes more and more delicate, as he gains more and more Samādhi. (He, who acquires very strong samādhi, may even feel that his breath has stopped. In fact, it has not stopped. It has only gone extremely delicate.

2. Iriyāpatha

This bhāvanā requires the yogī to be aware of the four iriyāpathas or postures, namely, walking, standing, sitting, lying down. In whatever mode of movement, or way of deportment, or form of posture a yogī may be, he must be fully aware of it.

While the yogī is walking, he must be aware of every step which he is making. And as a confirmation of his awareness, he must mentally repeat "stepping, stepping" whenever he steps forward. He may mentally repeat "left, right" as he walks on. When his sati becomes firm on his steps, he must add one more object for his awareness. He must be aware of raising as soon as he arises his foot and say mentally "raising, raising". He

must be aware of putting down his foot, as soon as he puts his foot down and say mentally "putting down, putting down." Therefore, as he walks on, he will be repeating "raising, putting down." When, however, the yogī's sati becomes firmer, he must add one more object for his awareness. He must be aware of raising, as soon as he raises his foot and say mentally "raising, raising." He must be aware of stepping, as soon as he steps forward and say mentally "stepping, stepping." He must be aware of putting down his foot, as soon as he puts his foot down and say mentally "putting down, putting down." Therefore, as he walks on, he will be mentally repeating "raising, stepping, putting down."

According to the Aṭṭhakathā, there are six stages in a step, namely, raising the heel, pulling up the foot, stepping forward, putting the foot down, touching the ground, pressing the foot. At first, it will appear difficult to be aware of these six stages. However, when the yogī acquires strong sati and samādhi, he can carry on this bhāvanā very well.

During the practice of bhāvanā, the yogī must make his movements very slowly. He must walk very slowly, move his hands, legs, head and body very slowly.

While the yogī is in one or the other of the remaining three postures, namely, standing, sitting, lying down he must be fully aware of the posture in which he is. And he must also be aware of any kind of movement, such as, swaying to and fro, turning left or right, bending forward or backward. He must not let even the slightest movements, such as, moving of the tongue, pursing of the lips, rising and falling of the abdomen and so on, escape his awareness. If they are not taken care of by means of steadfast awareness, they can, through trains of thought, cause kilesas to take place.

In this way, the yogī must carry on the practice of bhāvanā, till every awareness of his is accompanied with ātāpa, sati, samādhi and sampajañña (diligence, mindfulness, mental concentration, comprehension).

3. Sampajañña

This practice of bhāvanā requires the yogī to be fully aware of his bodily movements:

Whenever he is going forward or going back;

Whenever he is looking straight or looking sideways;

Whenever he is bending his body and limbs or stretching his body and limbs;

Whenever he is dressing or touching anything;

Whenever he is eating or drinking or savouring;

Whenever he is urinating or defecating.

When he is walking or standing or sitting or feeling sleepy or recovering from sleepiness or talking or keeping silence, he must do so with full comprehension of what he is doing.

In this way, the yogī must carry on the bhāvanā, till every awareness of his is accompanied with ātāpa, sati, samādhi, sampajañña.

Vedanānupassanā Satipaṭṭhāna

A brief illustration

Originally, there are three kinds of vedanā (feeling) They are as follows:

(a) Sukha (pleasant) vedanā.

(b) Dukkha (unpleasant) vedanā.

(c) Adukkhamasukha (neither pleasant nor unpleasant) vedanā.

In Mahāsatipaṭṭhāna Sutta, the Buddha re-classified them into six kinds of vedanā. However, for lack of space, they will not be taken up here.

Whenever the yogī has any kind of vedanā, he must, at once, be aware of it.

Cittānupassanā Satipaṭṭhāna

A brief illustration

(Out of the eight kinds of cittas, which the Buddha mentioned in this Mahāsatipaṭṭhāna Sutta, only three will be explained here.)

1. a. If the yogī's citta is with rāga (passion), he must be aware of it.

   b. If it is free from rāga, he must be aware of it.

2. a. If the citta is with dosa (anger), he must be aware of it.

   b. If it is free from dosa, he must be aware of it.

3. a. If he has a sa-uttara citta (which has a superior citta above it), he must be aware of it.

   b. If he has an anuttara citta (without a superior citta above it), he must be aware of it.

(Explanation: There are three categories of lokiya (mundane) cittas. They are (1) kāma citta, (2) rūpa citta (3) arūpa citta. Of these three, kāma citta is the lowest and arūpa citta is the highest. Therefore kāma citta is sa-uttara citta to rūpa citta, arūpa citta. Rūpa is sa-uttara citta to arūpa citta. And arūpa citta is anuttara citta to rūpa citta, kāma citta.)

[Beings in the four apāya bhūmis, human beings, devas generally have kāma cittas. Rūpa brahmās (brahmās with mind and body) generally have rūpa citta. Arūpa brahmās (brahmās with only mind and no body) generally have arūpa citta.]

Dhammānupassanā Satipaṭṭhāna

A brief illustration

Nīvaraṇas

Nīvaraṇas mean obstacles in the yogī's path to maggas. They are five in number. They are as follows:

1. Kāmacchanda (greed, sensuality),
2. Byāpāda (anger, ill will, fear, disappointment),
3. Thina-middha (torpor of mind or body, disinclination to do good deeds, such as, dāna, sīla, bhāvanā),
4. Uddhacca-kukkucca (distraction, worry),
5. Vicikicchā (wavering).

Two important points

a. When any of the nīvaraṇas appears in the yogi's mind, he must be aware of its appearance. When the nīvaraṇa disappears, he must be aware of its disappearance.

b. When any of the nīvaraṇas appears in his mind, he must be aware of ayoniso manasikāra that causes the nīvaraṇa to appear. When the nīvaraṇa disappears, he must be aware of yoniso manasikāra that causes it to disappear.

[Explanation: For example, the yogī's mind suddenly wanders due to deterioration of his samādhi. Then his wandering mind comes into contact with a form, to which he is very much attached. He then thinks of sensual pleasure that the form will give him. This thought (of the sensual pleasure that the form will give him) is ayoniso manasikāra. Because of this ayoniso manasikāra, he has sensual excitement (kāmacchanda).]

Then the yogī suddenly thinks of a corpse. He also contemplates that he as well as the form must one day become a corpse, like the one which he is thinking of. It (the thought of the corpse) is yoniso manasikāra. Because of this yoniso manasikāra, sensual excitement is replaced with the abhorrence of the abominable nature of the corpse.

Ayoniso manasikāra means an improper way of thinking, that will lead one to evil deed, evil speech, evil thought.

Yoniso manasikāra means a proper way of thinking, that will lead one to right deed, right speech, right thought.

According to Buddhism, ayoniso manasikāra is the root cause of all akusala kammas (bad deeds, speeches and thoughts).

Life without Satipaṭṭhānas

Beings generally live without Satipaṭṭhānas. What happens as a result of living without Satipaṭṭhānas?

1. During their conscious life, their sense organs come into contact with one or the other of the six objects, namely, form, sound, smell, taste, touch, idea.

2. Let us say, for example, the eye comes into contact with the form. Because of this contact, seeing takes place.

3. The train of thought, which is based on seeing, invariably arises, with the swiftness of light.

4. The mind flies away with the train of thought.

5. The mind that flies away with the train of thought will not perceive the true nature of nāma-rūpa, since it has lost contact with the latter.

6. The train of thought is generally a good grazing ground for defilements, such as, false views of nāma-rūpa, wavering, sensuality, anger, pride, attachment to superior existences, ignorance of the four ariyā truths, such as dukkha, cause of dukkha, end of dukkha, path to end of dukkha.

These are the defilements, that will cause endless rebirths, with their concomitants, such as, old age, disease, death, separation, tribulation, pain, grief and so on.

7. The failure to maintain timely mindfulness of seeing, hearing, smelling, tasting, touching, thinking, as soon as one of the sense organs has contact with the appropriate object, is not as harmless as it appears. It is, in fact, the point, where dukkha begins. In the drama of endless rebirths and their concomitants, the failure to maintain timely mindfulness of seeing etc. is the principal actor. And in the Buddha's declaration of war of freedom from dukkha, this failure is denounced as the arch villain.

What happens when one has satipaṭṭhānas?

1. As soon as he sees a form, he will be mindful of seeing.

2. Close on the heels of seeing, and with the swiftness of light, he will mentally repeat 'seeing, seeing', as the confirmation of his mindfulness.

3. While he is repeating "seeing, seeing", he is, in fact, mindful of five dhammas, namely,

a. cakkhupasāda, which are sensitive spots in the eyes, which enable the mind to see,

b. rūpāyatana, which is the form that falls on the sensitive spots,

c. cakkhuviññāṇa, which means the mind that sees the form,

d phassa, which is the contact of the eyes with the form, causing cakkhuviññāṇa to arise simultaneously,

e vedanā, which means feeling—either pleasant feeling or unpleasant feeling or indifferent feeling.

However, only one of these five dhammas, which has the strongest impact, will make its mark on the mind at a particular moment.

a. If he is mindful of the clear vision, while he is repeating "seeing, seeing", it is the cakkhupasāda that is making the strongest impact on the mind, at that particular moment.

b. If he is mindful of the form, while he is repeating "seeing, seeing", it is the rūpāyatana that is making the strongest impact on the mind, at that particular moment.

c. If he is mindful of seeing, while he is repeating "seeing, seeing", it is the cakkhuviññāṇa that is making the strongest impact on the mind, at that particular moment.

d. If he is mindful of the contact of the mind with the form, while he is repeating "seeing, seeing", it is the phassa that is making the strongest impact on the mind, at that particular moment.

e. If he is mindful of the feeling, while he is repeating "seeing, seeing", it is the vedanā that is making the strongest impact on the mind, at that particular moment.

The yogī must be mindful of one of these five dhammas, while he is repeating "seeing, seeing". He must not fail to be mindful of it, under any circumstances.

4. Cakkhupasāda and rūpāyatana are called rūpakkhandha.

Cakkhuviññāṇa is called the group of four nāmakkhandhas.

Therefore, while he is repeating "seeing, seeing", his mind remains on five Khandhas or nāma-rūpa.

[Note—Cakkhuviññāṇa is composed of the four mental khandhas in the following way.

There are seven out of 52 cetasikas, which will take place together with every citta. They are called sabbacitta sādhāraṇa cetasikas. They are as follows:

1. *Phassa* (contact),
2. *Vedanā* (feeling),
3. *Saññā* (perception),
4. *Cetanā* (intention),
5. *Ekaggatā* (concentration),
6. *Jīvitindriya* (vitality),
7. *Manasikāra* (pondering over the object).

Vedanā is called vedanākkhandha. Saññā is called saññākkhandha. Cetanā (together with phassa, ekaggatā, jīvitindriya and manasikāra) is called saṅkhārakkhandha, because there are no deeds, words and thoughts, where there is no cetanā. Viññāṇa (Consciousness) is called viññāṇakkhandha.

Therefore mind is taken as the group of four mental khandhas.]

5. As the mind is firmly concentrated on the nāma-rūpa or five Khandhas, because of the steadfast mindfulness, due to satipaṭṭhānas, the train of thought that will otherwise lead the mind astray to wallow in the mud of defilements, is nipped in the bud.

6. The non-appearance of the train of thought is not as commonplace as it seems. It heralds many wonderful changes that will turn themselves, step by step, into miracles in the form of vipassanā ñāṇas, cessation of nāma-rūpa process, and maggas.

7. The following are auspicious changes.

a. The mind, that is usually unclean, becomes cleaner, in commensuration with the yogī's ability to maintain the non-appearance of the train of thought.

b. The non-appearance of the train of thought becomes more steadfast, in commensuration with the yogi's ability to build stronger samādhi (mental concentration).

c. As samādhi grows stronger and stronger, the yogī will gain twelve vipassanā ñāṇas, one after another.

Twelve Vipassanā Ñāṇas

The first miracle

I would like to call the group of twelve vipassanā ñāṇas "The first miracle" for the following reasons.

1. When samādhi reaches a sufficiently strong point, where the mind of the yogī is running straight into the object which appears distinct from the mind, it gains the first vipassanā insight, named nāma-rūpa pariccheda ñāṇa. It enables the yogī to perceive nāma-rūpa as two distinct entities. It also temporarily purges the yogī of his belief in atta (soul).

At appropriate intervals, which depend on the yogī's strength of samādhi, the following insights are gained, in the course of vipassanā bhāvanā.

2. The second insight, named paccayapariggaha ñāṇa, enables the yogī to realize the cause of endless rebirths.

3. The third insight, named sammasana ñāṇa, enables the yogī to have a thorough grasp of the anicca, dukkha, anatta nature of nāma-rūpa.

4. The fourth insight, named udayabbaya ñāṇa enables the yogī to perceive the birth and death of nāma-rūpa.

5. The fifth insight, named bhaṅga ñāṇa, enables the yogī to perceive only the death of nāma-rūpa.

6. The sixth insight, named bhaya ñāṇa, enables the yogī to perceive the fearful nature of nāma-rūpa.

7. The seventh insight, named ādīnava ñāṇa, enables the yogī to perceive the utter wretchedness of nāma-rūpa.

8. The eighth insight, named nibbidā ñāṇa, enables the yogī to perceive the nāma-rūpa as something that fills him with weariness and disgust with worldly life.

9. The ninth insight, named muñcitukamyatā ñāṇa, enables the yogī to perceive nāma-rūpa as something that fills him with the desire to be delivered from suffering.

10. When he gains the tenth insight, named paṭisaṅkhā ñāṇa, he is so much disgusted with the perception of the continuously deteriorating nāma-rūpa, that he feels tortured by the urge to give up vipassanā bhāvanā that requires him to be diligently mindful of the nāma-rūpa.

However, as a result of the reflection that the only way to freedom from dukkha lies through mindfulness of the continuously deteriorating nāma-rūpa, he carries on vipassanā bhāvanā as before.

11. The eleventh insight, named saṅkhārupekkhā ñāṇa, enables the yogī to regard every form of nāma-rūpa with equanimity.

12. The twelfth and last vipassanā insight, named anuloma ñāṇa, causes the nāma-rūpa process of the yogī to become fully adapted for a phenomenal change.

The second miracle

At the end of this insight the nāma-rūpa process ceases for a split second. This cessation of nāma-rūpa process is called Nibbāna.

I would like to call cessation of Nāmarūpa, or Nibbāna, "The second miracle" for the reasons which will be mentioned under "Phases of nāmarūpa".

Five cessations

The cessations of the nāmarūpa process will take place in the following way.

The first cessation will take place on the expiry of the anuloma ñāṇa, whereby the yogī attains sotāpatti magga.

The second cessation will take place on the expiry of the anuloma ñāṇa, whereby the yogī attains sakadāgāmi magga.

The third cessation will take place on the expiry of the anuloma ñāṇa, whereby the yogī attains anāgāmi magga.

The fourth cessation will take place on the expiry of anuloma ñāṇa, whereby the yogī attains arahatta magga.

These four cessations are called Nibbāna.

The fifth and final cessation will take place on the death of the Arahat.

Two Nibbānas

The readers should know that there are two categories of Nibbāna. They are as follows:

1. Sa-upādisesa Nibbāna and
2. Anupādisesa Nibbāna

Extinction of anusayas, as a result of achievement of four maggas and phalas while an arahat is having some fuel of life left, is called sa-upādisesa nibbāna.

Extinction of nāmarūpa process and its concomitants such as old age, disease, death, separation etc., on the death of the Arahat, is called anupādisesa nibbāna

Cessation due to phalasamāpattis

Cessation of nāmarūpa process will take place as many times as yogīs achieve phalasamāpattis. During phalasamāpattis only phala cittas can take place.

A brief note on nāmarūpa process

Before we end the explanation on cessation of nāmarūpa process, I wish the readers to have a glimpse of the nāmarūpa process, which is very important in Buddhism.

Many people are under the impression that there is only one mind from birth to death. According to Buddhism, mind is only a spark. Its life is extraordinarily short. These sparks of mind appear one after another in an extraordinarily quick succession. One surprising point about their appearance is the fact that there is no break or interval between the appearance of one spark of mind and another.

Because of these three reasons, namely,

1. the extreme shortness of duration,
2. the extraordinarily quick succession with which sparks of mind appear and disappear,
3. the complete absence of any break or interval between the appearance of one spark of mind and another, two famous Commentaries of Khandha Saṁyutta and Khandha Vibhaṅga aṭṭhakathā, even say that the birth and death of a citta can take place a million million times within (the blink of an eye or a flash of the lightning or) the snapping of two fingers.

Of the nāma-rūpa process, I have briefly dealt with the nāma process. I will now briefly deal with the rūpa process.

Rūpa

There are four kinds of rūpas according to their causation. They are as follows:

1. Kammaja rūpas
2. Cittaja rūpas
3. Utuja rūpas
4. Āhāraja rūpas

1. *Kammaja rūpas*

Rūpas that are caused by kammas are called Kammaja rūpas. Then what are Kammas?

Kammas can roughly be classified into four categories, namely,

a. Akusala Kammas,
b. Kāmā-vacara Kusala Kammas,
c. Rūpā-vacara Kusala Kammas,
d. Arūpā-vacara Kusala Kammas.

a. *Akusala kammas*

They mean bad Kammas, such as, killing, stealing, using improper means to satisfy one's sensual desires (committing adultery, taking intoxicants are improper means), telling lies, setting one against the other, using rough and abusive language, indulging in unbeneficial talks, covetousness, anger, false beliefs

These deeds, words and thoughts can cause rebirths in four apāya bhūmis (four nether regions).

b. *Kāmā-vacara kusala kammas*

They mean giving charity, observing sīla etc.

These good deeds, words and thoughts can cause rebirth in manussa (human) and six deva bhūmis

c. *Rūpā-vacara kusala kammas*

They mean practising samatha bhāvanā, till one gets one or the other of four rūpa jhānas.

These rūpa jhānas can cause rebirth in sixteen rūpa brahmā bhūmis.

d. *Arūpā-vacara kusala kammas*

They mean practising samatha bhāvanā, till one gets one or the other of four arūpa jhānas.

These arūpa jhānas can cause rebirth in four arūpa brahmā bhūmis.

With the exception of arūpā-vacara kusala kammas, all the other kammas, namely, akusala kammas, Kāmā-vacara kusala kammas, Rūpā-vacara kusala kammas, can cause rūpas.

2. *Cittaja rūpas*

Rūpas which are caused by one's cittas are called cittaja rūpas.

3. *Utuja rūpas*

Paramāṇu, which is the lowest unit of a rūpa, is composed of four forces of nature, namely, pathavī (hardness), āpo (cohesion), tejo (heat and cold), vāyo (movement). Since they are the primary constituents of rūpa, they are called four mahābhūtas.

Tejo is utu, which means heat and cold. Rūpas which are caused by heat and cold are called utuja rūpas.

4. *Āhāraja rūpas*

Rūpas which are caused by the nutritive essence that is procured after the food has been sufficiently digested are called āhāraja rūpas.

Out of the four categories of rūpas, (namely, kammaja, cittaja. utuja, āhāraja,) kammaja rūpas are the main rūpas. Cittaja, utuja, āhāraja are only reinforcements. The Commentators compared Kammaja rūpas to seeds of lotus and cittaja, utuja, āhāraja rūpas to soil and water.

The four rūpas, generally speaking, take place simultaneously with mind in the nāmarūpa process.

In this way, the nāma-rūpa process of all beings that have both mind and body had taken place in the past, is taking place at present and will take place in the future.

However, asaññasatta brahmās, who have only body and no mind, and arūpa brahmās, who have only mind and no body, are out of the purview of the above mentioned explanation, since none of them has nāma-rūpa process.

Phases of nāma-rūpa

The readers should know what is meant by bhava. It is nothing but a state of existence of a being. It may also be called a phase of the nāma-rūpa, the beginning of which no one can fathom.

This phase is demarcated by two points, namely, paṭisandhi and cuti. Paṭisandhi is the first citta of the new life. It is so called because it is the link between the previous life and the new life.

And cuti is the last citta of life. It is so called because life ends when cuti citta expires. The present phase of life or existence, which begins with paṭisandhi, comes to an end as soon as cuti citta expires.

The range of countless sparks of mind, starting with the mind which is next to paṭisandhi and ending with the penultimate mind, which is close to cuti, is called pavatti.

To sum up, the namarūpa process is split into innumerable phases. Each phase has three parts, namely, patisandhi, pavatti and cuti.

After cuti, paṭisandhi appears without any break or interval. Then pavatti and cuti follow. In this way, the phases of nāmarūpa carry on ad infinitum, till the yogī, by the power of vipassanā bhāvanā, achieves three miracles, namely, vipassanā ñāṇas, sa-upādisesa nibbāna, and maggas.

Magga Vīthi

The third miracle

An entirely new mental process takes place during that split second in which the nāma-rūpa process ceases. This new mental process is known as "Magga Vīthi". I would like to call this vīthi "The third miracle" for the reasons shown below.

This short mental process includes one citta (thought-moment) named gotrabhu citta, one citta named magga citta and two cittas named phala cittas. (In the case of the extraordinary yogīs, there can be three phala cittas.)

These cittas in the magga vīthi perceive Nibbāna—cessation of nāmarūpa process.

a. Gotrabhu Citta

Among the cittas in the magga vīthi, Gotrabhu citta is the first that perceives Nibbāna.

b. Maggas

Some yogīs, with special attainments, gain all the four maggas at one sitting. Some with lesser attainments gain two or three. Ordinary yogīs will gain only one.

Maggas will uproot the defilements shown against them.

1. Sotāpatti - - Belief in atta (soul), wavering on the ariya path of eight constituents as a means of gaining freedom from dukkha.
2. Sakadāgāmi - Strong tendencies of remaining five major defilements.
3. Anāgāmi - - Attachment to sensual pleasures, anger.
4. Arahatta - - Conceit, attachment to jhānic pleasures, partial ignorance of the ariya truth that makes him cling to conceit and jhānic pleasures.

Rebirths

One who gains sotāpatti magga is called a Sotāpanna. He will have a maximum of seven more rebirths.

One who gains sakadāgāmi magga is called a Sakadāgāmī. He will have two more rebirths.

One who gains anāgāmi magga is called an Anāgāmī. He will have one more rebirth as a brahmā. He will have no more rebirths in kāma bhūmis.

One who gains arahatta magga is called an arahat. On his death, his nāmarūpa process will become extinct. Together with his nāmarūpa process, its concomitants, such as, rebirth, old age, disease, death, separation, tribulation, grief, severe grief that makes one collapse, mental pain, bodily pain etc., will also cease forever.

c. Phalas

Phala ñāṇas are fruitions or consequences of magga ñāṇas.

It will be helpful to the reader, if similarities and differences between magga and phala are mentioned.

a) Magga citta occurs one at a time. It can never go beyond one. Phala cittas always go beyond one. They are never below two.

b) Magga citta has the power to uproot anusayas. Even when it does not uproot, it can make the remaining anusayas (seeds of defilements) less potent. Phala cittas have no power either to uproot or to weaken any anusayas.

c) Magga citta can take place only four times. However, so long as the ariya can maintain his samādhi, he can get phalasamāpatti as many times as he wishes. The state in which a person is having phalas is called phalasamāpatti. It has an unlimited number of phala cittas. Phalasamāpatti can last from a few minutes, up to a few hours or even a few days.

When he is in phalasamāpatti, he is not aware of any other object, such as, sight, sound, smell, taste, touch, idea. It does not mean that he is unconscious. He is definitely mindful of complete absence of saṅkhāra (nāmarūpa process).

If he enters phalasamāpatti while he is sitting, he sits like a statue. If he enters phalasamāpatti while he is standing, he stands like a statue. As soon as phalasamāpatti comes to an end, the yogī becomes aware of one or the other of six objects.

Paccavekkhaṇa ñāṇa

At the end of the magga vīthi, Paccavekkhaṇa ñāṇa will take place. It is the insight that reflects on Nibbāna (cassation of nāmarūpa process) and also on magga and phala, which perceive sa-upādisesa Nibbāna. Because of the paccavekkhaṇa ñāṇa, the yogī can clearly recall the void (i.e., cessation of nāmarūpa process) that had taken place in the course of vipassanā bhāvanā. When he reported the void to the instructor, he might say thus: "I was very clearly aware of my vīthi thought-moments that fell instantaneously on every object as it appeared. And I was also very clearly aware of every object, on which my thought-moments were falling instantaneously. While, because of stronger samādhi, the cittas that were aware and the objects on which the cittas were falling instantaneously were appearing in pairs in quick succession, both the cittas and the objects, all of a sudden, disappeared for a moment. I felt as if lights were suddenly switched off, for a moment, while I was sitting alone in a lighted room."

Phalasamāpatti

In a preceding paragraph, phala has been defined as a fruition or consequence of magga ñāṇa. It can be regained by one who has already gained one or the other of four maggas and phalas, as a climax of vipassanā bhāvanā.

One, who wants to regain it, need not do any other thing. He must again take up vipassanā bhāvanā, as he had done before to attain magga and phala.

If he is an ariya with good samādhi, he will gain phalasamāpatti quickly and it will last long. If his samādhi is poor, he will get it slowly and it will be a short one.

Difference between puthujjanas and ariyas

A puthujjana is one who has not yet gained any of maggas and phalas. He is required to gain, as the readers have seen, all of the 12 vipassanā ñāṇas, starting from nāmarūpapariccheda ñāṇa. However, it is different in the case of an ariya. An ariya is one who has gained one or the other of four maggas and phalas. The first magga has purged an ariya of belief in atta

(soul) and also of wavering on the ariya path of eight constituents. Simultaneously with the purging of these two defilements, the diṭṭhi visuddhi and Kaṅkhā vitaraṇa visuddhi, the first and second visuddhis of seven visuddhis, become firmly established. Because of this, the mind of an ariya cannot go below udayabbaya, the fourth vipassanā ñāṇa. Whenever an ariya takes up vipassanā bhāvanā, either for phalasamāpatti or for a higher magga, the first vipassanā ñāṇa, which he gains is udayabbaya, the fourth ñāṇa and not nāmarūpa pariccheda ñāṇa, the first ñāṇa.

By means of vipassanā bhāvanā, he moves up from one vipassanā ñāṇa to another, till he reaches the anuloma ñāṇa. After attainment of the anuloma ñāṇa, he gains the phalasamāpatti. He does not get Sotāpatti magga this time, because it has taken place already. And a magga, unlike phala, takes place only once.

On the advice of the instructor, the yogis make efforts to enter into phalasamāpatti. Some can do so for four or five minates, and others succeed in remaining in it for a few hours, according to the strength of their samādhi.

About thirty years ago, I met one extraordinary monk, at the Mahāsī meditation centre. First of all, he declared a solemn wish before the image of the Buddha that he wanted to remain in the phalasamāpatti for six days. Then the yogīs organized batches of persons to watch him, day and night, during his phalasamāpatti. Samādhi of the monk was very good. Therefore he gained phalasamāpatti, a few moments after he has taken up vipassanā bhāvanā. He sat in it for six days. During that entire period, there was no urinating and no answering the call of nature; there was no taking of any food and drinks; except some slight movements of the eyelids for five or ten seconds, at an interval of about seven or eight hours, there was complete absence of any movement in his entire body. He came out of phalasamāpatti, at the end of the six day period, with complete success.

I invited the monk to my residence. And in the presence of my friends, the monk remained in phalasamāpatti from 12 noon till 2 a.m., when he rose from it, to catch the plane to his native town.

The Venerable Mahāsī Sayādaw has mentioned in his manual for vipassanā, that, in the long phalasamāpatti, slight movements occasionally might occur. But such slight movements are not serious faults. They are signs of weakening phalasamāpatti, after a long time. However, if the yogi takes up vipassanā bhāvanā and repeats mentally "becoming weak" or some such words four or five times as confirmation of his mindfulness, the impairment will disappear. The yogī will regain his phalasamāpatti.

How does one go up to the higher maggas?

He respectfully sits in front of an image of the Buddha and declares the following wish solemnly.

> "Buddha Sir! I want to take up vipassanā bhāvanā for the achievement of the higher magga, namely, sakadāgāmi magga, for one month.
>
> During that period, let me not enter into the phalasamāpatti, which I have already gained.
>
> Let me gain only sakadāgāmi magga and phala."

If he does not make that wish, it is quite possible that he will repeatedly gain sotāpatti phalasamāpatti, which he has already got, in lieu of sakadāgāmi magga and phala.

After the solemn declaration of the wish, he takes up vipassanā bhāvanā, as he had done during his march to sotāpatti magga and phala.

The declaration of the period, in which he does not want to have sotāpatti phalasamāpatti, will help him. He will regain it, when he fails to get sakadāgāmi magga and phala, during the stipulated time. If he only says that he does not want sotāpatti phalasamāpatti and that he wants sakadāgāmi magga and phala, it is quite possible that he will be deprived of sotāpatti phalasamāpatti, when he suspends vipassanā bhavanā on his failure to get sakadāgāmi magga and phala, during the stipulated period.

If he does not get sakadāgāmi magga and phala, or any other remaining maggas and phalas, in his first or second attempt, he should not give up. He should repeat his endeavour till he succeeds.

Six attributes of the Dhamma

(Dhajagga Sutta)

1. Svākkhāta

The Dhamma, which is the teaching of the Bhagavā, is well expounded. It is the exposition of the Four Ariya Truths, for the realization of Nibbāna.

2. Sandiṭṭhika

The truths of the Dhamma are personally apperceivable. They can actually be experienced and comprehended by anyone through adequate practice of Insight development.

3. Akālika

The results of the Dhamma are not delayed. It yields the benefit of achieving phalas, immediately after the achievement of magga.

4. Ehipassika

The Dhamma can stand investigation. Its truths can be tested by anyone.

'Ehipassika' literally means 'Come and see'.

5. Opaneyyika

The Dhamma is worthy of being perpetually borne in mind. It is meant for achieving freedom from endless rebirths and their concomitants, such as, old age, disease, death, separation etc.

6. Paccattaṁ Veditabba Viññūhi

The truths of the Dhamma can be realized and experienced by the ariyas individually, by their own effort and practice.

Ariyas' realization and experience

Those who accept the invitation of the Buddha and pick up vipassanā bhāvanā,

(a) perceive by means of vipassanā insights, the true nature of mind and body, which they had not even dreamt of before,

(b) perceive by means of maggas and phalas, cessation of nāmarūpa or sa-upādisesa nibbāna,

(c) experience absolute tranquillity caused by absence of kilesas (defilements) which were uprooted by four maggas.

THE END

Namo tassa bhagavato arahato sammāsambuddhassa

Comments on Salient Points in the Brahmajāla Sutta

Comments on Salient Points in the Brahmajāla Sutta

by

U Nu

President

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The Sutta opens with the scene where Suppiya was maligning and his pupil Brahmadatta was praising the Buddha. When this was reported to the Buddha, he said, without elaboration, that Brahmadatta would not be able to praise him in terms other than of *sīla*, which he, as a *puthujjana* (common worldling), understood.

Again, in the course of the Sutta, the Buddha made the following statement, without elaboration, four times.

"Bhikkhus! Besides morality, there are other dhammas, which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas (those who have perceived Nibbāna by means of *magga* and *phala*). After realization of these dhammas by himself, by means of *Sabbaññuta Ñāṇa* (Perfect Wisdom that enables the Buddha to know all there is to know), the Tathāgata has set them forth. Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas."

About puthujjanas

There are some people who believe that *sīla* by itself can lead them to their goal. Therefore they indulge in prayers to one whom they consider to be omnipotent. They take *sīla* vows. They give charity. They do social services. They perform ceremonial observances.

There are also some people who believe that *samatha bhāvanā* by itself will lead them to their goal. *Samatha bhāvanā* is a diligent effort to gain *samādhi* (mental concentration) by concentrating on exterior objects. When *samādhi* reaches certain higher stages, it develops into *jhānas*. There are altogether eight *jhānas* — four *rūpa jhānas* and four *arūpa jhānas*.

Many of those who believe in *samatha bhāvanā* as self sufficient achieve these eight *jhānas* and can enter into them at will. Using these eight *jhānas* as the spring-board, they acquire *abhiññās* (supernormal powers).

They are, indeed, extraordinary people. Unfortunately, however, it has never occurred to them that besides their own *samatha bhāvanā*, there is *vipassanā bhāvanā*, by means of which they can concentrate their minds on their five *khandhas* and see for themselves the *anicca, dukkha, anatta* nature of these five *khandhas*. It has never occurred to them that the perception of the *anicca, dukkha, anatta* nature of their five *khandhas* will lead them, step by step, to *maggas* and *phalas*. And it has never occurred to them that *maggas* and *phalas* are far superior to their *jhānas* and *abhiññās* and will certainly give them freedom from *dukkha*. Had such thoughts occurred to them, they would have, with the help of their extraordinary *jhānas*, got *maggas*, much more speedily than *suddha vipassanāyānika yogīs* (those who directly practise *vipassanā bhāvanā*, without practising *samatha bhāvanā* to get *jhānas*). Then they would join the group of *ariyas* and would no longer trouble poor *puthujjanas* with their expositions on *atta*.

Expositions on atta

Let us see briefly what these exponents mean by *atta*. One group of exponents defines *atta* as *sāmī*, which means the possessor, the ruler, the lord. Of what is *atta* the possessor, the ruler, the lord? According to this group, *atta* is the possessor, the ruler, the lord of the mind and all physical parts of a person such as ears, skin, eyes, tongue, nose, mouth, hands and legs. In short, *atta* is the possessor, the ruler, the lord of mind and body.

Another group of exponents defines *atta* as *kāraka*, which means the doer or the subject. *Atta* is solely responsible for all of the bodily, verbal and mental actions of a person.

The third group defines *atta* as *vedaka*. *Vedaka* is one who feels.

There are many other expositions on *atta*, though these are not as well-known as the above-mentioned three expositions.

In spite of the diversity of expositions on *atta*, there is unanimity among them on three attributes of *atta*, namely, (1) *Nivāsī*, (2) *Sayaṁvāsī* and (3) *Adhiṭṭhāyaka*.

(1) *Nivāsī* means permanence. When a person dies, the body in which *atta* resides will decay, turn into dust and disappear. But *atta* will remain eternal. It will have a new body to reside in.

(2) *Sayaṁvāsī* means independence. *Atta* is not subject to the dictates of mind and any part of the body. The mind and all parts of the body are subject to *atta's* dictates.

(3) *Adhiṭṭhāyaka* means the lord. It is *atta* who gives directions for all of the bodily, verbal and mental actions.

Atta and loka

In the Brahmajāla Sutta, there is a new word used by these exponents. It is '*loka*'. In many places in the Sutta, they say that *atta* and *loka* are eternal.

In Buddhism, however, the five *khandhas* are called *loka*. They are so called because they are continuously deteriorating.

This difference in the interpretation of the term '*loka*' gives rise to some kind of confusion among the readers. Therefore, in order to get over this confusion, the Commentary explains that believers in *atta* take *atta* as well as *loka* to be one of what the Buddha taught as five *khandhas*. The Sub-Commentary expands it by saying that (1) when the four mental *khandhas* are taken as *atta* by those who believe in *atta* (soul), the remaining *khandha* is taken as *loka;* or (2) when one of the five *khandhas* is taken as *atta*, the rest of the *khandhas* are taken as *loka;* or (3) when all the five *khandhas* of oneself are taken as *atta*, the *khandhas* outside oneself are taken as *loka* by those who believe in *atta*.

The Commentary on Sīlakkhandha Vagga further adds that statements made by exponents of *atta* are never coherent; and that they shift their positions like poles planted in a heap of husks.

Highest benefits

The highest benefit for *sīla* is rebirth as a human or a deva.

The highest benefit for *samādhi* is rebirth as a brahmā.

Since, however, these humans, devas, brahmās are *puthujjanas* (those who have not yet achieved *maggas*), they have the following *anusayas* (seeds of defilements) remaining intact.

1. *Diṭṭhānusaya* - belief in *atta*.
2. *Vicikicchānusaya* - doubt about the Four Ariya Truths.

Because of these two *anusayas*,

(a) their faith in Buddha, Dhamma and Saṁgha, will not be firm. It will be shaky. They might abandon their faith any day and accept a new one;

(b) their rebirths will be endless;

(c) their *sīla* will never be firm; therefore, under certain circumstances, they will abandon their *sīla* and kill, steal, commit adultery, tell lies, take intoxicants;

(d) their *aparāpariya* (ever following) *akusala* (evil) *kammas* can, if they have a chance to manifest close to a few last moments of their life, cause these *puthujjana* persons to be reborn in one or the other of four nether regions.

Hierarchy of ariyas

1. *Sotāpanna* — He has achieved *Sotāpatti Magga*, the first *magga*. Therefore he is known as a *Sotāpanna*.

He becomes an ariya as soon as he achieves *Sotāpatti Magga*. And he leaves the world of *puthujjanas* as soon as he becomes an ariya. In the hierarchy of ariyas, he is the lowest.

Magga has two capabilities. The first enables him to perceive Nibbāna. The second uproots *diṭṭhānusaya* and *vicikicchānusaya*.

Because of the extinction of the two *anusayas*,

(a) a *Sotāpanna's* faith in Buddha, Dhamma, Saṁgha becomes confirmed. He will under no circumstances abandon it;

(b) his *sīla* becomes firm. He will under no circumstances kill, steal, commit adultery, tell lies, take intoxicants;

(c) his *aparāpariya* (ever following) *akusala kammas* that can cause him to gain rebirth in one or the other of four nether regions become *ahosi* (abortive) *kammas*. Therefore a *Sotāpanna* will never be reborn in one or the other of four nether regions;

(d) his rebirth will not be endless. He cannot go beyond the seventh rebirth, even if he fails to give serious attention to *vipassanā bhāvanā* because of distractions from sensual pleasures.

2. *Sakadāgāmī* — He is named after the *Sakadāgāmi Magga*, which he has gained.

The *Sakadāgāmi Magga* does not uproot any of the remaining five *anusayas*. It only takes away strong proclivities of the remaining five *anusayas*.

A *Sakadāgāmī* cannot go beyond the second rebirth.

3. *Anāgāmī* — He is named after the *Anāgāmi Magga*, which he has gained.

The *Anāgāmi Magga* uproots *Kāmarāgānusaya* (attachment to sensual pleasures) and *paṭighānusaya* (anger, worry, fear).

An *Anāgāmī* cannot go beyond one more rebirth.

4. *Arahat* — He is named after the *Arahatta Magga*, the fourth and final *magga*, which he has gained.

The *Arahatta Magga* uproots *mānānusaya* (pride, conceit), *bhavarāgānusaya* (attachment to rebirths as brahmās) and *avijjānusaya* (non-comprehension of Four Ariya Truths).

There will be no rebirth after his death.

5. *Mahāsāvaka* — *Mahā* means great; *Sāvaka* means a disciple of the Buddha.

He is an arahat with special attainments such as *abhiññā* (supernormal powers) and *paṭisambhidā* (mastery of analytic insight).

There will be no rebirth after his death.

6. *Aggasāvaka* — *Agga* means exalted; *Sāvaka* means a disciple. The two chief disciples are called *Aggasāvakas*. The first *Aggasāvaka* is second only to the Buddha in wisdom. The second *Aggasāvaka* is second only to the Buddha in *abhiññā*.

There will be no rebirth after their death.

7. *Paccekabuddha* — Like a Buddha, a *Paccekabuddha* achieves the four *maggas* by himself. But unlike a Buddha, a *Paccekabuddha* does not achieve *Sabbaññuta Ñāṇa* which will enable him to know all there is to know.

There will be no rebirth after his death.

8. *Buddha* — A Buddha achieves four *maggas* by himself. Simultaneously with the achievement of *Arahatta Phala*, he achieves *Sabbaññuta Ñāṇa*.

There will be no rebirth after his death.

General facts

There is no definite period of training, (striving for perfection), for ariyas from *Sotāpanna* to *Mahāsāvaka*.

The period of training for an *Aggasāvaka* is one *asaṅkhyeyya* (an incalculably long period) and one hundred thousand worlds.

The period of training for a *Paccekabuddha* is two *asaṅkhyeyya* and one hundred thousand worlds.

The period of training for a Buddha is somewhat complex. It will need a brief explanation.

There are three kinds of Buddhas. They are as follows:

1. *Paññādhika Buddha*
2. *Saddhādhika Buddha*
3. *Vīriyādhika Buddha*

The classification is not made on the basis of *maggas* and *Sabbaññuta Ñāṇas* which are the same for all Buddhas.

The classification is based on the nature of preparation which *Bodhisattas* make during the course of striving for attainment of Buddhahood. A *Bodhisatta* is a Buddha-to-be.

If a *Bodhisatta* relies more on *paññā* (wisdom) than on *saddhā* (faith) and *vīriya* (diligence), he will be known, when he becomes the Buddha, as *paññādhika Buddha*. Gotama Buddha is a *paññādhika Buddha*.

If a *Bodhisatta* relies more on *saddhā* than on *paññā* and *vīriya*, he will be known, when he becomes the Buddha, as a *saddhādhika Buddha*.

If a *Bodhisatta* relies more on *vīriya* than on *paññā* and *saddhā*, he will be known, when he becomes the Buddha, as a *vīriyādhika Buddha*.

Whereas the period of striving for perfection for a *paññādhika Buddha* is four *asaṅkhyeyya* and one hundred thousand worlds, the period of striving for *saddhādhika* and *vīriyādhika Buddhas* will be eight *asaṅkhyeyya* and one hundred thousand worlds, and sixteen *asaṅkhyeyya* and one hundred thousand worlds respectively.

Self-Training for perfection

The nature of self-training for perfection to become an *Aggasāvaka*, a *Paccekabuddha* or a *Buddha* is the same. The self-training is composed of ten *pāramīs*. *Pāramī* is bodily, verbal and mental action which is undertaken by worthy persons to improve themselves so that they can carry out their duties efficiently when they reach their respective goals. These ten *pāramīs* are commonly called ten perfections. They are as follows:

1. *dāna* — charity
2. *sīla* — self-control to refrain from doing and saying what is evil
3. *nekkhamma* — renunciation
4. *paññā* — wisdom
5. *vīriya* — diligence in doing meritorious deeds

6. *khanti* — forbearance
7. *sacca* — truthfulness
8. *adhiṭṭhāna* — firm resolve
9. *metta* — loving-kindness
10. *upekkhā* — equanimity

Three classes of pāramīs

Pāramīs are divided into three classes, namely, ordinary, medium and superior.

When it is wealth or wife or children or all of these three that one has sacrificed, his *pāramī* is called an ordinary *pāramī*.

When it is eyes or limbs or both that one has sacrificed, his *pāramī* is called a medium *pāramī*.

When it is life that one has sacrificed, his *pāramī* is called a superior *pāramī*.

One who aspires to be an *Aggasāvaka* is required to fulfil the ordinary *pāramīs*.

One who aspires to be a *Paccekabuddha* is required to fulfil the ordinary as well as medium *pāramīs*.

One who aspires to be a *Buddha* is required to fulfil all of the three classes of *pāramīs*.

Those who aspire to be *Aggasāvakas, Paccekabuddhas* and *Buddhas* develop their *pāramīs* as much as they can during one rebirth after another through innumerable worlds till finally they reach their goals.

Reason for the above elaboration

The above lengthy elaboration is given in order to enable the readers to judge for themselves, if it is in the fitness of things to praise the Buddha, as Brahmadatta, the disciple of Suppiya, had done. Brahmadatta had praised the Buddha in good faith. There should be no doubt about it; however, his praises had fallen far short of the virtues and attributes of the Buddha.

Was the Buddha dissatisfied with the inadequate praises of Brahmadatta? No! Dissatisfaction is an

offspring of anger. But for the Buddha anger had been wiped out, when he achieved *anāgāmi magga*, just before he became fully enlightened.

Then why did the Buddha say thus: "Bhikkhus! These are matters of a trifling and inferior nature, of mere morality, in respect of which a worldling might speak when praising the Tathāgata"?

This question must be answered as fully as possible.

The Buddha had declared on many occasions that he had appeared in this world for the welfare of humans, devas and brahmās. He very much wanted them to take the fullest advantage of his appearance. Taking the fullest advantage of his appearance, they should gain freedom from *dukkha*. It is the top priority. If it is not possible, he very much wanted them to be humans, devas, brahmās, far away from the four nether regions. How can they take the fullest advantage of his appearance, if they do not know what he really was? How can Brahmadatta take the fullest advantage of his appearance if he saw the Buddha only as a *samaṇa* who abstained from destroying all seeds and vegetation; only as a *samaṇa* who took only one meal a day, not taking food at night and fasting after mid-day and so on?

Among the Buddha's disciples, there were and still are many who do not know what a fully enlightened Buddha is. If these disciples accept Brahmadatta's praises and see the Buddha only as a *samaṇa* who takes one meal a day, how can they take the fullest advantage of his appearance?

A Buddha appears in the world only once after an incalculably long period of time. Therefore, when a Buddha appears, the world is at a loss to know what he really is, what his virtues and attributes really are, what he can really do for them. Under these circumstances, it was incumbent on the Buddha to speak out occasionally and tell the people what the Buddha was and what he could do for them, so that they could take the fullest advantage of his appearance.

On many occasions, the Buddha had done so. A few instances will be given below.

The Buddha and Upaka

On the Buddha's way to the group of five monks, to proclaim the Four Ariya Truths which he had discovered, the Buddha met Upaka, a non-Buddhist monk. Upaka asked the Buddha in whose teachings he was interested and who his teacher was. The Buddha replied in four *gāthās*. (A *gāthā* is a verse, having four half-lines.)

The salient points of the reply are concentrated in the first *gāthā*. Therefore only these points will be mentioned here. The following is a free translation:

> I stand above all dhammas.
> I know all there is to know.
> I am one who is free from greed, anger, ignorance.
> I have perceived Nibbāna, where craving is absolutely extinct. Since I achieved, without any guidance from outside, *Sabbaññuta Ñāṇa*, which enables me to know all there is to know, to whom should I point my finger and say "This person is my teacher"? I have no such person.

When the Buddha concluded, Upaka said, "Friend! If what you declare is true, you must be lord of *ananta ñāṇa* (infinite wisdom)."

Then the Buddha said that all Buddhas like him had, by means of *arahatta magga*, conquered all *pāpakā* (evil) *dhammas*, and that they were called *jina* (victor). Then, saying, "Friend! What you said can be true", Upaka nodded his head a few times, made way for the Buddha and left for Vinkahāra village.

Upaka made a serious note of what the Buddha said. Therefore when one day he decided to renounce the world, he remembered "the lord of infinite wisdom". Since he did not know that the lord of infinite wisdom was no other than the Buddha, he made enquiries about the lord of infinite wisdom. At last he met the Buddha at the Jetavana monastery, joined the Order and not long afterwards achieved *anāgāmi magga*. On his death, he was reborn as a brahmā in Avihā brahmā bhūmi. As a brahmā, he achieved *arahatta magga*.

Upaka is a classic example of a person, who, because of the Buddha's decision to tell him what the Buddha really was, what his virtues and attributes were, could reap the fullest advantage of the Buddha's appearance.

Incidentally, there is a ridiculous misinterpretation of this meeting between the Buddha and Upaka. Some years ago, a scholar on Buddhism, who was unfortunately very much prejudiced against Buddhism, quoted this meeting in one of his books and scornfully remarked that Upaka snubbed the Buddha, because the latter was blowing his own trumpet without compunction. The remark, indeed, is deplorable. It is, to say the least improper.

The Buddha and the five monks

The meeting between the Buddha and the five monks was much more interesting and exciting than that between the Buddha and Upaka. It is exciting because on one side, the Buddha was determined to tell the five monks the Four Ariya Truths because he knew that the Ariya Truths would benefit them. On the other side, the five monks were in a rebellious mood. They did not want to listen to the Buddha. Let us read the dialogue between them.

Dialogue between the Buddha and the five monks

"Fellow Bhikkhu Gotama, while we were with you in the Uruvelā forest, where you were going through very severe practices in meditation, we carried your bowl and robe during your itinerary in the area. We fetched water for you to wash your face and small soft wood sticks for you to brush your teeth. We swept the precincts of your retreat. Who did these for you, when we left? When we left, were you able to control your rambling thoughts?"

"Bhikkhus! Do not address me as 'Gotama' or as 'Fellow Bhikkhu.' Bhikkhus! I have now become the Buddha who knows all there is to know. Bhikkhus! Hear me. I have discovered the way to Nibbāna. I will teach you. I will give you a sermon. If you practise in accordance with my instructions, you will soon achieve, in your present lifetime, the *arahatta magga*. It is the goal for both the high and the low;

who renounce the world and become bhikkhus in order to find the way to end *dukkha*."

"Fellow Bhikkhu Gotama! You could not achieve the *arahatta magga* and *Sabbaññuta Ñāṇa* even while you were taking such extraordinary courses as *Apānaka Jhāna* for the last six years. How is it possible for you to achieve the *arahatta magga* and *Sabbaññuta Ñāṇa*, which are far superior to ten *kusala kamma pathas*, when you are working to get worldly gains, when you have become a monk who has fallen from the path of meditation, when you are won over to the side of worldly gains?"

"Bhikkhus! I am not a bhikkhu who is working to achieve worldly gains. I am not a bhikkhu who has fallen from the path of meditation. I am not also a monk who is won over to the side of worldly gains. Bhikkhus! I have become the Buddha who knows all there is to know and who is worthy of universal homage. Bhikkhus! Hear me. I have discovered the way to Nibbāna. I will teach you. I will give you a sermon. If you practise in accordance with my instructions, you will soon achieve, in your present lifetime, the *arahatta magga*. It is the goal for both the high and the low, who give up what they possess and become bhikkhus in order to find the way to end *dukkha*."

The five bhikkhus remained unconvinced and they replied as before.

The Buddha repeated what he had said above and the bhikkhus replied as before. Then the Buddha asked the bhikkhus a question thus:

Bhikkhus! While we were living together in the Uruvelā forest, do you at all remember having heard me say even once to you thus: "Fellow Bhikkhus! Do not be disheartened. Do not think of going away from here. I have seen wonderful lights and colours and I also have achieved wonderful realizations as a result of my meditation" ?

This question set them thinking thus: "We would have believed him even if he had said, 'I have now become an arahat', while he was taking those self-afflicting practices. However, Bhikkhu Gotama had never told us such falsehoods. Therefore when he says now that he has become the Buddha, he must be saying what is true."

From that time on, their attitude towards the Buddha changed. When they replied to the Buddha's question, they abandoned their discourteous language and respectfully said thus: "Venerable Sir, we do not remember having heard you say such words while we were living together in the Uruvelā forest."

Therefore, when the sun was about to set on the full moon day of *Wāso* (roughly July) in the year 103 of the *Mahā Sakaraj Era* (589 B.C.), the Buddha gave the five monks the first sermon called "*Dhammacakka*".

The meeting greatly benefited the five monks. All of them achieved *arahatta magga* on the sixth day of the meeting.

An extraordinary way

Once Pokkharasāti, a brahmin of great wealth and learning, sent Ambaṭṭha, a pupil of his, to the Buddha to find out if the report of the Buddha's greatness was really true. His special instructions to his pupil were to discover whether the Buddha possessed the thirty-two *mahāpurisa-lakkhaṇas* (signs of a great man) in accordance with vedic scriptures. The pupil went to the Buddha and discovered thirty signs. He found it impossible to see the tongue, and the sheath-covered genitals of the Buddha under the robe. The Buddha knew the difficulty of Ambaṭṭha. Therefore he let his tongue be seen by Ambaṭṭha and he quietly willed that his genitals be visible only to Ambaṭṭha. If he could be of help to a person to gain freedom from *dukkha* or at least freedom from the four nether regions, let alone saying what he was, what his virtues and attributes were, the Buddha would go to any length to help him, (even to the extent of exposing an internal organ like his own heart, as described in *Vatthaguyha nidassana pañha* of *Milinda Pañha*).

On receipt of the report from Ambaṭṭha, Pokkharasāti came to pay homage to the Buddha. After hearing the discourse of the Buddha, he became a *sotāpanna*.

Profound dhammas

In the course of the Brahmajāla Sutta, the Buddha repeated the following paragraph four times.

"Bhikkhus! Besides morality, there are other dhammas, which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas (those who have perceived Nibbāna by means of *magga* and *phala*). After realization of these dhammas by himself, by means of *Sabbaññuta Ñāṇa* (perfect wisdom that enables the Buddha to know all there is to know), the Tathāgata sets them forth. Anyone, wishing to praise correctly the true virtues of the Tathāgata, should do so in terms of these dhammas."

One who wants to have a glimpse of the Buddha and the Dhamma should know the cardinal facts and figures that concern the Buddha and the Dhamma. If he wants to know these facts and figures, he should go back to the time when the Buddha, as the *Bodhisatta*, began his march to *Sabbaññuta Ñāṇa*.

A little more than four *asaṅkhyeyya* and one hundred thousand worlds ago, the person who was destined to become Gotama Buddha was the son of a wealthy man. His name was Sumedhā. On the death of his parents, he renounced the world and became a hermit. One day he met Dīpaṅkarā Buddha. If he only wanted the four *maggas*, he could have easily got them at that time. Since, however, he did not want the freedom from *dukkha* only for himself, he expressed his desire to become a Buddha to Dīpaṅkarā Buddha. The Dīpaṅkarā Buddha saw by means of *anāgataṁsa ñāṇa* (insight that enables the Buddha to see the future) that Sumedhā would become a Buddha in a *Badda* world where five Buddhas would appear. Therefore the Dīpaṅkarā Buddha prophesied the fulfilment of the wish of the hermit Sumedhā. From that time, Sumedhā became the *Bodhisatta*. And for four *asaṅkhyeyya* and one hundred thousand worlds, he cultivated the ten *pāramīs* (perfections) with great determination, involving sacrifice of wealth, wife, children, limbs and life. On the completion of the cultivation of the ten *pāramīs*, he became Prince Siddhattha. On the day of the birth of his son, Rāhulā, he renounced the world. He spent about six years in practising self-afflicting methods which caused him immense exhaustion of mind and body. When, at last, he abandoned these false methods, he thought of a new plan.

The new plan

The *Bodhisatta* took great care not to allow himself to fall again into the pitfall which would cause him only mental and physical exhaustion instead of extinction of *kilesas* (defilements). Soon he was successful in realizing "the Four Ariya Truths". They are (1) *Dukkha*, (2) Cause of *Dukkha*, (3) End of *Dukkha*, (4) Path to the End of *Dukkha*. What do they mean?

(1) Endless rebirth, with its concomitants, such as, old age, death, separation from dear ones etc., is evil, undesirable. So it is *dukkha*.

(2) Because of craving, there is endless rebirth. Therefore craving (*taṇhā*) is the cause of *dukkha*.

(3) When the cause of *dukkha* is removed, *dukkha* will also be removed. This is the end of *dukkha*.

(4) How will *taṇhā* be removed? If *taṇhā* has to be removed, it must be removed by means of a Path, which has eight component parts, namely: —

(a) Right belief—belief in "the Four Ariya Truths." It is very essential to have this belief. It will serve one as a line of demarcation which one must not leave. If there is no such demarcation, one may deviate from the Path in the course of his march towards the end of *dukkha*.

(b) Right contemplation — contemplation on virtues of renunciation and compassion. It will serve one as an aid for the speedy removal of *taṇhā*.

(c) Right speech — speech that is free from false words, words setting one against the other, rough and abusive words, unbeneficial words.

(d) Right action — self-control to refrain from killing, stealing, using improper means to satisfy one's sensual desires. (Committing adultery and taking intoxicants are taken as improper means.)

(e) Right livelihood — livelihood that is earned in accordance with Right speech and Right action.

(f) Right effort — a very highly diligent, unflagging effort.

(g) Right mindfulness — steadfast mindfulness of *nāma* (mind) and *rūpa* (body).

(h) Right mental concentration — mental concentration on the five *Khandhas* (mind and body).

Three sikkhas

For the sake of convenience, the Ariya Path of eight constituents can be re-classified into three *sikkhas* (disciplines). These three *sikkhas* are as follows:

1. *adhisīla (sīla)*
2. *adhicitta (samādhi)*
3. *adhipaññā (paññā)*

Out of the eight constituents, Right belief and Right contemplation are conducive to attainment of *maggas*. Therefore they come under *paññā*.

Right speech, Right action, and Right livelihood are conducive to self-control of speech and bodily action. Therefore they come under *sīla*.

Right effort, Right mindfulness and Right mental concentration are conducive to maintaining concentration. Therefore they come under *samādhi*.

The great experiment

The *Bodhisatta* practised the Path himself and was successful in achieving, one by one, four *maggas* and *phalas*, namely, *Sotāpatti Magga* and *Phala; Sakadāgāmi Magga* and *Phala, Anāgāmi Magga* and *Phala, Arahatta Magga* and *Phala*. Each combination of *magga* and *phala* was followed by *paccavekkhaṇa ñāṇa* which enabled the *Bodhisatta* to know which of the seven *anusayas* (seeds of mental defilements) the *magga* had uprooted and which *anusayas* remained to be uprooted. However, the *paccavekkhaṇa ñāṇa* that followed the *Arahatta Magga* and *Phala* enabled the *Bodhisatta* to know only which *anusayas* were uprooted. As *Arahatta Magga* had uprooted the three remaining *anusayas*, no *anusayas* remained to be uprooted. And since all the causes of rebirth had been removed, the

present rebirth of the *Bodhisatta* was the last. There would not be any more rebirth at the end of the present *nāmarūpa* (mind and matter) process.

Simultaneously with the achievement of the *arahatta phala*, the *Bodhisatta* achieved *Sabbaññuta Ñāṇa* and became the Buddha.

These are, in fact, the *dhammas*, that are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. After realization of these *dhammas* by himself, by means of *Sabbaññuta Ñāṇa*, the Tathāgata has set them forth. Anyone, wishing to praise correctly the true virtues of the Tathāgata, should do so in terms of these *dhammas*.

What is Sabbaññuta Ñāṇa?

This is a combination of two words, namely, *sabba+ñu*. *Sabba* means "all"; *ñu* means "knows". Therefore *Sabbaññuta Ñāṇa* means Supreme Enlightenment that enables the Buddha to know all *dhammas* correctly and without guidance from any other person.

These *dhammas*, which the Buddha knows correctly and without any guidance from any other person, are five in number. They are: *citta* (mind), *cetasikas* (mental concomitants), *rūpa* (matter), Nibbāna (extinction of *citta, cetasika, rūpa*), and *paññatti* (language that will enable one to make known his conceptions correctly). These *dhammas* are called five *ñeya dhammas*.

Since Buddhism is fundamentally based on Four Ariya Truths, 1) *Dukkha*, 2) Cause of *dukkha*, 3) Extinction of *dukkha*, 4) Path to extinction of *dukkha*, it will not be possible for anyone to proclaim and disseminate Buddhism, as the Buddha has done, unless he has Supreme Enlightenment that will enable him to know all there is to know about *citta, cetasika, rūpa*, Nibbāna; and unless he has complete mastery over the language that must be used to make known every aspect of Buddhism.

The readers will see why the above statement is true, if they know the salient facts about the Four Ariya Truths.

The Four Ariya Truths

1) *Dukkha* means *citta, cetasikas* and *rūpa.*

2) Cause of *dukkha* means seven *anusayas* that are embedded in *citta.*

3) End of *dukkha* means Nibbāna. It is nothing but the extinction of seven *anusayas.*

4) In the Path to the end of *dukkha,* the fundamental point is nothing but the perception of the *anicca, dukkha, anatta* nature of *citta, cetasika* and *rūpa.*

A *Paccekabuddha,* like the Buddha, achieves *maggas,* without any guidance from any other person. But unlike the Buddha, he does not attain *Sabbaññuta Ñāṇa.* Therefore he cannot proclaim and disseminate the *dhammas* which he has discovered.

Simultaneously with *Sabbaññuta Ñāṇa,* the Buddha achieved ten other *ñāṇas.* They are as follows:

1. *Ṭhānā-ṭhāna kosalla ñāṇa*

It is the insight that enables the Buddha to have a perfect knowledge of specific cause and effect. (Lit., *ṭhānā-ṭhāna* means what is the cause and what is not the cause.)

2. *Kamma vipāka kosalla ñāṇa*

It is the insight that enables the Buddha to have a perfect knowledge of *kamma* and its specific good or bad consequences.

3. *Sabbattha gāminī paṭipadā ñāṇa*

It is the insight that enables the Buddha to have a perfect knowledge of all the means of reaching goals or destinations. Here goals or destinations mean four nether regions, human world, *deva* worlds, *brahmā* worlds, Nibbāna.

4. *Aneka dhātu nānā dhātu ñāṇa*

It is the insight that enables the Buddha to have a perfect knowledge of basic as well as subsidiary *dhātus* that are based on basic *dhātus.*

What is a dhātu?

In the Universe, there are *brahmās* and *devas* (celestial beings), humans and *apāya* (nether) beings and the *bhūmis* (abodes) in which these beings live. According to the teaching of the Buddha, these beings and *bhūmis* are only illusions, created by seven *anusayas*. In the final analysis of these beings and *bhūmis*, there are only six basic *dhātus*.

There are two famous definitions for *dhātu*. They are as follows:

(a) *Dhātu* is not *satta*. *Dhātu* is not *jīva*.
(b) *Dhātu* is so called because it is a force of nature, which behaves in accordance with laws of nature.

(a) *Satta* means creature. *Dhātu* is absolutely free from attributes, ways, modes of a creature. It is also free from functions, performances, duties of a creature.

Jīva means soul or *atta* that is eternal. Soul or *atta* is the creation of a Creator. Therefore, soul or *atta* is amenable to commands of the Creator. According to Buddhism, *dhātu* is neither soul nor *atta*. Therefore it is not amenable to commands of a Creator.

(b) *Dhātu* is a force of nature. It manifests only in accordance with laws of nature.

These definitions are given in order to repudiate the belief that soul or *atta* is the doer or ego or entity that is responsible for consciousness, feeling, perception, action, speaking, thinking and so on.

Six basic dhātus

They are as follows:

(1) *Pathavī dhātu*,
(2) *Āpo dhātu*,
(3) *Tejo dhātu*,
(4) *Vāyo dhātu*,
(5) *Ākāsa dhātu*,
(6) *Viññāna dhātu*.

Pathavī dhātu is so called because it is a force of nature that is endowed with the attribute of causing hardness.

Āpo dhātu is so called because it is a force of nature that is endowed with the attribute of causing cohesion. It has also the attribute of causing liquidity.

Tejo dhātu is so called because it is a force of nature that is endowed with the attribute of causing heat and cold.

Vāyo dhātu is so called because it is a force of nature that is endowed with the attribute of causing impetus that prevents a thing from collapsing. It has also the attribute of causing motion.

Ākāsa dhātu is so called because it is a force of nature that is endowed with the attribute of causing demarcation. (*Kalāpas*, minutest particles of which matter is composed, do not coalesce with each other because of *ākāsa dhātu*.)

Viññāṇa dhātu is so called because it is a force of nature that is endowed with the attribute of causing consciousness.

Matter is nothing but the composition of the first to fifth *dhātus*.

Mind is nothing but the composition of *viññāṇa dhātu* and its concomitants which arise and disintegrate simultaneously with *viññāṇa dhātu*, whenever it comes into contact with one or the other of six objects, namely, form, sound, smell, taste, tangible thing, idea, by means of appropriate senses.

5. *Nānādhimuttikatā ñāṇa*

It enables the Buddha to have a perfect knowledge of diversity of strongly ingrained dispositions. Please note carefully that it is this *ñāṇa*, which enables the Buddha to know all there is to know about the sixty-two kinds of *diṭṭhi*, which are mentioned in the Brahmajāla Sutta.

6. *Indriya paropariyatta ñāṇa*

It enables the Buddha to have a perfect knowledge of the mental depth of a person, by which his nearness to or remoteness from *maggas* is determined.

7. *Jhānasaṁkilesādi ñāṇa*

It enables the Buddha to have a perfect knowledge of the causes that spoil *jhānas* (mental absorption) and also of the causes that strengthen them. It also enables the Buddha to know that the *jhāna* will come to an

end exactly at the pre-determined time, if the yogī expresses his desire, before the achievement of the *jhāna*, that he wishes his *jhāna* to come to an end at that particular time.

8. *Pubbenivāsa ñāṇa*

It enables the Buddha to recall the past, which can be extended to any number of previous worlds.

9 *Dibbacakkhu ñāṇa*

It enables the Buddha to see, far better than *devas* and *brahmās*, any forms, at any place. It also enables the Buddha to see beings on the verge of death and just after rebirth. Therefore, it is also called *cutūpapāta ñāṇa*.

10. *Āsavakkhaya ñāṇa*

It enables the *Bodhisatta* to uproot *anusayas* which are the causes of false views, attachment, lust of life, ignorance of Four Ariya Truths.

Namo tassa bhagavato arahato sammāsambuddhassa

Comments on Salient Points in the Sāmaññaphala Sutta

Comments on Salient Points in the Sāmaññaphala Sutta

by

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The Buddha gave this Sutta principally to King Ajātasattu, who requested the Buddha to let him know the fruits of becoming a monk (a samaṇa). The Buddha answered, dwelling at great length on three *sikkhās*, namely, *sīla, samādhi, paññā*, which would ultimately give freedom from dukkha to those who take them up with faith and diligence. Since the three *sikkhās* have been very fully mentioned with comments in 'Three Fundamental Concepts', they will not be dealt with here.

'Three Fundamental Concepts' is nothing but "Buddhism in a nutshell". The 'Comments on Brahmajāla Sutta' is nothing but "A sketch of the Buddha". I wish the present Comments to be nothing but "A short account of the Saṁgha (The Order of monks)." These expositions are so arranged that they will provide the readers with a proper background, as they read the translations of the Piṭakas.

I consider that it will be helpful if the readers are given the following points, as a corollary to the Buddha's answer to Ajātasattu's question — the fruits of becoming a monk.

These are the points:

I. The Order of monks — how did the Buddha found it?

II. The Order of monks — why did the Buddha found it?

III. Vinaya rules — how did the Buddha proclaim them?

1. Order of monks – How did the Buddha found it?

The Buddha proclaimed the Dhamma, which he had discovered, by giving the Dhammacakka Sutta to the group of five monks who are known in the history of Buddhism as *pañca-vaggī* (group of five monks). While listening to the discourse, the leader of the group, the Venerable Koṇḍañña, achieved the first *magga, Sotāpatti magga*. Then he requested the Buddha to ordain him a monk.

First form of ordination

The Buddha raised the right hand and addressed the Venerable Koṇḍañña thus :—

1. Monk! Come.
2. I have preached the dhamma well.
3. Make efforts in order to gain the three remaining *maggas* that will give you freedom from dukkha.

At the end of the first sentence, out of the three sentences, the Venerable Koṇḍañña was deemed to have received monkhood under the Buddha. And since receiving monkhood under the Buddha meant joining the Order of monks, the Venerable Koṇḍañña was also deemed to be the first in the Buddha's Order of monks.

The four remaining monks, namely, Vappa, Bhaddiya, Mahānāma, Assaji also achieved *Sotāpatti magga*, one after another on four successive days, in the serial order in which they are mentioned. Each of them also joined the Order of monks in the same way as the Venerable Koṇḍañña. On the sixth day of their meeting, they achieved *Arahatta magga*, while they were listening to Anatta Lakkhaṇa Sutta, given by the Buddha.

About Yasa and friends

Yasa was the son of a millionaire. His mother was Sujātā, who had offered milk food to the Bodhisatta, on the eve of his becoming the Buddha. For a long time, Yasa was becoming disenchanted with the life of revelry, into which he was thrown by his parents. Therefore, about ten days after the five monks had joined the Order of monks, he ran away from his home about dawn. He met the Buddha in the Migadāya forest. When Yasa

achieved sufficient mental concentration during a graduated discourse; the Buddha gave an exposition on the Four Ariya Truths. Yasa achieved *Sotāpatti magga* before the end of the discourse; (a graduated discourse contains talks on the virtues of *dāna, sīla, samatha* and *vipassanā bhāvanās.*)

The father who came into the Migadāya forest in search of Yasa met the Buddha. While the Buddha was giving a graduated discourse to the father, Yasa was also listening to it. Before the end of the discourse, he achieved *Arahatta magga.* At his request he was initiated into the Order of monks by the Buddha.

Some time later, the Venerable Yasa's four intimate friends, who were also sons of millionaires, came to pay homage to the Venerable Yasa. When they were taken to the Buddha, they also achieved the four *maggas* and became arahats, while listening to the graduated discourse of the Buddha. At their request the Buddha initiated them into the Order of monks.

After a few days, the Venerable Yasa's fifty friends from neighbouring villages came to pay respect to the Venerable Yasa. They were likewise initiated into the Order of monks, after they achieved the four *maggas.*

The number of arahats had now risen from six, including the Buddha, to sixty-one. (The Buddha, five arahats led by the Venerable Koṇḍañña, and the fifty-five arahats led by the Venerable Yasa.)

In one of Yasa's previous existences in this world, he was the leader of a social welfare organization. It had fifty-five members including the leader. One of the activities of the organization was to give decent cremations to the dead bodies of those who had been down and out and helpless. One day the members found the dead body of a pregnant woman and they carried it to the cemetery. After having entrusted the leader and four other members with the task of cremating the body, the other members left. While cremating the body, the mind of the leader became deeply concentrated on the rottenness of the body. He brought to perfection his technique of concentrating the mind on the rottenness of the body and taught it to the other members of the organization. He also taught it to his parents and his wife. It was called *asubha bhāvanā* (meditation on the rottenness of the body). They carried

it on regularly till the end of their life. This *bhāvanā kusala kamma* helped them greatly in achieving *maggas* and *phalas* expeditiously, while they were listening to the graduated discourse of the Buddha.

There are four types of persons. According to Puggala-paññatti, Abhidhamma, they are as follows:—

1. *Ugghaṭitaññū* type
2. *Vipañcitaññū* type
3. *Neyya* type
4. *Padaparama* type

1. Those who belong to the first type have the capacity to understand the teachings of the Buddha in an extra-ordinary way. While they were listening to the Buddha, they acquired either all of the four *maggas* or at least one *magga*, even before the Buddha finished three-fourths of a gāthā, a short verse which generally has four half lines.

2. Those who belong to the second type are a little slower than those in the first type, in understanding the teachings of the Buddha. Therefore they did not get any *magga* while the Buddha was chanting a gāthā. Only after the Buddha had given a commentary on the gāthā, they acquired either all of the four *maggas* or at least one *magga*.

3. Those who belong to the third type cannot get any of the four *maggas*, even after they have listened to the commentary. They must take up an intensive course of vipassanā meditation in order to get *maggas*.

4. Those who belong to the fourth type cannot get any of the four *maggas* during their present lifetime, even if they take up an intensive course of vipassanā meditation. However, the intensive course will enable them to reach certain stages of vipassanā insights. The experiences of these insights will form a part of *kusala kamma* which they are required to have if they want to become either *Ugghaṭitaññūs* or *Vipañcitaññūs* during the time of a future Buddha. Or if they want to be liberated from dukkha as early as possible, the *kusala kamma* which they gain as a result of taking up vipassanā meditation intensively will help them in acquiring at least the first *magga* during their next rebirth.

These four types of persons should remind the readers of a class at school, where some students get distinction marks, some get near distinction marks, some get pass marks and some fail. For the students to get distinction marks, near distinction marks, pass marks, the teacher's teaching alone is not enough. The students must have intelligence and diligence. For those who do not have intelligence and diligence, the teacher cannot do anything for them to get even pass marks.

In the case of the persons of the first, the second and the third types, they had, in some of their previous existences, accumulated sufficient *kusala kamma* for them to be qualified for the respective types to which they belonged. (*Kusala kamma* means refraining from doing and telling what is not right and practising *Samatha* and *Vipassanā Bhāvanā*.) The Buddha's sermon alone was not enough for them to get *maggas*. Therefore in the case of the persons of the fourth type, who did not have such *kusala kamma*, the Buddha could not do anything for them to get *maggas*.

Beginning of missionary work

As soon as the first vassa (period of residence during the rains) was over, the Buddha asked the sixty arahats to assemble, and spoke to them thus: "I have liberated myself from the traps called Taṇhās (kilesas) which make deva and human sensual pleasures their main base. Bhikkhus! You also have liberated yourselves from the traps called Taṇhās which make deva and human sensual pleasures their main base.

"Bhikkhus! In order to help brahmās, devas and men to avoid what is evil and to do what is virtuous and also to achieve insights that will liberate them from the traps called Taṇhās, you must go forth in eight directions, making at most a yojana a day. (A yojana is roughly about seven miles.) When you go, you must go alone. None of the monks must take another monk with him as a companion.

"Bhikkhus! Preach the Dhamma, the beginning, the middle and the end of which are replete with the quality of goodness. Not only its meaning but also the words and the grammar which are used to convey it are good. It is the Dhamma in which there is nothing which is superfluous and also nothing which is deficient. Let the devas

and men hear the Dhamma, which is perfect, which is not involved with any evil and which has three main divisions, namely, *Sīla*, *Samādhi* and *Paññā*.(*Sīla* requires one to take vows to refrain from doing or speaking what is not right. *Samādhi* requires one to practise meditation to acquire mental concentration. *Paññā* requires one to practise the four techniques of Satipaṭṭhāna in order to perceive the *anicca*, *dukkha* and *anatta* nature of mind and body and also to get the four *maggas* that will uproot *kilesas*.)

"Bhikkhus! There are many brahmās, devas and men, whose *kusala kammas* have made them ready to comprehend the Four Ariya Truths and achieve *maggas* and *phalas*. If they cannot listen to you, they will certainly lose the opportunity of comprehending the Four Ariya Truths and achieving *maggas* and *phalas*. If they can listen to you, there will certainly appear many devas and men who comprehend the Four Ariya Truths.

"Bhikkhus! I also will be going to the Uruvelā forest in order to preach the Dhamma to one thousand hermits, led by the three hermit brothers."

All the monks went to various places to do missionary work, as they were told by the Buddha.

Second form of ordination

The Buddha alone remained in the Migadāya forest up to the full moon day of Kattikā (roughly November). Every time each of the monks had collected a sufficient number of men who wanted to join the Order, he brought them to the Buddha to be ordained. When the Buddha found that this going forth and coming back interfered with the missionary work, he delegated the powers of ordination to the monks. The person who wanted to join the Order would be required to take the following steps.

1. He must cleanly shave his head, moustache and beard.
2. Then he must wear robes that have been dyed.
3. After wearing the robes neatly, he must touch with his forehead the feet of the monk who ordains him.
4. Then sitting respectfully in front of the monk,

with his two palms touching each other on his forehead,he must say the following:—

BUDDHAṀ SARAṆAṀ GACCHĀMI

DHAMMAṀ SARAṆAṀ GACCHĀMI

SAṀGHAṀ SARAṆAṀ GACCHĀMI

DUTIYAMPI BUDDHAṀ SARAṆAṀ GACCHĀMI

(Secondly)

DUTIYAMPI DHAMMAṀ SARAṆAṀ GACCHĀMI

DUTIYAMPI SAṀGHAṀ SARAṆAṀ GACCHĀMI

TATIYAMPI BUDDHAṀ SARAṆAṀ GACCHĀMI

(Thirdly)

TATIYAMPI DHAMMAṀ SARAṆAṀ GACCHĀMI

TATIYAMPI SAṀGHAṀ SARAṆAṀ GACCHĀMI

The above is freely translated as follows:—

I take refuge in the Buddha, the Dhamma and the Saṁgha for liberating myself from dukkha.

Wonder response

By the time Devadatta, the former brother-in-law of the Buddha, revolted against the latter, in collaboration with King Ajātasattu, the Buddha's message of freedom from dukkha had spread far and wide. As a result of this fact, many, including kings and queens, ministers and their wives, persons of wealth, learned men, renounced what they had, and joined the Order of monks. Those who could not join it were very lavish in their support of the Order. In fact, this wonderful response from all walks of life tempted Devadatta to try to usurp the Buddha's place by fair or foul means.

Third form of ordination

The second form of ordination could not cope with the new situation which was brought about by the wonderful response. The time was ripe for replacing the second with the third form of ordination.

At this juncture, a new development took place in this way. King Bimbisāra was very much impressed by what he saw of the non-Buddhists using a Sīmā for meetings

of members of their fraternity, and for recitation, discussion and making decisions. Therefore he requested the Buddha to allow his monks to use a Sīmā as the non-Buddhists did. The Buddha accepted the request of the King and made the Sīmā a sacred institution of the Buddha Sāsanā, by declaring it to be a place (a) where the ordination of the monks would take place; (b) where decisions relating to the monks would be made; (c) where the monks would regularly meet on full waxing and full waning days to recite all or portions of Vinaya rules.

Together with the above declaration, the Buddha introduced a very important principle — the principle of unanimity that would govern all the decisions made by the monks. Its meaning will become manifest, as the readers go through the following passages.

What is a Sīmā?

Literally speaking, a Sīmā is a piece of land, with a well defined boundary. At the request of the presiding monk, some one will mark the boundary by means of stone or brick or wooden pillars, at eight places, namely, east, west, south, north, northeast, southwest, northwest and southeast. On the day of consecration, a number of monks, which will not be less than four, is invited. They will sit together within the boundary. Monks who are not invited are not allowed to come inside the boundary. In majjhima desa (India) where Buddhism had very highly flourished, the minimum number of monks who should be present at such religious functions is ten. However, in places which are distant from majjhima desa, such as Burma, Sri Lanka, Thailand, the minimum number is four.

Five stages of consecration

Consecration of a Sīmā has five stages. They are as follows:—

1. To elect a conductor.
2. To declare the site for the Sīmā to be void of any part of any old Sīmā.
3. To elect a questioner and an answerer to ascertain the boundary of the Sīmā.
4. To declare the boundary of the Sīmā.
5. To consecrate the space within the boundary as a Sīmā.

Three stereotyped steps

Three stereotyped steps are prescribed, for bringing any of the stages to completion. Let us see the election of a conductor.

First stage

When all invited monks are seated inside the boundary, one of them will inform the assembly thus: "Venerable monks! Please hear me. This is to inform you that, if you are ready, you will be called upon to elect the conductor of the consecration of a Sīmā."

This is the first step. It requires the monk to draw the attention of the assembly and to inform it of his intention. It is called *ñatti* (announcement of one's intention).

After making the announcement, the monk proposes the name of a monk in the assembly, who is well known among the members of the assembly for his erudition and integrity. The monk proposes thus: "Venerable monks! I do hereby solemnly propose that Venerable 'A' be duly elected as the conductor of the consecration of a Sīmā. If you all agree, please keep your silence. If, however, any one of you disagrees, you may oppose." This is the second step.

When there is no opposition, the proposer again declares, "Since there is silence, I do hereby solemnly declare, on behalf of the assembly, that Venerable 'A' is duly elected." This is the third step.

The combination of the second and third steps is called *kammavācā* (proceedings of the assembly of monks).

After the third step has been taken, the duly elected conductor conducts the proceedings of the four remaining stages on the same *ñatti-kammavācā* pattern as in the case of the first stage. Let us watch him conducting the second stage, in order to gain a better idea of *ñatti-kammavācā*.

First stage of consecration

The consecration of a Sīmā becomes null and void if it is situated on any part of an old Sīmā. Therefore it is incumbent upon the assembly of monks, sitting within the boundary, to declare unanimously, as the second stage of the consecration, that the space within the boundary is entirely void of any part of an old Sīmā.

The duly elected conductor informs the assembly thus: "Venerable monks! Please hear me. This is to inform you that, if you are ready, you will be called upon to declare the space within the boundary as entirely void of any part of an old Sīmā."

After informing the assembly of his intentions, the conductor proposes thus: "Venerable monks! Please hear me. I do hereby solemnly propose that the space within the boundary be declared void of any part of an old Sīmā. If you all agree, please keep silence. If, however, any one of you disagrees, you may oppose."

When there is no opposition, the conductor declares thus: "Venerable monks ! Please hear me. Since there is silence, I do hereby solemnly declare, on behalf of the assembly, that the space within the boundary is entirely void of any part of an old Sīmā."

Unanimity, the essence

This procedure, namely, *ñatti-kammavācā*, is not meant only for the consecration of a Sīmā. It is meant for all matters, which require decisions relating to monks.

It should be noted that the essence of this procedure is unanimity.

The Buddha foresaw that, in course of time, many of the monks who form any of the assembly would be ordinary monks (puthujjanas) and that their decisions would become tainted. Therefore the Buddha did not give any assembly the power to make majority decisions.

In order to do away with the tyranny of the majority, the Buddha declared that every monk in the assembly must have the right to oppose and that the proceedings of the assembly would become null and void even if there was one opposer against the overwhelming majority.

During the time of the Buddha, there were certain instances, when some bad monks took advantage of this ruling to defend their bad colleagues. Some assemblies that were convened to take action against recalcitrant monks had to be dissolved because one of them opposed the motion. In spite of such situations, the Buddha let this procedure remain. The accused was given the benefit of doubt.

Ñatti-Kammavācā for ordination

Under the first and the second forms of ordination, a layman, as we have seen, could join the Order of monks directly. However under the third form of ordination, the position of a layman becomes different. He cannot join the Order of monks directly.

As the first step, he must take the ordination of Sāmaṇera (novice). This is called the lower ordination. The person concerned can go to a monastery and take the lower ordination from a monk. If he prefers, he can invite a monk or monks to his house or to any public place and take the ordination there from a monk. Two essential steps of a Sāmaṇera ordination are—

1. Taking refuge in the Buddha, Dhamma and Saṁgha, and
2. Taking *dasa sīla* (ten vows).

Ten vows

1. To refrain from killing.
2. To refrain from stealing.
3. To refrain from sexual intercourse.
4. To refrain from telling lies.
5. To refrain from taking intoxicants.
6. To refrain from taking meals at an improper time. (The time between noon and the next dawn is improper for one who has taken this vow.)
7. To refrain from involving oneself, in any way, with dancing, singing and playing music. (For example, the novice must not dance, he must not ask others to dance, he must not see dancing.)
8. To refrain from using powder, flowers, perfumes, scents or anything that can cause sensual excitement.
9. To refrain from using luxurious couches, chairs, beds.
10. To refrain from touching silver, gold or any form of currency.

Higher ordination

On completion of the lower ordination, the novice is eligible for higher ordination at the age of twenty. It is the ordination of monks. Unlike lower ordination, higher ordination can take place only in a Sīmā. It cannot take place anywhere else.

At the appointed time, on the appointed day, monks' who are invited by the presiding monk, come to the Sīmā. Since unanimity for ordination can be spoilt if an uninvited monk, by accident, walks inside the boundary, watchers are kept at the entrances of the Sīmā, to keep the intruding monks away, during the ordination. These are, in fact, cases of over abundance of caution. I think no such cases of intrusion have ever taken place. If there is an ordination in a Sīmā, it can be known from a distance. And monks, who are not invited to the ordination, keep themselves away, without being told, as a mark of respect for the Vinaya rules and the ordination.

Questions and answers

Before *ñatti-kammavācā* proceedings start, the presiding monk nominates a monk to take the novice away for a few yards from the assembly. The monk takes the novice to a suitable distance and informs him quietly that, in the presence of the assembly of monks, the presiding monk will ask questions and that he will have to answer them honestly. This quiet briefing is done in order to save the novice from possible embarassment. Then the monk informs the novice of the questions to be put to him. They are as follows:—

1. Have you leprosy?
2. Have you festering sores?
3. Have you itches of the skin?
4. Have you tuberculosis?
5. Have you epilepsy (*apamāra*)?
6. Are you really a human being?
7. Are you really a man?
8. Are you a slave?
9. Are you free from debt?
10. Are you a government servant (in active service)

11. Have you got permission of your parents or guardians to join the Order?
12. Have you completed the age of twenty?
13. Have you got the robes, the bowl and other articles, that are permitted for a monk?
14. What is your name?
15. Who is your guardian monk?

Comments on questions

The Buddha prescribed No. 1 to No. 5 questions on receipt of a report from Jīvaka, that some people who had diseases, mentioned in the above five questions, joined the Order to get free treatment from Jīvaka and left the Order when they were cured of these diseases.

No. 6 was prescribed because of a certain accident when a monk was believed to be possessed by a demon.

No.7 was prescribed when a hermaphrodite was discovered among the monks.

No. 8 was prescribed when a slave owner, one of whose slaves was ordained by the monks, ridiculed the latter.

No. 9 was prescribed when a creditor, one of whose debtors was ordained by the monks, ridiculed the latter.

No. 10 was prescribed on receipt of a report from King Bimbisāra that his soldiers were ordained by the monks.

No. 11 was prescribed when King Suddhodana, father of the Buddha, complained against the ordination of the Venerable Rāhulā, the Buddha's son.

No 12. was prescribed when seventeen boys led by Upāli wept from hunger after their ordination.

No. 13 was prescribed under the following circumstance. Some indigent novices were without bowls and robes. The monks, who were responsible for their ordination, ordained them without making enquiries about the bowls and the robes. The indigent monks, not knowing the propriety or otherwise, went about collecting food in the streets, without carrying bowls and wearing robes. They were ridiculed by the public.

On receipt of this report, No. 13 was prescribed.

No. 15 was prescribed when some disciples complained against the ordination of monks, who had no guardian.

Time for ordination

After questions and answers, ordination will take place, in accordance with *ñatti-kammavācā* as follows.

A member of the assembly, who is duly elected to sponsor the ordination, will call the attention of the members of the assembly thus:—

Ñatti

1. "Venerable monks! Please hear me. The name of the guardian of this novice is Venerable 'A'. The novice is free from disqualifications. He has got the robes, the bowl and other articles that are permitted for a monk. The novice makes the request that he be raised to the superior status of a monk.

"This is to inform you that, if you are ready, you will be called upon to raise the novice to the superior status of a monk."

Kammavāca

(Combination of 2 and 3)

2. "Venerable monks! Please hear me. The name of the guardian of the novice is Venerable 'A'. The novice is free from disqualifications. He has got the robes, the bowl and other articles that are permitted for a monk. At his request, I propose that the novice be raised to the superior status of a monk.

"If you all agree with this proposal, please keep silence. If, however, any of you disagrees with it, you may oppose it."

(This proposal is made three times.)

3. "Venerable monks! Please hear me. The name of the guardian of the novice is Venerable 'A'. The novice is free from disqualifications. He has got the robes, the bowl and other articles that are permitted for a monk. At his request, the assembly, with Venerable 'B' as the presiding monk, gives its approval unanimously, by keeping its silence, to raise the novice to the superior status of a monk.

"With the unanimous approval of the assembly, the novice is duly raised to the superior status of a monk."

Presiding monk's admonition

The presiding monk admonishes the new monk to maintain good conduct that will earn for him reverence from the people. By good conduct, he means living in accordance with Vinaya (rules for monks). He will explain that misconduct can bring ill repute not only to the evil doer but also on the Order of monks. He repeatedly asks the new monk to live properly. By means of his good conduct, he may help those who do not as yet have faith in Buddha, Dhamma and Saṁgha to have such faith, and help these who already have got faith in Buddha, Dhamma, Saṁgha to have an increase of such faith.

Last person

The last person who received this third form of ordinaton in the presence of the Buddha was Subhadda. He eceived it under very strange circumstances as follows.

The Buddha was only a few moments away from Mahāparinibbāna (passing away). Subhadda, a monk belonging to a non-Buddhist order, came to ask the Buddha a few questions. The Venerable Ānanda stopped him from seeing the Buddha, saying that the latter was very weak and tired. The Buddha intervened and Subhadda got permission to see the Buddha. Subhadda asked questions. But the Buddha advised him not to waste his time by asking questions. Subhadda agreed and the Buddha went to the point directly by saying that, as his teachings were based on the Eightfold Ariya Path there were, in his Order, monks who had achieve, *Sotāpatti magga, Sakadāgāmi magga, Anāgāmi magga Arahatta magga*. There were also monks, who were striving for these four *maggas*, which would give them freedom from dukkha. So long as these monks were ceaselessly working for *maggas* which they had not yet achieved, and were also ceaselessly disseminating what they had discovered by means of *maggas*, the line of arahats would never end in this world.

At the end of the Buddha's talk, Subhadda became so impressed with it that he requested the Buddha to giv im lower as well as higher ordination. The Buddha instructed the Venerable Ānanda to give him the lower

ordination. After this, he was brought back to the Buddha, where he received the higher ordination. (There was, in the text, no mention of Sīmā, in which Subhadda was given the higher ordination. I am of the opinion that the Sīmā was hastily improvised on the orders of the Buddha.)

After the ordination, Subhadda took instructions from the Buddha and practised *vipassanā bhāvanā*, in accordance with the instructions. Because of his *pāramī*, he could report to the Buddha his successful achievement of the four *maggas*, before the passing away of the Buddha.

II. Order of monks—why did the Buddha found it?

No laymen, however great they may be, can keep the torch of Buddhism burning. With their various preoccupations, the most that laymen can do for the promotion and preservation of Buddhism will be to offer the four necessaries of life, namely, food, robes, monasteries, medicines, to the monks.

Monks, with their superior knowledge of Buddhism and ample spare time because of their freedom from encumbrances, are the most qualified persons to keep Buddhism alive.

On preservation of Buddhism

The Buddha made a very significant remark on the thirty-seven Bodhipakkhiya Dhammas. If these thirty-seven dhammas are abridged, they will become three *sikkhās*, namely, *Sīla, Samādhi, Paññā*. In that significant remark, the Buddha made a reference to the preservation of his Sāsanā. Let us see what that reference is.

"Monks! You should study (the thirty-seven Bodhipakkhiya dhammas), commit (them) to memory. practise *vipassanā bhāvanā*, repeatedly practise it, in accordance with these dhammas, which I have discovered and disseminated by means of *Sabbaññuta ñāṇa*. If you do so, my Sāsanā[1], which is the embodiment of the Eightfold Ariya Path, will take root and will, therefore, endure for a long time. This endurance will be conducive to the perpetuation of *lokapāla dhammas* (namely, *hirī* and *ottappa* = shame and fear for association with any evil). This endurance will be of help to human beings and devas to achieve freedom from dukkha."

1. Sāsanā means the Teaching of the Buddha, which is fundamentally based on the Four Ariya Truths.

Let us now pause and ponder, whether laymen, however great and powerful they may be, can undertake the kind of work, which the Buddha envisaged, in his significant remark, for the preservation of the Buddha's Sāsanā. I am strongly of the opinion that the kind of work for preservation of the Sāsanā, envisaged by the Buddha, can be undertaken only by the monks. This is the reason why the Buddha gave this responsibility only to the monks. I have never known the Buddha entrusting laymen with this tremendous task.

A look at the Order

Let us have a look at the Order of monks to have an idea of the kind of work envisaged by the Buddha for the preservation of the Sāsanā.

One day, Saṅgārava came to the Buddha and said, "Venerable Gotama, we personally make sacrificial offerings. And we exhort others to do likewise. Venerable Gotama, by making sacrificial offerings personally and by exhorting others to do likewise, we are following a selfless path for the good of others. Venerable Gotama, if a person from a clan or caste joins the Order of monks and meditates for his personal liberation from dukkha, that monk is following a selfish path."

The Buddha said: "Saṅgārava! Your way of thinking is not correct. I will put a question to you. Answer as you please. After the Buddha had discovered the way to the end of dukkha, he told others thus: 'Come! I will show you the way to Nibbāna, which I have discovered by means of *maggas*. If you practise meditation as I instruct, you will discover Nibbāna by means of *maggas*. Practise meditation as I instruct.'

"In this way, the Buddha himself had practised for the achievement of *maggas* and exhorted others to do likewise. Accepting my admonition, many joined the Order of monks and practised meditation. After having achieved *maggas*, these monks went to the people and exhorted them to practise meditation for liberating themselves from dukkha. Thus the process of meditating to achieve *maggas* and, after having achieved them, exhorting others to do likewise, goes on and on. The number of monks and laymen, who have achieved *maggas* in this way, has exceeded hundreds, thousands and hundreds of thousands. Is this not following a selfless path for the good of others?" (Saṅgārava Sutta, Aṅguttara)

III. Vinaya rules—How did the Buddha prescribe them?

In the three Piṭakas, there are five Vinaya Volumes, namely Pārājika, Pācittiya, Mahāvagga, Cūḷavagga, Parivāra. Out of the 227 Vinaya Rules for the bhikkhus (monks), some are mentioned in Pārājika. The remaining Rules and the 304 Vinaya Rules for the bhikkhunīs (female monks) are mentioned in Pācittiya. Longer expositions and shorter expositions regarding the Vinaya Rules are mentioned in Mahāvagga and Cūḷavagga. In Parivāra, all the facts that should be said about Vinaya Rules but left unsaid in the above four volumes are mentioned.

As the readers go through the Vinaya Rules, they will find an unusual practice adopted by the Buddha. The Buddha did not at first make any rules for the Order of monks. The Buddha occasionally gave the monks only general advice, which was known as "Ovāda-pāṭimokkha". When the Chief Disciple Venerable Sāriputta drew the attention of the Buddha to the necessity for making rules for the Order of monks, the Buddha replied that no rules would be made until and unless the monks committed offences. Thus the Order of monks was without any rules for twenty years.

The Buddha did not explain why it was done so. But in Milindapañha, it was explained that, if the Vinaya Rules were made at the inception of the Order of monks, many persons would become scared of joining an Order which had so many Rules. Among those who would become scared of joining the Order because of Vinaya Rules, there would be many who were ripe to achieve *maggas* and *phalas*. It was also explained in Milindapañha that the Buddha did not want those who were ripe for *maggas* and *phalas* to miss their golden opportunity.

In Vajjiputta Sutta, Aṅguttara Nikāya, the readers can find very valuable evidence in support of the explanation in Milindapañha. One day a monk, who was a former Vajjī prince, came to the Buddha and said that he had found it impossible to live in accordance with more than one hundred and fifty Vinaya Rules. The Buddha saw that the monk was ripe for the fourth and final *magga*. Therefore the Buddha asked if it would not be possible for him to live in accordance with only three *Sikkhas* (disciplines), namely, *Sīla, Samādhi, Paññā*. The monk replied in the affirmative. Not long afterwards, he became an arahat.

The author is of the opinion that, besides the explanation given in Milindapañha, there seemed to be another cogent reason for not making Vinaya Rules until and unless the monks committed some offences. If the Vinaya Rules were made at the inception of the Order of monks, there was the danger of the opponents of the Order making false propaganda as follows:

> "Gotama is a former king. He wants to set up an exclusive Order for the former kings, former princes, former millionaires. That is the reason why he had made a formidable set of Vinaya Rules that will enable him to keep out those whom he does not like."

Moreover, if the readers carefully go through the Rules and ponder over the nature of offences, they will certainly realize that it would be impossible for the Buddha to make many important Rules before the offences were committed.

Two outstanding features

In studying the Vinaya Rules, two outstanding features that appeal to me are nothing but

(a) the extraordinary candidness with which all the facts, pertaining to the Vinaya Rules, are recorded and

(b) the complete absence of any attempt on the part of the leaders of Buddhism, starting from the Venerable Mahā Kassapa, the Chairman of the first Saṁgāyanā (Council), down to the leaders of the recent sixth Saṁgāyanā, to conceal any portion of the record from friends or foes, Buddhists or anti-Buddhists.

By the time the Vinaya Rules were being made, the Order of monks had grown very large. Besides persons who genuinely desired to achieve *maggas* and *phalas*, many opportunists joined the Order for worldly considerations, since it was highly honoured and lavishly supported by kings, millionaires and devotees of all ranks. However, it is quite surprising that the number of offenders was not as large as one would naturally expect in an organization of such dimensions. The readers will find, as they go through the Vinaya Rules, that many offences were committed by the same monk or the same group of loose monks.

There were many cases that came up to the Buddha. They are known as Vinīta Vatthus (Pārājika). In these records, the readers will see that the offenders themselves

went to the Buddha to clear their doubts. The Buddha showed extraordinary patience in seeing them and giving decisions. These records are classic examples of unbounded candidness. Had it not been for the high and noble sense of candidness and truthfulness of the leaders of Buddhism, it would never have been possible for posterity to have the fortune of reading some of the Vinaya Rules and sacred rulings which the Buddha had made for the preservation of the purity of the Order. With two palms touching each other on my forehead, I bow deeply in adoration to the leaders of Buddhism, whose high sense of candidness and truthfulness enable posterity to read these sacred rules and rulings.

Life-Blood of Buddha Sāsanā

At the first convocation, after the passing away of the Buddha, an assembly of five hundred arahats was convened to codify the teachings of the Buddha. These five hundred arahats were specially selected from among the most learned monks.

Since the teachings of the Buddha had three main parts, namely, Suttanta, Vinaya and Abhidhamma, the Venerable Mahā Kassapa, who was the presiding monk of the assembly, enquired which of these three main parts should be codified first. The assembly with one voice answered, "Venerable Mahā Kassapa! The Vinaya is the life-blood of the Teaching of the Buddha. The Teaching will live so long as the Vinaya lives. Therefore let us codify the Vinaya first."

Why is the Vinaya the life-blood of Buddhism?

Monks without Vinaya Rules will be like a ship without a rudder. All types of corruptions will creep into the Order of monks as a result of the disappearance of Vinaya Rules in their pristine purity. When, therefore, the Order of monks collapses, because of these corruptions, there will be no one who can keep the torch of Buddhism burning.

Seven categories

There are two hundred and twenty-seven Vinaya Rules. They are divided into seven categories, namely, Pārājika, Saṁghādisesa, Thullaccaya, Pācittiya, Pāṭidesanīya, Dukkaṭa and Dubbhāsita.

1. Pārājika is so called because a pārājika offence will make the offending monk automatically lose his right to be a monk. Under no circumstances that monk will regain his right.

Four Pārājika offences are briefly as follows:

(i) Having sexual intercourse,
(ii) Stealing,
(iii) Killing humans or causing their death cunningly,
(iv) Claiming falsely to have *jhānas* or *maggas* without having any.

2. The remaining six categories of offences are remediable offences. Of these six, Saṁghādisesa is the most serious. In the case of the other five categories of offences, the offending monk gets cleansed of the offence as soon as he has made a confession to another monk. However, confession alone is not enough for a Saṁghādisesa offence. He must also do penance in a prescribed manner. And when he confesses this offence, he must do so to an assembly which must have at least four monks.

Two kinds of penance

After confession, the offending monk will be called upon to do a very severe form of penance, in accordance with a certain procedure prescribed by the Buddha. The period of penance is determined by the promptness with which he makes his confession. For instance, if the offending monk makes confession on the same day as his offence, the period of penance will be only one day. However, if he confesses after six months, the period of penance will be six months.

The period of the second penance is fixed. It lasts six days. It is observed by the offender in order to make a favourable impression on the assembly of twenty monks, which will be called upon to decide whether or not the offender has satisfactorily observed the penance. If the observance is unsatisfactory, the pardon will be withheld. The first penance is called Parivāsa and the second one is called Mānatta.

During penance, the offender is publicly degraded with a view to deter monks from committing any Saṁghādisesa offences. For instance, it is customary for monks to give

respect to other monks even if the latter are senior by a few hours of monkhood. However, no monks give respect to the Saṁghādisesa offender, however senior he may be. At meals, where order of precedence goes according to seniority, the Saṁghādisesa offender, however senior he may be, sits at the lowest place. He has to give up his original place and move to the most inferior place in the monastery. He is directed by the assembly to tell all the monks he meets within the specified hours of the day, during the whole period of the penance, that he is a Saṁghādisesa offender. He must also reveal the nature of the offence. The assembly may also elect a suitable monk to expose the offender and his offence to other monks.

When the period of the first stage is over, he goes into the second period for six days.

At the end of the second period, he applies for re-acceptance in the Order to the assembly which must have at least twenty monks. The re-acceptance by the assembly is called Abbhāna.

Saṁghādisesa is so called because the offending monk has to confess and apply for re-acceptance in the Order only to the Saṁgha or the Assembly and not to an individual monk.

Thirteen Saṁghādisesa offences are briefly as follows:—

(i) Intentional emission of semen;

(ii) Improperly touching a woman;

(iii) Using improper language to a woman;

(iv) Asking a woman to offer herself to him for sexual intercourse;

(v) Serving as a go-between;

(vi) Soliciting donations indiscriminately;

(vii) Causing a tree, which a class of people venerates, to be cut down;

(viii) Causing a woman to accuse an arahat falsely of a Pārājika offence;

(ix) Causing such an accusation to be made indirectly;

(x) Causing schism in the Order;

(xi) Abetting one in his work for dividing the Order of monks;

(xii) Refusing to accept admonition;

(xiii) Censuring monks who expelled them for having destroyed people's faith in good monks.

Light offences

The remaining five categories of offences are light offences. The offender is automatically cleansed as soon as he has made the confession of his guilt to another monk. The confession is quite simple. The offender goes to another monk and confesses the offence which he has committed. The other monk asks him if he truly realizes that it is an offence. The offender answers in the affirmative. Then the other monk warns the offender not to commit the offence again. The offender gives his pledge.

3. Of these five categories of light offences, Thullaccaya is the most serious. It is so called because the offences are considered to be very serious among the light ones.

4. Next to Thullaccaya in seriousness is Pācittiya. It is so called because the offences replace good deeds, good words and good thoughts with evil ones, while they are being committed.

5. Next comes Pāṭidesanīya. A monk who commits these offences must say, in his confession, a special sentence. In this way, the confession for these offences differs from other confessions.

6. Next to the above is Dukkaṭa. Such petty offences as using offensive words, setting one against the other come under this category.

7. Dubbhāsita comes last. It is a combination of two words —du+bhāsita. Du means bad; bhāsita means words. Therefore dubbhāsita means bad words. The monk who commits these offences does not use the bad words with malice or anger. He uses them as a joke to acquaintances or friends. For instance, if he says to a friend, "Solomon the wise has come" or "Al Capone of Burma. Do come here and take your seat," he is guilty of this offence.

Ten aims of Vinaya Rules

Whenever the Vinaya Rules were made, the Buddha used to declare ten aims of the Vinaya Rules. They are as follows: —

(i) To serve as rules for the good conduct of the monks.

(ii) To promote the well-being of the monks.

(iii) To suppress the defaulting monks.

(iv) To protect the good monks.

(v) To keep the monks clear of offences that will put them into trouble during their present lifetime.

(vi) To save the monks from rebirths in any of the four nether bhūmis.

(vii) To enable the monks to receive the respect of those who have no faith in the monks.

(viii) To enable the monks to receive increased reverence from those who have faith in the monks.

(ix) To help the monks to perpetuate three Sāsanās. (The three sāsanās are:—

a. the teachings of the Buddha;

b. the practice of meditation for the achievement of *maggas* and *phalas*;

c. the achievement of *maggas* and *phalas*.)

(x) To give a due place to the Vinaya Rules, for maintenance of discipline.

Namo tassa bhagavato arahato sammāsambuddhassa

Comments on Salient Points in the Poṭṭhapāda Sutta

Comments on Salient Points in the Poṭṭhapāda Sutta

by

U Nu

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Questions and Answers on Nirodha Samāpatti

1. What is nirodha samāpatti?

Nirodha Samāpatti means the cessation of mind, mental concomitants and matter caused by mind.

It can be achieved by means of an appropriate practice.

2. What type of persons can achieve it?

Only ariyas who have either anāgāmi magga or arahatta magga *and* aṭṭha samāpattis can achieve it. What do aṭṭha samāpattis mean?

I hope that the readers have become familiar with anāgāmi magga, arahatta magga and their meanings by now. They have not yet been told about aṭṭha samāpattis. Aṭṭha means eight. Samāpattis mean attainments. Herein attainments are none other than jhānas. Therefore aṭṭha samāpattis mean eight jhānas—four rūpa jhānas and four arūpa jhānas. Jhānas, briefly speaking, are mental concentration built up by samatha bhāvanā.

Samatha bhāvanā is quite distinct from vipassanā bhāvanā. While vipassanā bhāvanā requires the yogī to concentrate on his own five khandhas, samatha bhāvanā requires the yogī to concentrate on an exterior object. For achieving four rūpa jhānas, the yogī must concentrate on exterior corporeal objects. And he must concentrate on exterior incorporeal objects in order to achieve arūpa jhānas.

The four rūpa jhānas are:

1. The First rūpa jhāna,
2. The Second rūpa jhāna,
3. The Third rūpa jhāna,
4. The Fourth rūpa jhāna.

The second is stronger than the first. The third is stronger than the second. The fourth is stronger than the third.

Out of the forty types of bhāvanā, which the Buddha prescribed, only two types can take the yogī up to the fourth rūpa jhāna. They are (i) ten Kasina bhāvanās and (ii) ānāpāna bhāvanā.

Ten kasina bhāvanās

What is a Kasiṇa?

A kasiṇa is a sight-object which must be observed in its entirety. The ten Kasiṇas are as follows:

1. Pathavī (earth, a disc of mud),
2. Āpo (water in a cup),
3. Tejo (fire; fire made with long-burning firewood),
4. Vāyo (air; since air cannot be seen, the yogī must concentrate on something moving in the air. For instance, leaves moving in the wind),
5. Nīla (dark blue colour),
6. Pīta (golden colour),
7. Odāta (white colour),
8. Lohita (red colour),
9. Āloka (light of the sun or the moon coming through holes in the roof or in the wall or through the window),
10. Ākāsa (space; for example, space within the frames of the window).

With the exception of ākāsa, the yogī can use any of the remaining nine objects if he plans to achieve the four arūpa jhānas. By using any of these nine objects

for his Kasiṇa bhāvanā, he can go up to the fourth rūpa jhāna. And then, he can move on to the four arūpa jhānas by practising arūpa bhāvanās.

Even though ānāpāna bhāvanā can take the yogī up to the fourth rūpa jhāna, this jhāna is not good enough for the yogī to move up to the arūpa jhānas. Therefore the yogī must not use ānāpāna bhāvanā, if he plans to move up to the four arūpa jhānas. Ānāpāna means inhaling and exhaling. It is the bhāvanā which uses breathing as its object.

Four arūpa jhānas

1. Ākāsānañcāyatana jhāna,
2. Viññāṇañcāyatana jhāna,
3. Ākiñcaññāyatana jhāna,
4. Nevasaññānāsaññāyatana jhāna.

The first arūpa jhāna is stronger than the fourth rūpa jhāna. The second arūpa jhāna is stronger than the first arūpa jhāna. The third arūpa jhāna is stronger than the second arūpa jhāna. The fourth arūpa jhāna is stronger than the third arūpa jhāna.

Arūpa jhānas are also called āneñjābhi saṅkhāra. Āneñja means imperturbably static, steadfast, immobile. Rūpa jhānas are sufficiently steadfast, but they are not as steadfast and immobile as the arūpa jhānas.

The following illustrations are taken from Mahāparinibbāna Sutta

Once Āḷāra, who taught the Bodhisatta ākiñcaññāyatana bhāvanā, was having an āneñja samāpatti under a tree on one side of a road. He was completely unaware of the five hundred bullock carts that were driven past him.

While the Buddha was having an āneñja samāpatti in a straw hut in the neighbourhood of Ātuma, a violent thunderstorm broke out. And during the storm, four bullocks and two farmer brothers were killed by lightning. The Buddha was completely unaware of the storm.

3. In which bhūmis can the qualified Ariyas achieve nirodha samāpatti?

It can be achieved in the human, deva and rūpa brahmā bhūmis, where beings have five khandhas. (Arūpa brahmā bhūmis, where brahmās have only four khandhas; asaññasatta brahmā bhūmi, where brahmās have only one khandha; and four apāya bhūmis are excluded.)

4. Why do they try to achieve it?

They try to achieve it, because they want to be relieved of dukkha caused by impermanent nature of the mind.

5. What did they do to achieve it, during the time of the Buddha?

They took the following steps.

By means of an appropriate samatha bhāvanā, they achieved the first rūpa jhāna. Then they suspended it and by means of vipassanā were mindful of the parts which the first jhāna is composed of, till they perceived the anicca, dukkha, anatta nature of these parts.

Then they took similar steps with each of the remaining three rūpa jhānas and the first, second and third arūpa jhānas.

And before they entered upon the fourth arūpa jhāna, namely, nevasaññānāsaññāyatana jhāna, they performed four actions, which are known as "Four pubba kicca." They are as follows:

a. Each of them declared a wish that his belongings, such as, the monastery, robes, bowl, cots, etc., that were not immediately close to him, would not be destroyed by fire, flood, storm, thief, rats.

He need not declare that wish regarding belongings that were immediately close to him. For instance, the robes and the belt which he was wearing were immediately close to him. Therefore these articles were quite safe. They could not be destroyed within the duration of nirodha samāpatti.

b. He declared the second wish that his nirodha samāpatti be suspended, if a messenger came to fetch him to attend a meeting of the saṁgha. If the messenger came without any specific message from the saṁgha, nirodha samāpatti became suspended when the messenger approached the ariya in nirodha samāpatti, even

before he said anything. If, however, the saṁgha had said to the messenger "Go to the monk in nirodha samāpatti and tell him the saṁgha is expecting him," the nirodha samāpatti became suspended only after the messenger said "Venerable Sir, the saṁgha is expecting you."

c. He declared the third wish that his nirodha samāpatti be suspended if a messenger came to fetch him to hear an important sutta of the Buddha or to attend a session of the saṁgha, convened by the Buddha. If the messenger did not bring any specific message of the Buddha, nirodha samāpatti became suspended after the messenger approached the ariya in nirodha samāpatti but before he said anything. If, however, the Buddha had said to the messenger "Go to the monk in nirodha samāpatti and tell him the Buddha is expecting him", the nirodha samāpatti became suspended only after the messenger had said "Venerable Sir, the Buddha is expecting you."

d. Fourthly, he would find out by himself if he would live seven more days, the entire period of nirodha samāpatti. The Aṭṭhakathā says that a qualified ariya, who was in a position to achieve nirodha samāpatti, could do it well. The Aṭṭhakathā adds that it might be possible for him to abandon the three wishes mentioned above. It would not be possible for him to abandon his fourth pubba kicca.

Since it is not possible for anyone to die during nirodha samāpatti, it will become suspended to enable him to die outside nirodha samāpatti. Those who were taking steps to achieve it would not want it to happen. Therefore every one of them took care to find out if he would survive the period of nirodha samāpatti.

After accomplishing these four pubba kiccas, he would take up arūpa bhāvanā for achieving nevasaññānāsaññāyatana jhāna. When he achieved it, he remained in that jhāna for one or two cittas (thought moments). Under no circumstances would he remain in it for more then two cittas.

After the first or the second citta, nirodha samāpatti takes place at once.

Why did nirodha samāpatti take place instantly after either the first or the second citta?

Nirodha samāpatti took place so instantly because, from the beginning, i.e., taking up the appropriate samatha bhāvanā to achieve the first samāpatti and also taking up vipassanā bhāvanā to perceive the anicca, dukkha, anatta nature of the parts which the first jhāna is composed of, up to the last moment, i.e., achievement of the last samāpatti, the aim was to achieve nirodha samāpatti. And since it was the aim of an anāgāmī or an arahat, who had not only achieved aṭṭha samāpatti, but also could keep them at his beck and call, the aim must be a steadfast aim. It must be an extraordinary aim. It is indeed a mighty aim. Nirodha samāpatti is the outcome of the steadfast, extraordinary, mighty aim.

6. How long did it last?

Generally, those who were taking steps to achieve nirodha samāpatti wished for it to last seven days. It cannot last more than seven days, which is the maximum duration of nirodha samāpatti.

Some may wish for it to last less than seven days. Therefore,

(1) if death did not occur before the end of the determined period of the nirodha samāpatti,

(2) if the messenger did not come to fetch him to attend the saṁgha council,

(3) if the messenger did not come to fetch him to hear an important sutta of the Buddha or to be present while the Buddha was declaring an important Vinaya Rule, nirodha samāpatti would last as long as one wished for it, but not more than for seven days.

7. How did one come out of it?

As soon as nirodha samāpatti expired, the anāgāmī would gain anāgāmi phala and the arahat would gain arahatta phala.

8. What was one mindful of, as soon as he came out of it?

He was mindful of Nibbāna as soon as he came out of it.

9. What was the difference between the Ariya who was in it and the dead person?

a. Both the Ariya in nirodha samāpatti and the dead person were deprived of inhaling and exhaling.

b. Both were deprived of the faculty of speaking.

c. Both were deprived of the faculty of perception and feeling.

d. The dead person is deprived of life, which is also called *jīvitindriya*.

The Ariya in nirodha samāpatti was not deprived of life (*jīvitindriya*).

e. The dead person is deprived of heat (*usmā*).

The Ariya in nirodha samāpatti was not deprived of heat.

f. The sensitive layers (*pasādas*) of the eyes, ears, nose, tongue, body that enable one to see, hear, smell, taste, feel respectively, are completely destroyed, when a person is dead.

The sensitive layers (*pasādas*) of the eyes, ears, nose, tongue, body that enabled the Ariya to see, hear, smell, taste, feel respectively, were not destroyed, when he entered into nirodha samāpatti.

During the time of the Buddha, some Ariyas entered into nirodha samāpatti.

Non-Buddhist monks could not understand what it was, how it was attained. Therefore they speculated on these two points. The readers will see their speculation in the beginning of the sutta. When the Buddha visited their monastery one day, Poṭṭhapāda, who was inclined towards the Buddha, requested the latter to explain to them these two points—what nirodha samāpatti was, how it was attained. The Buddha complied with the request. Poṭṭhapāda accepted the Buddha's exposition. When the Buddha left them, his comrades quarrelled with him for accepting the Buddha's exposition.

Nirodha samāpatti is evidently a very important point in the teachings of the Buddha. But I do not think that the Buddha's explanation on the two points mentioned above is the highlight of the sutta. I consider as the highlight what the Buddha told Poṭṭhapāda,

when the latter visited him a few days after the two points had been explained. Let us hear briefly what the Buddha told Poṭṭhapāda.

In paragraph 423 of the Sutta, the Buddha declared the dhammas that would not certainly be conducive to the attainment of Nibbāna.

In paragraph 424, the Buddha declared the dhammas that would certainly be conducive to the cessation of dukkha. They are as follows:

Paragraph 424.

> Poṭṭhapāda! And what are the dhammas that I declare and lay down as certain (to lead to Nibbāna)?
>
> Poṭṭhapāda! I declare and lay down that 'This is dukkha' as a dhamma that is certain (to lead to Nibbāna). I declare and lay down that 'This is the cause of dukkha' as a dhamma that is certain (to lead to Nibbāna). I declare and lay down that 'This is the cessation of dukkha' as a dhamma that is certain (to lead to Nibbāna). I declare and lay down that 'This is the practice of the Path leading to the cessation of dukkha' as a dhamma that is certain (to lead to Nibbāna).

Poṭṭhapāda! Why do I declare and lay down these dhammas as certain (to lead to Nibbāna)?

Poṭṭhapāda! These dhammas are in consonance with one's benefit. They are in consonance with the dhamma (i.e., *Lokuttara dhamma*). They are the beginning of the Noble Practice (*brahmacariya*). They are conducive to the development of disillusionment with the five khandhas. They are conducive to the abandonment of attachment. They are conducive to the cessation of dukkha. They are conducive to the extinction of defilements. They are conducive to the attainment of Magga Knowledge (*abhiññā*). They are conducive to the realization of the Four Noble Truths. They are conducive to the realization of Nibbāna.

Therefore, I declare and lay them down as dhammas certain (to lead to Nibbāna).

Paragraph 429.

> Poṭṭhapāda! I teach the doctrine that renounces the arising of the gross form of *attabhāva*.

I declare: 'By the practice (of the dhamma I teach) you will be free from dispositions that defile, you will develop the states (of Tranquillity and Insight) that bring about purification (of mind) and you will yourselves come to realize and achieve in this very life the expansion and perfection of Wisdom (i.e., Magga and Phala) through Magga Insight (*abhiññā*).

But then, Poṭṭhapāda, you might think:

'If the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, *and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved* **in this very life** *by oneself.* To dwell thus (in that state) will be painful.'

Poṭṭhapāda! It should not be taken in that light. If the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, *and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved* **in this very life** *by oneself.* To dwell thus (in that state) will bring about gladness, delightful satisfaction, calm, mindfulness, clear comprehension and bliss.

Paragraph 430.

And, Poṭṭhapāda! I teach the doctrine that renounces the arising of the *attabhāva* generated by jhāna mind.

The remaining sub-paragraphs are identical with those in paragraph 429.

Paragraph 431.

Poṭṭhapāda! I teach the doctrine that renounces the arising of the *attabhāva* without corporeality.

The remaining sub-paragraphs are identical with those in Paragraphs 429 and 430.

In paragraphs 432, 433, 434, 435 and 436, the Buddha reiterated the dhammas mentioned in the above paragraphs, to emphasize their importance.

Before I conclude the comments on this sutta, I want to ask the readers respectfully to read again

the following paragraphs in the order in which they are shown below, after they have gone through the whole sutta.

1. Paragraph 427.

Poṭṭhapāda! Take another simile. Suppose there is a man making a stair-case in order to go up the turreted mansion in a place where four roads meet. He might be asked thus:

'Friend! Do you, in making a stair-case in order to go up a turreted mansion, know whether that mansion is in the East, or in the South, or in the West, or in the North; whether it is high or low, or of medium height?'

When thus asked, he might answer 'No.'

Then, he might again be asked:

'Friend! Are you making a stair-case in order to go up a turreted mansion that you neither know nor perceive?'

When thus asked, he might answer 'Yes.'

Now, Poṭṭhapāda, what do you think of this? If that be so, does not what that man says turn out to be without good ground?

"Venerable Sir! If that be so, what that man says is certainly without good ground."

Poṭṭhapāda! It is the same in this case. I approached those samaṇas and brāhmaṇas who believe and declare '*Atta* is indeed eternal bliss. It does not perish after the death (of the body in which it had lived)' and asked:

"Friends! Is it true you believe and declare that *atta* is indeed eternal bliss and that it does not perish after the death (of the body in which it had lived)?"

When thus asked, they affirmed "Indeed so." And I asked them again, "If that be so, friends, do you know and perceive the eternally blissful world?"

When thus asked, they replied "No." Then I asked them again:

"Friends! If that be so, do you personally experience the eternally blissful *atta* for a night, or a day, or half a night or half a day?"

When thus asked, they replied "No." Then I asked them again:

"Friends! If that be so,do you know what the Path is and what the Practice is for the realization of the eternally blissful world?"

When thas asked, they replied "No." Then I asked them again:

"Friends! If that be so, do you hear devas who have been reborn in the eternally blissful world say: 'Friend! Engage in right and proper Practice for the realization of the eternady blissful world. We also have been reborn in the eternally blissful world because of such Practice'?"

When thus asked, they said "No."

Now, Poṭṭhapāda, what do you think of this? If that be so, does not what those samaṇas and brāhmaṇas say turn out to be without good ground?

"Venerable Sir! If that be so, what those samaṇas and brāhmaṇas say is certainly without good ground."

2. Paragraphs 432, 433 and 434.

Poṭṭhapāda! Others might question us thus:

'Friends, what is that arising of the gross form of *attabhāva*, or (attabhāva generated by jhāna mind, or attabhāva without corporeality), the renunciation of which you teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, *and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved* in this very life *by oneself?*'

To them, we would reply thus:

'Friends, this is the arising of the gross form of *attabhāva*, or (attabhāva generated by jhāna mind, or attabhāva without corporeality), the renunciation of which we teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be

developed, *and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved* in this very life *by oneself.*'

Now, Poṭṭhapāda, what do you think of this? That being so, are not our words based on good ground?

"Venerable Sir! That being so, your words are certainly based on good ground."

Paragraph 435.

Poṭṭhapāda! Take this simile. A man, in order to go up a turreted mansion, might be making a stair-case below that very mansion. He might be asked thus:

'Friend! Do you, in making a stair-case to go up the turreted mansion, know whether that mansion is in the East, or in the South, or in the West, or in the North; whether it is high or low, or of medium height?'

When asked thus, that man might answer:

'This, friend, is the turreted mansion; and I am making a stair-case below that very turreted mansion.'

What do you think of this, Poṭṭhapāda? If that be so, is not what that man said based on good ground?

"Venerable Sir! If that be so, what that man said is certainly based on good ground."

Namo tassa bhagavato arahato sammāsambuddhassa

Comments on Salient Points in the Mahānidāna

Comments on Salient Points in the Mahānidāna Sutta

by

U Myo Min

The doctrine that is expounded in the Mahānidāna Sutta is the Doctrine of Dependent Origination, *Paṭicca-samuppāda*. The following questions arise out of this statement:

1. What is the Doctrine of Dependent Origination?
2. Where else in the suttas is this doctrine expounded?
3. Is this doctrine expounded in the same way or in the same form in all the suttas in which it occurs?
4. What is the difference between this doctrine and the doctrine on which *vipassanā*, Insight Meditation, is based?
5. Is the Doctrine of Dependent Origination the same as the Doctrine of the Four Noble Truths?

1. *What is the Doctrine of Dependent Origination?*

Put in barest terms, it is an exposition of causes of phenomena. It says if such and such a cause is present, such and such an effect will inevitably follow. If these causes are absent, these effects will not arise. The word "Doctrine" is used in the sense of "a natural law". "Origination" means "arising" or "genesis". "Dependent" means this arising or genesis of a set of phenomena, a set of conditions or states, is due to or is conditioned by another set of phenomena, another set of conditions or states.

What is to be noted is that the cause of a particular phenomenon or condition, or of a set of phenomena or conditions, is itself the effect of some other phenomenon or condition, or set of phenomena or conditions. The form in which this is set forth in the present Discourse might be described in this way: the evident presence of A in what is called this life is noted; then the statement is made that A arises because of B, B arises because of C, C arises because of D, and

so on. Another way of saying this is A is due to B, is conditioned by B, B is due to C, is conditioned by C, C is due to D, is conditioned by D. Thus a chain with links is established, each link being dependent on the preceding link, and in turn being depended on by the succeeding link. In other words, cause and effect are linked successively.

There is a less superficial way of looking at this Doctrine of Dependent Origination. Most people hold some kind of view regarding the nature of existence and reality. Some hold the view that there is an individual entity called a human being, a man, a woman, etc. and that this is reality. This implies the existence of a self, a soul, an ego-principle. Some have definite views that this individual entity or ego-entity goes on to the next existence, and to succeeding existences for ever. Others hold that this individual entity or ego-entity disappears or is annihilated when the present existence comes to an end.

Buddhism regards these views as wrong views. In Buddhism, a human being, a man, a woman, or any other sentient being is not an individual entity but merely a term for a complex of mental and physical phenomena. This complex of mental and physical phenomena is always in flux, always changing, always arising and disappearing. A sentient being is a continuum of little births and little deaths every moment, and this process, this continuum is extended to the next existence when death occurs in this life and rebirth occurs in the next existence. There is no interruption of this process, and no transfer or transmigration of any individual entity or ego or self or soul. This is the underlying principle of the Doctrine of Dependent Origination.

In this life there is no denying of the fact that there is old age and death. There is no escaping them. Why do they happen? They do as a result of birth, coming into new existence. And why does birth occur? It occurs as a result of the volitional actions in deed, word and thought of previous existence; these volitional actions are called the kammic causal process, because these actions (kamma) cause the occurrence of birth (i. e., rebirth) in a new existence, with its concomitants, grief, lamentation, pain, distress and despair, old age and death. Thus arises dukkha which is identified with the complex

of physical and mental phenomena conveniently and conventionally known in everyday life as a sentient being, such as a human being, a man, a woman etc.

Existence can be looked at from two points of view: firstly, as a continuing series of actions in deed, word and thought, which cause a new existence to arise, and secondly, as existence in visible or invisible forms, which is due to clinging to a desired object. And this clinging in turn arises because of strong desire or craving for all sorts of things. And this craving, this desire, this longing for this and that, or for a better kind of existence, or for an utter end to existence (in the belief that there is after death no further existence of one's Self or Ego), all this craving would not arise if there were no sensations, no feelings which give pleasure or satisfaction. And sensations or feelings are the result of contact between the sense-objects and sense-organs. And there would be no such contact if there were no continuum of the complex of mental and physical phenomena, which themselves are the result of birth-linking Consciousness. But this birth-linking Consciousness itself could not by itself result in a new coming into existence unless there is a simultaneous arising of a new complex of mental and physical phenomena to preserve the continuum in the next existence.

The Doctrine of Dependent Origination thus presents an analysis of the nature of existence, an analysis which precludes the acceptance of the belief in individual entity, self, soul or Ego, called *atta*. Then, logically, the sutta goes on to delineate how *atta* is defined and considered by those who believe in it. Logically again, the sutta further describes the way out of this morass of wrong belief, by dealing with the realms of existence where Consciousness is or is not found, showing that for a person who sees things aright there is no *atta* there, nor anything to hanker after, to cling to. This realization of absence of *atta*, resulting from right practice of *vipassanā*, Insight Meditation, leads to liberation and Magga Insight. A second way to such liberation is by the practice of jhānas and samāpattis, through eight succeeding stages of (temporary) release from moral defilements, release which is turned into liberation from moral defilements, when topped with Insight Meditation. A person who achieves liberation through this second

way is known as one who has become emancipated from the moral defilements, being free in both ways.

2. *Where else in the suttas is this doctrine expounded?*

This doctrine is expounded also in the Mahā Taṇhā-saṅkhaya Sutta, Mūla Paṇṇāsa Division, Majjhima Nikāya. During the lifetime of the Buddha, a bhikkhu known as Sāti maintained that the Buddha had said that it is Consciousness which is reborn from existence to existence. To correct this wrong view, the Buddha expounded this Doctrine of Dependent Origination.

In the Kacchāyana Gotta Sutta, Nidāna Vagga Division, Saṁyutta Nikāya, it is related that the bhikkhu Channa, who had accompanied Prince Siddhattha (the Future Buddha) when he left his palace to embark on his Renunciation, and who could not attain any stage of Insight because of his clinging to ideas of "*my* Buddha, *my* Dhamma, *my* Order", ideas involving *atta*, had to be shown the right way to get rid of such ideas and to attain Insight, by the Venerable Ānanda who expounded to him this Doctrine of Dependent Origination, after the Buddha had passed away.

The principles of the doctrine, in one form or another, are to be found at various places in all the five Nikāyas, in Dīgha Nikāya, (see Mahāpadāna Sutta), in Majjhima Nikāya, in Saṁyutta Nikāya, in Aṅguttara Nikāya, and in Khuddaka Nikāya.

3. *Different ways and forms in which this doctrine is expounded.*

There is an exposition of this Doctrine of Dependent Origination in the Bodhi Sutta, Udāna Pāḷi, Khuddaka Nikāya, in the form in which the doctrine is discovered and contemplated over by successive Buddhas.

This is the sequence:

Because of ignorance (*avijjā*) of the Four Noble Truths, volitional actions (*saṅkhārā*) good or bad, in deed, word and thought, were done by beings in the past existences. Because of these actions, they become in the present existence human beings, devas and brahmās (with Consciousness, *viññāṇa*, mind and body, *nāmarūpa*, six sense-bases, *saḷāyatana*, contact of sense-organs with

sense-objects, *phassa*, sensation or feeling, *vedanā*). And there, beings take pleasure in, long for, crave for things or for existence itself (*taṇhā*); they cling to them (*upādāna*). Because of this craving and clinging, they perform good or bad volitional actions again in their present existence (*kamma bhava*). Because of these actions they again will be reborn in the next existence (*jāti*), will undergo old age and death (*jarā-maraṇa*), thus suffering the whole gamut of dukkha.

In this sequence, past, present and future existences are linked together by this doctrine, showing how the round of existences goes on and how through severing the cyclic chain, the round of existences can be escaped from.

It can be seen that the above sequence is different from the sequence given in this Mahānidāna Sutta of Dīgha Nikāya. The sequence here starts with the question what the cause of ageing (i.e., old age) and death is, (since it is a fact that there is in the world ageing and death). And so it goes on as given in the Sutta, up to the mutual cause and effect, mutual conditioning of *nāmarūpa* and *viññāṇa*, with *phassa* arising because of *nāmarūpa*.

It can be seen that the two sequences are different. The first sequence is the better known form of the Doctrine of Dependent Origination.

4. Paṭicca-samuppāda and Vipassanā.

Vipassanā bhāvanā is the contemplation, the meditation to gain insight into the true nature of mental and physical phenomena (nāma and rūpa). The first difficulty a practitioner (a yogī) of vipassanā meets with is the inability to gain this insight into mental and physical phenomena. This inability is due to the abiding belief in individual entity, belief that there in reality is "a human being", "a man" or "a woman", belief that this individual entity goes on after death to the next existence. It is hard to discard this kind of ingrained belief.

To discard this kind of belief, one has to arrive at the conviction that what is called "a human being" is just a complex of mental and physical phenomena, *nāmarūpa*, and that these phenomena arise only because of certain causes. Without these causes, these phenomena will not arise, will not occur. This insight as to

the true causes of mental and physical phenomena can be gained through the Doctrine of Dependent Origination. To speak in terms of stages of insight in Insight Meditation, the insight into the separate natures of mental phenomena (*nāma*) and of physical phenomena (*rūpa*), called *Nāmarūpa Paricchedā Ñāṇa*, and the insight into the causes of the arising, the appearance of mental and physical phenomena, called *Paccayapariggaha Ñāṇa*, are the two most important insights in the Doctrine of Dependent Origination. Of course these two insights only do not constitute the whole of the Doctrine of Dependent Origination. All the stages of insight in vipassanā bhāvanā, right up to Magga Insight and Phala Insight, are implied in and are part of the Doctrine of Dependent Origination.

That is why it is said in the Mahā Hatthipadopama Sutta of Mūla Paṇṇāsa, Majjhima Nikāya, that "Insight into the principles of Paṭicca-samuppāda means Insight into Nibbāna, and Insight into Nibbāna implies Insight into the principles of Paṭicca-samuppādā."

5. Paṭicca-samuppāda and the Four Noble Truths.

In the exposition on the Four Noble Truths also, the cause and effect principle of Paṭicca-samuppāda is presented in brief by the dictum that the sum total of dukkha identified with *nāmarūpa* is entirely due to craving, *taṇhā*, and that if *taṇhā* were absent the sum total of dukkha identified with *nāmarūpa* will not arise at all. Therefore, just as it is said correctly that whatever doctrine is expounded by the Buddha is within the scope of the doctrine of the Four Noble Truths, so also it can be said that any doctrine expounded by the Buddha is within the scope of the doctrine of Paṭicca-samuppāda.

Conclusion

After studying carefully the Doctrine of Dependent Origination, the following points will be appreciated by the reader:

(i) how *viññāṇa* (Consciousness) and *nāmarūpa* (mental and physical phenomena or mind-and-body) are mutually conditioned or mutually caused;

(ii) why this mutually conditioned interaction of *viññāṇa* and *nāmarūpa* is taken to be individual entities called human beings, devas, Brahmās;

(iii) what kind of people take it that these human beings, devas and Brahmās have *atta* or soul;

(iv) what kind of people do not take it so;

(v) how the doctrine of Paṭicca-samuppāda can counter and destroy the various kinds of belief in *atta*; and

(vi) how those who can discard the belief in *atta* can experience peace and tranquillity in this very life and can be liberated from all dukkha.

These are the benefits to be derived from thoroughly understanding the Doctrine of Dependent Origination.

Comments on Salient Points in the Mahāparinibbāna Sutta

by

U Shwe Mra

The Mahāparinibbāna Sutta is the account of the events of the last year of the Buddha's life. It is therefore not strictly a discourse but a narrative of the Buddha's last journey, interspersed with the discourses delivered by the Buddha in the towns and villages where he stopped or through which he passed. The narrative ends with the passing away of the Buddha into parinibbāna at the town of Kusinārā in the country of the Mallas, the ensuing funeral celebrations, and the distribution of the Buddha's relics. The Sutta is one of the most detailed consecutive accounts of the events of any single year in the Buddha's life to be found in the Buddhist Canon.

The earlier life of the Buddha in the form of a consecutive narrative can be found both in the Canon and the Commentaries, up to the point when the essentials of the Dhamma had been formulated and expounded and the Order of bhikkhus definitely organized. Examples of such narratives in the Suttanta Piṭaka are the Ariyapariyesana Sutta, Mahāsaccaka Sutta and Bodhirājakumāra Sutta of the Majjhima Nikāya. A continuation of these accounts, giving the story of the Enlightenment and subsequent events for a few years, can be found in the early chapters of the Mahāvagga in the Vinaya Piṭaka. The commentarial accounts are contained in the Commentary on the Buddhavaṁsa and the Nidānakathā or the introductory narrative of the Jātaka Commentary. The above accounts carry the story of the Buddha's life up to a few years after the Enlightenment but there is no consecutive narrative of the remainder of the Buddha's life and activities until we come to the Mahāparinibbāna Sutta. The Commentary on the Buddhavaṁsa however gives a list of the *vassas*, or residence periods of the rains, spent by the Buddha in chronological order, and the events of the Buddha's life can be arranged and fitted into that list.

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The Buddha was born as Prince Siddhattha in the Sakyan Kingdom in 624 B.C. He made the Great Renunciation at the age of twenty-nine and became the Buddha, the Enlightened One, after a period of six years of striving. Thus he became fully Enlightened at the age of thirty-five, in 589 B.C. In that same year, he preached his First Sermon, the Dhamma-cakkappavattana Sutta, containing the Four Noble Truths and the Noble Path of Eight Constituents and secured his first five bhikkhu disciples. When he had secured the adherence of a sufficient number of bhikkhu disciples he sent them forth in all directions with instructions for spreading the dhamma. Among the earlier events of great importance are the donation of the Veḷuvana monastery to the Buddha and his Order of Bhikkhus by King Bimbisāra of Magadha, and the conversion of Sāriputta and Moggallāna, who became the Buddha's Chief Disciples.

According to the Commentary on the Buddhavaṁsa, the Buddha had no fixed place of residence during the first twenty years after the Enlightenment. The first *vassa*, or residence period during the rains, was spent at the deer park near Bārāṇasī. The next three *vassas* were spent at Rājagaha, as also the seventeenth, nineteenth and twentieth *vassas*. The rest of the *vassas* were spent by the Buddha in different places which included, among others, Vesālī, Kosambī, Sāvatthi and Kapilavatthu. The first three of these places were the capitals of important states in the Buddha's lifetime, and the last the capital of the Buddha's own native state. During that period of twenty years the Buddha did not spend more than one *vassa* at any place other than Rājagaha. After the twentieth *vassa*, however, the Buddha stayed permanently at Sāvatthi, either in the Jetavana monastery or the Pubbārāma monastery. In the forty-fifth year after his Enlightenment, which was the eightieth year of his life, the Buddha went back to Rājagaha but did not spend the *vassa* there. After staying there for some time, he started on his journey northwards, the journey which is described in the Mahāparinibbāna Sutta. It was only after reaching Vesālī in the course of that journey that he decided to spend the *vassa*, the last one of his life, at Veḷuva village in the neighbourhood of that city.

Having taken the reader to the point from which our Sutta begins, we should perhaps leave him to savour

the flavour of the great narrative by reading the Sutta in our English translation with the help of the foot-notes in which we have tried our best to explain the difficulties which he may encounter. We therefore refrain from commenting on the many invaluable utterances of the Buddha in this the last year of his life, utterances which include a statement or re-statement of the Thirty-seven Elements of the perpetuation of the Teaching (Bodhipakkhiya Dhammā) as well as the last words of the Buddha. But there is one point which needs some explanation; and this point is concerned with the episode in which Māra appears towards the end of the rather long period of the Buddha's stay in Vesālī and its neighbourhood before continuing his journey to Kusinārā.

According to the Sutta, Māra the Evil One approached the Buddha and made a request, saying that as by that time the Buddha's disciples had become well trained and proficient in the dhamma, and as the religious system had been well established, it was time for the Buddha to pass away and realize parinibbāna. The Buddha then declared to Māra that his parinibbāna would take place three months from that day. It must not be assumed from this, and from the fact that Ānanda was blamed for not having requested the Buddha at an earlier date to remain alive for a *kappa*, that the Buddha, in making his declaration regarding the date of his parinibbāna, had done so under Māra's pressure. As stated in the Sutta, the decision of the Buddha to give up the life-sustaining mental process by not re-entering into phalasamāpatti after three months was made mindfully and deliberately, and not under anybody's pressure. It may be mentioned here that in entering into the residence period of the rains seven months earlier at Veḷuva village, the Buddha had asked the bhikkhus to take up their residence in the neighbourhood of Vesālī. The Commentary expressly explains regarding this matter that the Buddha made this arrangement because he realized that he would pass into parinibbāna in ten months' time and that he wanted the bhikkhus to be within easy reach of Veḷuva village to enable them to come and receive religious instruction from him regularly before the parinibbāna took place. Considering the lapse of time since the beginning of the *vassa* period at Veḷuva village and the date at which

Māra's request was made, it can be clearly seen that the Buddha had anticipated the time of his parinibbāna long before Māra's request and not as a result of that request.

The parinibbāna of the Buddha took place in 544 B.C. at Kusinārā in the country of the Mallas. Let us constantly bear in mind his last words which were:

> O Bhikkhus, I say this now to you: All conditioned and compounded things (saṅkhāra) have the nature of decay and disintegration. With mindfulness endeavour diligently (to complete the task).

Namo tassa bhagavato arahato sammāsambuddhassa

Comments on Salient Points in the Mahāsatipaṭṭhāna Sutta

Comments on Salient Points in the Mahāsatipaṭṭhāna Sutta

by

U Nu

President

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The Buddha opened this Sutta with the following proclamation.

"Bhikkhus, this is the one and only way for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress, for attainment of the noble (Ariya) Magga, and for the realization of Nibbāna. That (only way) is the practice of the four methods of Steadfast Mindfulness, Satipaṭṭhāna."

From the above proclamation we know the five advantages which four Satipaṭṭhānas can give beings (Bodhisattas, Pacceka-bodhisattas and yogīs who are striving for Arahatship), who practise them. These advantages are as follows:

(1) They can help beings (Bodhisattas, Pacceka--bodhisattas and yogīs who are striving for Arahatship) to purify their minds.

(2) They can help beings (Bodhisattas, Pacceka--bodhisattas and yogīs who are striving for Arahatship) to overcome sorrow and lamentation.

(3) They can help beings (Bodhisattas, Pacceka--bodhisattas and yogīs who are striving for Arahatship) to completely destroy (physical) pain and (mental) distress.

(4) They can help beings (Bodhisattas, Pacceka--bodhisattas and yogīs who are striving for Arahatship) to attain the noble (Ariya) magga.

(5) They can help beings (Bodhisattas, Pacceka--bodhisattas and yogīs who are striving for Arahatship) to realize Nibbāna.

Out of these five advantages which Satipaṭṭhānas can give beings (Bodhisattas, Pacceka-bodhisattas

and yogīs who are striving for Arahatship), item numbers 1 to 4 are easy to understand. Only item number 5, which is about the realization of Nibbāna, needs a brief exp'anation.

What, then, is Nibbāna?

In Buddhism, the end of dukkha is called Nibbāna. It is not an abstract idea. It can be realized by means of the four Ariya Maggas.

There are expositions by many non-Buddhists on the end of dukkha. Some of them are as follows:

1. Some believe that beings and the world they live in are created by Mahā Brahmā. Beings come to the end of dukkha, when they get the chance to return to Mahā Brahmā, the Creator.

2. Some believe that one comes to the end of dukkha, if he is reborn as an Asaññ tsatta Brahmā with only body and no mind.

3. Some believe that one comes to the end of dukkha, if he is reborn as an Arūpa Brahmā, with only mind and no body.

4. Some believe that one comes to the end of dukkha, if one can enter the gate of heaven or paradise.

5. Some believe that, since creatures are parts of the Great Soul of the Creator, one comes to the end of dukkha, if one can flow back into that Great Soul.

Nibbāna

Nibbāna is not like heaven or paradise or the Great Soul of the Creator. Nibbāna means extinction. It is the extinction of a vicious circle wherein anusayas[1] cause kammas to take place and kammas cause rebirths to take place. Because of these anusayas, one does akusala (bad) and kusala (good) kammas Because of bad kammas, one has bad rebirths in one or the other of the four

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1. **Anusayas** are seeds of strong *kilesas* (mental defilements). These seeds are firmly embedded in the mind. So long as mind does not come into contact with one or the other of six objects, namely, form, sound, odour, taste, tangible thing, idea, through eyes, ears, nose, tongue, body, mind, these seeds remain dormant. But when mind comes into contact with any of these objects, these anusayas become activated and give rise to appropriate *kilesas*.

nether regions (hell, animal, peta and asurakāya regions) where suffering is intense. Because of good kammas, one has good rebirths as humans, devas and brahmās. Their life is better than that of those in the four nether regions. Since, however, they are *puthujjanas*, they do bad and good kammas If, on their death, one of their good kammas has the chance to manifest, they will have good rebirths either as humans or devas or brahmās. If, however, one of their bad kammas has the chance to manifest, they will get bad rebirths in one or the other of the four nether regions.

Thus the vicious circle goes on and on ceaselessly.

When, by means of vipassanā bhāvanā, one attains the four maggas, each of which will enable one to realize Nibbāna, anusayas become extinct. When anusayas become extinct, kammas also become extinct. When kammas become extinct, rebirths become extinct.

Thus the vicious circle comes to an end. This extinction of the vicious circle is called Nibbāna.

Sa-upādisesa Nibbāna

The extinction of anusayas, as a result of achievement of four maggas and phalas while an arahat is having some fuel of life left, is called *sa-upādisesa nibbāna*.

Anupādisesa Nibbāna

The extinction of the nāmarūpa process on the death of the arahat is called *anupādisesa nibbāna*.

What should one do to get these five advantages?

If one can uproot the seven anusayas by means of the four maggas, he will get these five advantages.

If his perception of the anicca, dukkha, anatta nature of his five khandhas[1] can be brought to its pinnacle, by means of vipassanā ñāṇas, he will achieve the four maggas.

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1. five khandhas: They are composed of rūpakkhandha and the four nāmakkhandhas, namely, vedanākkhandha, saññākkhandha, saṅkhārakkhandha, viññāṇakkhandha. 'Body' is called rūpa or rūpakkhandha; 'mind' is called nāma or nāmakkhandha. If we want to call both mind and body in one word, we may call them nāmarūpa. And since nāmarūpa is a combination of four nāmakkhandhas and one rūpakkhandha, it can also be called five khandhas.

If he can keep his mind steadfastly on his five khandhas, his perception of the anicca, dukkha, anatta nature of these khandhas can be brought to its pinnacle.

If he can practise vipassanā bhāvanā, he can keep his mind steadfastly on his five khandhas.

How should one practise vipassanā bhāvanā?

The Buddha has described vipassanā bhāvanā concisely thus: "If one has samādhi, one sees the truth." (Saṁyutta)

The Buddha's statement is very highly condensed. The statement means this: If one can keep his mind steadfastly[1] on his five khandhas, he will perceive the anicca, dukkha, anatta nature of his five khandhas.

Let us see how the Venerable Sāriputta elaborated the Buddha's statement in Sīlavanta Sutta. The Venerable Koṭṭhika asked the Venerable Sāriputta thus: "Āvuso (brother) Sāriputta, if a monk with sīla wishes to achieve Nibbāna, what should he do?"

"Brother Koṭṭhika, the monk must keep his mind steadfastly on his five khandhas in order to perceive the anicca, dukkha, anatta nature of these khandhas. Brother Koṭṭhika, if the monk with sīla can do so, he will certainly achieve Sotāpatti Magga."

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1. One keeps his mind steadfastly on five khandhas in this way. Let us, for instance, say that one sees a form. As soon as he sees and before any train of thought takes place as a result of seeing, he must be mindful of seeing.

   Seeing is composed of (i) the mind (Cakkhu Viññāṇa) (ii) the form which the mind sees (object), and (iii) the eyes which make contact with the form. Mind, as explained above, is composed of four nāmakkhandhas. Form and eyes are rūpakkhandhas.

   If, therefore, one is mindful of seeing, he is mindful of the five khandhas. Similarly, in the case of hearing, smelling, tasting, touching, and thought, one is mindful of the five khandhas, if he is mindful of any one of them, e.g., hearing, before any train of thought, based on these objects, takes place.

   Which is the rūpakkhandha in the case of thinking, that takes place when an idea comes into contact with mano dvāra (mind that receives the idea)?

   The mind that sees takes place in the eyes; the mind that hears takes place in the ears; the mind that smells takes place in the nose; the mind that tastes takes place in the tongue; the mind that feels the touch takes place in the body. The remaining cittas and cetasikas (mental concomitants) take place in the hadayavatthu, which is situated in the heart. This hadayavatthu is rūpakkhandha.

"Brother Sāriputta, after the monk has achieved Sotāpatti Magga, what should he continue to do?"

"Brother Koṭṭhika, he should continue to keep his mind steadfastly on his five khandhas in order to perceive the anicca, dukkha, anatta nature of these khandhas. Brother Koṭṭhika, if this Sotāpanna monk can do so, he will certainly achieve Sakadāgāmi Magga."

"Brother Sāriputta, after the monk has achieved Sakadāgāmi Magga, what should he continue to do?"

"Brother Koṭṭhika he should continue to keep his mind steadfastly on his five khandhas in order to perceive the anicca, dukkha, anatta nature of these khandhas. Brother Koṭṭhika, if this Sakadāgāmī monk can do so, he will certainly achieve Anāgāmi Magga."

"Brother Sāriputta, after the monk has achieved Anāgāmi Magga, what should he continue to do?"

"Brother Koṭṭhika, he should continue to keep his mind steadfastly on his five khandhas in order to perceive the anicca, dukkha, anatta nature of these khandhas. Brother Koṭṭhika, if this Anāgāmī monk can do so, he will certainly achieve Arahatta Magga."

This is the end of the extract from questions and answers of the Venerable Koṭṭhika and the Venerable Sāriputta. At this stage, the readers are requested to note carefully the salient point that, in the matter of practising vipassanā bhāvanā for the achievement of the Four Maggas, yogīs must do one thing only. It is this. They must keep their mind steadfastly on the five khandhas. There are some persons who fail to attain Maggas because, in the course of the bhāvanā, they do some other things besides keeping their mind steadfastly on the five khandhas. Readers will see some examples of these yogīs, when they come to saṅkhārupekkhā ñāṇa, the eleventh vipassanā ñāṇa.

The Buddha's Elaboration

In the first brief statement of the Buddha, we have learnt that the truth will be perceived if one has samādhi.

Then, in the Venerable Sāriputta's elaboration, we learn that one's mind must be concentrated by means

of samādhi on the five khandhas in order to see the anicca, dukkha, anatta nature of the five khandhas.

In the Mahā Satipaṭṭhāna Sutta, the Buddha elaborated the original four Satipaṭṭhānas into twenty-one methods. Each of these methods will enable yogīs to keep their mind steadfastly on the five khandhas in order to make it possible for them to perceive the anicca, dukkha, anatta nature of the five khandhas. The perception of the true nature of the five khandhas is conducive to the achievement of Maggas. Let us see what the Commentary says about these twenty-one methods. It says that these twenty-one methods are called *catu sacca kammaṭṭhānas*. *Catu* means four; *Sacca* means Ariya Truths; *Kammaṭṭhāna* means vipassanā bhāvanā. Therefore *catu sacca kammaṭṭhāna* means the bhāvanā that will enable the yogī to achieve full comprehension of the Four Ariya Truths. Since such a comprehension can be achieved only by means of the Four Maggas, *catu sacca kammaṭṭhāna*, in fact, means the bhāvanā that can lead the yogī to the achievement of the Four Maggas. From the above definition, it is quite clear that each of the twenty-one methods of the vipassanā bhāvanā can lead the yogī to the Four Maggas.

Since there is the danger that some persons might misconstrue the above-mentioned definition to mean that each is entirely self-sufficient and therefore the yogī has no need to have recourse to any other method, I wish to make a brief explanation. It is not possible for the yogī to stick to one and only one method without having recourse to any other method. For example, a yogī is practising the *ānāpāna* method. At one stage, because of *ayoniso manasikāra*, he suddenly has sensual desire. He cannot ignore it by reasoning that mindfulness of sensuality belongs only to *nīvaraṇa* method under *dhammānupassanā* and not to *ānāpāna* method. He must at once be mindful of the appearance of sensual desire. Otherwise sensual desire will develop into larger proportions, that can destroy sati and samādhi, which he has accumulated by means of the *ānāpāna* bhāvanā. Again, let us say, for example, that the yogī who is practising the *ānāpāna* method feels thirsty. He must be mindful of the thirst. Then he has the desire to drink water. He must be mindful of that desire, too. Then he turns his head towards the jug of water. He must be mindful of this turning of the head. Then he has the desire to walk to

the jug. He must be mindful of this desire. Then he stands up. He must be mindful of every movement in the process of standing. Then he walks. He must be mindful of walking. When he comes close to the jug, he desires to raise his hand to catch hold of the jug. He must be mindful of that desire. After catching hold of the jug and the glass, he drinks. He must be mindful of every movement. When the water goes down his throat, he feels the coolness of the water. He must be mindful of the coolness. In short, he must be mindful of the desire that precedes each movement. He must be mindful of the movements. He must be mindful of any kind of feeling which arises in him. He must be mindful of all the objects that appear in one or the other of his six *dvāras*. Obviously these objects do not belong to the *ānāpāna* method. If, therefore, he does not make any effort to be mindful of them, they will bring in all kinds of kilesas that will even spoil his *ānāpāna* bhāvanā.

Therefore, I want to advise the yogī to treat the method he has chosen as his main bhāvanā, on which he will spend a larger portion of his time. And he must not ignore objects that belong to other methods. As soon as any of these objects appears in one or the other of his six *dvāras*, he must be mindful of it.

No one except the Buddha can say definitely which of the twenty-one methods will suit a particular yogī. Even the Venerable Sāriputta who was next only to the Buddha in wisdom had prescribed unsuitable bhāvanās for some of his disciples.

The Venerable Mahāsi Sayādaw, in his long experience as a teacher of vipassanā bhāvanā, has found that the yogīs generally do well if they have to use the kāyānupassanā satipaṭṭhāna out of the four satipaṭṭhānas as their main bhāvanā. Therefore in his well-known treatise on the practice of the vipassanā bhāvanā, the sayādaw has made the kāyānupassanā satipaṭṭhāna the basis for the bhāvanā. From the kāyānupassanā, the sayādaw left out the samatha (non-vipassanā) parts of the paṭikūla manasikāra and the sivathikas Then he has reinforced the basis, namely, the kāyānupassanā, with steps from the twenty-one methods, that are considered suitable for the present day yogīs. The Sayādaw feels happy to find that his treatise has benefited a very large number of yogīs.

An example of Vipassanā bhāvanā

Dear reader! Let us, for example, say that you have chosen Iriyāpatha, the second method of Kāyānupassanā Satipaṭṭhāna, as your main method for vipassanā bhāvanā.

You are sitting on a reclining chair. Your back and thighs are touching the chair. Concentrating alternately on sitting and touching, you will say mentally 'sitting' and 'touching.' While you are saying 'sitting', you must be fully mindful of sitting. While you are saying 'touching', you must be fully mindful of your back touching the chair. After some time, change your concentration from the back to the thigh. And whenever you say 'touching', you must be fully mindful of your thigh touching the chair. In this way, carry on being mindful of 'sitting, touching; sitting, touching.'

While concentrating on sitting and touching, your mind may wander away. As soon as you become aware of your thoughts, call them by their appropriate names. For example, if you are planning, say mentally "planning, planning, planning." If you are solving a problem, say "solving, solving, solving." If your mind is wandering, say "wandering, wandering, wandering." If your are meeting somebody during mental wandering, say "meeting, meeting, meeting." If, during mental wandering, you are talking to somebody, say "talking, talking, talking." You must call the thoughts by their appropriate names repeatedly, until they disappear. After that, concentrate on sitting and touching. While concentrating on it, if you want to bend your head, say "wanting to bend." When you are bending your head, say "bending, bending." When you bend the head, bend it slowly. If you want to raise your head, say "wanting to raise." When you raise your head, say "raising, raising, raising." Raise the head slowly. After that, concentrate on sitting and touching.

If a part of your body is aching because of too much sitting, concentrate on that spot and say "aching, aching, aching" slowly. The ache may disappear after some time. If however, you want to change your position because the ache grows worse, say "wanting to change." Call all the movements of your body by their appropriate names. For example, you want to raise your leg. Then say "wanting to raise." While you are raising it, raise it slowly, while saying "raising, raising, raising" at every movement. If you want to stretch your leg,

say "wanting to stretch." And as you stretch it slowly, say "stretching, stretching, stretching" at every movement. If you want to bend your leg, say "wanting to bend." And as you bend it slowly, say "bending, bending, bending" at every movement. When you want to put it down, say "wanting to put it down." As you put it down slowly, say "putting down, putting down, putting down" at every movement. As you put down the leg, if a part of it touches something, say "touching, touching." After that, concentrate on sitting and touching. While you are thus concentrating, you may feel hot on a part of your body. Do as you have done in the case of aching. Make constant effort to be mindful. Mindfulness must not cease even for a moment.

If, while you are concentrating, you want to drink water, say "wanting to drink water." If you want to get up from your seat, say "wanting to get up." When you get up, you must be mindful of every movement of your limbs. Concentrating on the body that slowly rises up, you must say "rising, rising, rising" at every movement. If you have stood up, say "standing." If you look at the jug, say "looking" or "seeing." If you want to go to the jug, say "wanting to go." While you are going, say "going, going" at every step. Or you may say "left, right." You must be fully aware of every step from raising your leg to putting it down. If you are walking slowly, say "raising" when you raise your feet, and say "putting down" when you put your foot down.

When you can master the two stages of "raising" and "putting down," pick up one more stage like this. Say "raising" as soon as you raise your feet. Say "stepping" as soon as you step. And say "putting down" as soon as you put your foot down. Remember three stages—raising, stepping and putting down. You must be fully mindful of these three stages. Whenever you see the jug or something else, say "seeing" or "looking." If you stand near the jug, say "standing." When you want to stretch your hand towards the glass and the jug, say "wanting to stretch." When you stretch your hand slowly towards the glass or the jug, say "stretching, stretching, stretching." As soon as your hand touches the glass or the jug, say "touching." When you want to pour water into the glass, say "wanting to pour." When you pour the water slowly into the glass say "pouring, pouring."

When you want to lift the glass to your mouth, say "wanting to lift." As you slowly lift the glass towards your mouth, say "lifting, lifting, lifting." As soon as the glass touches your mouth, say "touching." When your lips feel cold, say "feeling cold, feeling cold." While you are drinking slowly, say "drinking, drinking, drinking." As the water is going down the mouth and the throat, you feel cold in your mouth and throat. You must be fully mindful of it and say all the time "feeling cold, feeling cold, feeling cold." When you are slowly putting back the glass or the jug, say "putting back, putting back." When you want to drop your hand down, say "wanting to put down." When you slowly put your hand down, say "putting down, putting down, putting down." If your hand touches your body, say "touching, touching." If you want to turn back, say "wanting to turn." When you turn slowly, say "turning, turning, turning." When you walk back to your place, concentrate on the steps, just as you did when you came towards the jug. When you want to stand, say "wanting to stand." While you are standing, say "standing, standing, standing."

When you want to sit, say "wanting to sit." When you are walking to the place where you are going to sit, concentrate on your steps, saying appropriately as before. When you reach that place, say "reaching." When you turn slowly, say "turning, turning." When you want to sit, say "wanting to sit." When you sit slowly, say "sitting, sitting, sitting." You must be fully mindful of every movement of sitting. Just after you have sat, there may be some movements of your hands and legs. Say the appropriate words while you are concentrating on every movement. After that, concentrate on sitting and touching.

If you want to sleep, say "wanting to sleep." When you are lying down on your bed, concentrating on every movement of your body, say "lying down, lying down, lying down." When your head or body touches the pillow or bed, say "touching." Just after you have lain on your bed, there may be some movements of your hands and legs. While concentrating on every movement, say something appropriately. After that, concentrate on lying down and touching.

While you are lying on the bed, you must be fully mindful of every movement of your body; all feelings and all bodily reactions that give rise to feelings; all

kinds of consciousness that appear; and all kinds of thoughts. When you have nothing particular to be mindful of, then concentrate on lying down and touching.

When you want to sleep, say "wanting to sleep, wanting to sleep." When your eyelids become heavy, say "becoming heavy, becoming heavy." If your samādhi is good, sleepiness may go away and you may become fully awake. Then concentrating on your becoming fully awake, say "becoming fully awake, becoming fully awake." After that, concentrate on the rising and falling of the abdomen. However sleepy you may be, you must not stop concentrating. It must be carried on at any cost, till you finally fall asleep.

It is not possible to concentrate when you are asleep.

However, as soon as you are awake, you must be mindful of it and say "becoming awake." In the beginning, it will be difficult to be aware of being awake as soon as you are awake. If, therefore, you cannot be aware of it, try to be aware of something as soon as you can. If you are thinking of something, you must be mindful of it and say "thinking, thinking." After that, concentrate on the rising and falling of the abdomen. If you hear a certain sound, say "hearing, hearing." Then concentrate on lying down and touching. You must be mindful of all the movements, such as turning, bending, stretching and name each movement appropriately. If you think of the time, say "thinking." If you want to get up from bed, say "wanting to get up." Be fully aware of all the movements that lead to your getting up from bed. As you slowly get up from bed, say "getting up, getting up" while concentrating on every movement of your body. Say "sitting, sitting" as soon as you have sat up. After that, concentrate on sitting and touching.

When you wash your face, when you take a bath, when you answer the call of nature, you must be fully mindful of everything— whatever you look at, whatever you see, whatever you hear, whatever you think, whatever you touch, whatever you pick up, whatever you do, not even excepting the cleaning of excreta with toilet paper. When you are washing your hands, you must be mindful of the movements of the hands. You must be mindful of coldness, if the water is cold; you must be mindful of warmth, if the water is warm.

After washing your hands, when you rearrange your dress, you must be fully mindful of every movement. When you come out of the bathroom, concentrate on every step, as before.

When you are eating, if you see something, say "seeing, seeing, seeing." When you mash or cut or roll your food, say "mashing" or "cutting" or "rolling." When you touch your food, say "touching." When you slowly lift food to your mouth, say "lifting, lifting, lifting." If you bend your head, say "bending." If the food touches the mouth, say "touching." When you open your mouth, say "opening." When the food is put into the mouth, say "putting in." When you close your mouth, say "closing". When you put your hand down, say "putting down, putting down." If it touches the plate, say "touching". When you raise your head, say "raising, raising." While you are chewing your food, say "chewing, chewing, chewing." If you get the taste of the food, say "tasting, tasting." When you swallow, say "swallowing, swallowing." If the food touches the throat, say "touching, touching." In this manner, try your best to be mindful of everything while you are taking your food.

In the beginning, it may not be possible to be mindful of everything Do not be disappointed if you cannot concentrate properly. After you have built up samādhi, it will be easy to concentrate on many more things than those that have been mentioned here.

(When you say something appropriately for what you are mindful of, say it mentally You need not say it aloud. The words mentioned here as being appropriate need not necessarily be used. You may choose any words to suit your convenience. So long as a word conveys to you the meaning of what you are mindful of, it is correct.)

Higher Form of Concentration

After a few days, you will think that concentration on 'sitting and touching' has become very easy. You may feel that, in addition to these two, you can put in one more object to concentrate on. At that stage, you have built up samādhi to a certain extent. Therefore, you naturally feel that way.

While concentrating on sitting, touching, if you happen to see ordinary objects such as chairs, bed, table

etc., in the room, you need not be mindful of these ordinary objects. Go on with concentration on sitting, touching. While concentrating on sitting, touching, the sight of such ordinary objects cannot lead your mind astray into some train of thought. However, if you intentionally look at some objects, even if they are ordinary, you must be mindful of seeing them and say "seeing" or "looking." After that, concentrate on sitting, touching.

If you see a special sight, such as a woman or a man, even if you do not look at it intentionally, you must say "seeing, seeing" many times before you come back to sitting, touching.

In the case of sound, too, the above rules apply. Do not pay attention to ordinary sounds. Go on with your concentration on sitting, touching. However, if you happen to have listened intentionally, say "listening, listening" several times, before you come back to sitting, touching. When you hear distinct sounds, such as singing, barking of dogs, crowing of cocks, chirping of birds, you must say "hearing, hearing" several times before you come back to sitting, touching.

If you are not mindful of the fact that you are seeing or hearing, and as a result of the unmindfulness, if you do not say "seeing" or "hearing," the sight or sound may lead your mind astray into some train of thought. Such train of thought may give rise to greed, anger, sensual desire etc. If, because of this unmindfulness, you are thinking or planning or having a feeling of sensual desire, say some appropriate words as soon as you become mindful of any of them, before you come back to sitting, touching. If you do not cut off your train of thought by being mindful of it, it is quite possible that you may find it difficult to concentrate even on sitting, touching.

Sometimes, it may happen like this. You will suddenly stand up, forgetting to make note of your desire to stand up. Or, you suddenly pick up an object from the floor, forgetting to make note of your desire to pick it up. Or, you lie down suddenly on your bed, forgetting to make note of your bodily movements. You remember, only after you have sat, or picked up the object, or lain on the bed, that you had forgotten to make note of your desire to sit, to make note of your desire to pick up, or to make note of bodily

movements. As soon as you are mindful that you have forgotten to make note of any of these, say "forgotten, forgotten." After that, come back to sitting, touching.

In the beginning, before you acquire samādhi, you may find this kind of concentration in accordance with the Four Satipaṭṭhānas uninteresting and dull. You must be fully mindful of this and say "uninteresting, uninteresting" or "feeling dull, feeling dull." Sometimes, you may doubt if this kind of concentration can lead to the annihilation of all mental defilements. Be mindful of these doubts and say "doubting, doubting." Sometimes you expect that soon your samādhi will become good. Be fully mindful of it and say "expecting." Sometimes you may recall in the afternoon what you experienced in the morning. You may recall in the evening what you experienced in the afternoon. Be mindful of it and say "recalling, recalling." If you are trying to analyse these past experiences, you must be fully mindful of it and say "analysing, analysing.' You may feel disappointed, if your mindfulness is poor. Be mindful of it and say "feeling disappointed, feeling disappointed." You become happy, when mindfulness becomes better. Be mindful of it and say "feeling happy, feeling happy." In this way, you must be fully mindful of whatever mental state you are in. After making note of all the mental states, whenever they appear, go back to sitting, touching.

You must be fully and constantly mindful of everything from the time you become awake, till you finally fall asleep at night. You must never lapse into unmindfulness, even for a moment.

In the beginning, you may sometimes feel sleepy. Every now and then you will be required to make a great effort to keep yourself awake. However, when your samādhi becomes stronger, you will not feel sleepy. You will be cheerfully alert.

In this course of instruction the four methods of Satipaṭṭhāna are fully described.

I. Making constant efforts to be fully mindful of all bodily movements is called Kāyānupassanā Satipaṭṭhāna.

II. Making constant efforts to be fully mindful of all pains, aches, touches, e c., that give rise to feelings, is called Vedanānupassanā Satipatthāna.

III. Making constant efforts to be fully mindful of all desires to do or to have something is called Cittānupassanā Satipaṭṭhāna; and to be mindful of all mental states is also called Cittānupassanā Satipaṭṭhāna.

IV. Making constant efforts to be fully mindful of thoughts is called Dhammānupassanā Satipatthāna.

Summary of instruction:

I. Be fully mindful of all the bodily and verbal movements, whether they are big or small.

II. Be fully mindful of all the feelings, whether they are pleasant or unpleasant or indifferent.

III. Be fully mindful of all mental states, whether they are good or bad.

IV. When you have nothing else to be mindful of, always go back to sitting, touching. (If you are lying on the bed, use "lying down" instead of "sitting.")

(Extract from Mahāsi Sayādaw's book on Vipassanā Meditation called *Vipassanā Shu Nee Kyan*)

An important question

I have heard many people who are interested in vipassanā asking this question: "How can mere mindfulness of the five khandhas uproot anusayas? Is not there any other step to reinforce mindfulness?"

Let me unhesitatingly answer that mindfulness alone of the five khandhas is enough to uproot anusayas, causes of endless rebirth. There is no other way to reinforce mindfulness of the five khandhas to uproot anusayas. I will also add unhesitatingly that vipassanā bhāvanā will be spoilt if the yogī resorts to any other way to reinforce mindfulness of the five khandhas.

The Venerable Mālukyaputta is a good example for those who are sceptical of mindfulness of the five khandhas as being capable of enabling the yogī to uproot anusayas by means of the Four Maggas.

The Venerable Mālukyaputta was originally a rebel in the Order. He asked the Buddha some futile question threatening to leave the Order if they were not answered. The Buddha did not answer them as they were not conducive to the achievement of Maggas. After some time, he went to the Buddha again and asked the latter to tell him the gist of vipassanā bhāvanā since he wished to practise it. The Buddha saw, by means of Sabbaññuta ñāṇa, that the monk was not in a position to attain Maggas if he was given only the gist of vipassanā bhāvanā. Since, however, he could not be prevailed upon to listen to an elaboration of vipassanā bhāvanā, the Buddha tactfully drew him into a discussion in the following way:

The Buddha— Mālukyaputta! What do you think of this? You have not yet seen a certain form. You had not seen it in the past. You are not seeing it at the present moment. You have not even thought that you will ever see it. Will you have the desire to have it? Will you have attachment for it? Will you have infatuation for it?

Mālukyaputta—No Sir. I will have neither desire nor attachment nor infatuation for it.

The Buddha asked five more questions, similar to the above, with regard to hearing, smelling, tasting, touching, and thought.

[By these six questions, the Buddha let him realize that one will not have kilesas for any form or sound or smell or taste or touch or thought referred to in the questions. Since kilesas do not arise, regarding such objects, one need not take the trouble of doing away with them. And in the *byatireka* (reverse) way, the Buddha let him realize, by means of these six questions, that kilesas can only arise regarding the form which one sees, the sound which one hears, the odour which one smells, the flavour which one tastes, the touch which one feels, the thought which one's mind conceives.

And also in *neyatta* way (getting the meaning by means of inference) and *avuttasiddhi* way (letting one know the meaning of questions without directly mentioning it) the Buddha let him realize, by means of the above six questions, that the form which one sees, the sound which one hears, the odour which one smells, the touch which one feels, the idea which the mind con-

ceives can be similarly made to be devoid of kilesas by means of vipassanā bhāvanā. Therefore one should prevent kilesas from arising, by means of vipassanā bhāvanā, by being mindful of seeing as soon as one sees, of hearing as soon as one hears, etc., before any train of thought, based on seeing, hearing etc., takes place.]

Then the Buddha gave Mālukyaputta an exposition on vipassanā bhāvanā. The following are the gist of the exposition and a few comments, for the convenience of readers.

Mālukyaputta! When you see a form, you must not go beyond seeing. You must not allow kilesas to arise by thinking of what you see. You must be steadfastly mindful of seeing the form, in order not to give any chance to kilesas to appear. By being mindful of seeing the form, kilesas for seeing will not have any chance to appear.

(Similarly, if you are mindful of hearing, smelling, tasting, touching, receiving idea as soon as they take place, kilesas for these objects will not have any chance to arise. And if you steadfastly continue to be mindful of these objects, your mind will be cleansed of kilesas. While you are engaged in such mindfulness, your sīla, samādhi, paññā will become increasingly strengthened.)

During this steadfast vipassanā bhāvanā, these six objects will appear only as phenomena of seeing, hearing, smelling etc. They will not appear as objects of either love or hatred. Since these objects are perceived, during this practice of steadfast vipassanā, to be disappearing as soon as they appear, one's consciousness of impermanence of these objects becomes increasingly strengthened. This is the perception of anicca.

When his consciousness of the impermanence of objects becomes more pronounced, he realizes clearly that impermanent objects are unstable, undependable, oppressive, evil. This is the realization of dukkha.

Perception of anicca and realization of dukkha will combine to give rise to another important realization that objects which are impermanent and are therefore capable of giving one oppressive feelings can under no circumstances be atta.

In Khandha Vagga Saṁyutta, the Buddha said that one who could prevent kilesas from arising, by means of vipassanā bhāvanā, could be called *tadaṅga nibbuta* (one who has extinguished kilesas within the duration of steadfast vipassanā bhāvanā).

One's usual perception of nicca (permanence), sukha (goodness), atta (being endowed with soul) of the five khandhas has faded out, during the steadfast vipassanā bhāvanā, and in its place, perception of anicca, dukkha, anatta takes place. Because of the new perception, one loses attachment for whatever he sees, whatever he hears, etc. Since he is being overwhelmed with perception of the anicca, dukkha, anatta nature of the five khandhas, he has no chance to entertain any false views about them.

At such a stage of vipassanā bhāvanā, the ñāṇa (insight) of the yogī is capable of shutting out false views. Therefore the insight is called pahāna pariññā (insight that enables the yogī to abandon false views, such as nicca, sukha, atta).

This insight is classified into two, namely, vipassanā pahāna pariññā and Magga pahāna pariññā. If the insight is caused by vipassanā bhāvanā, it is called vipassanā pahāna pariññā. If it is caused by Maggas, it is called Magga pahāna pariññā.

The above is the gist of vipassanā bhāvanā. Readers will see clearly that in the entire course of vipassanā bhāvanā, steadfast mindfulness of the five khandhas and nothing else carries the yogī, slowly but surely, from the stage where kilesas are playing havoc, passing through the stage of vipassanā pahāna pariññā where kilesas are only shut out by means of vipassanā bhāvanā and not yet uprooted, to the stage of Magga pahāna pariññā where Maggas will cause the extinction of kilesas.

Mālukyaputta's Comments

(Condensed)

Mālukyaputta—Sir, please allow me to explain how I understand your instructions on vipassanā.

If one is not mindful of seeing as soon as he sees, the train of thought involving such kilesas as greed and anger will certainly take place. One who stores up

kilesas in this way is far away from Nibbāna which means extinction of dukkha.

If one is mindful of seeing as soon as he sees, kilesas, which will certainly arise in him had he not been mindful of seeing as soon as he sees, do not arise. They are not stored up. Thus one who destroys kilesas in this way is close to Nibbāna which means extinction of dukkha.

Bhikkhu Mālukyaputta gave similar explanations with regard to hearing, smelling, tasting, touching and thought. The Buddha approved of the explanations and praised Mālukyaputta. Soon afterwards Bhikkhu Mālukyaputta achieved the Four Maggas.

Visuddhis and Ñāṇas

Vipassanā bhāvanā is said to be in accordance with sammā paṭipanna only if it can produce seven visuddhis and twelve vipassanā ñāṇas. Sammā paṭipanna means a correct practice that can lead one to Maggas and Phalas. Visuddhi and ñāṇa mean purity and insight respectively.

One who wants to know vipassanā bhāvanā should know visuddhis and ñāṇas as fully as possible. However, here, it will not be possible to give the full explanation they deserve. I propose to treat the first to the tenth ñāṇas rather lightly. When I come to the eleventh ñāṇa, I am going to give it the treatment it deserves. It is a wonderful insight.

1. Sīla visuddhi

In vipassanā bhāvanā, samādhi plays a very important role.

Without samādhi, the anicca, dukkha, anatta nature of the five khandhas can never be perceived. If they are not perceived, Maggas can never be achieved.

Sīla is the base on which samādhi must be built up.

Therefore, as the first step, the yogī must take vows of sīla. If he can take even five vows of sīla (pañca sīla), he achieves sīla visuddhi, so long as he can keep his five vows. However, he is advised to take eight vows of sīla (aṭṭhaṅga sīla) if he means to practise vipassanā bhāvanā seriously.

2. Citta visuddhi

It means purity of mind. It is also called samādhi. After the yogī has achieved sīla visuddhi, he is required to proceed to the practice of the vipassanā bhāvanā. Since most of the yogīs are beginners, they themselves do not choose any one from the twenty-one methods. They usually accept the instructions given by the instructors at the meditation centres. I think that most of the instructions at the centres are similar since the principal aim of these centres is to keep the bhāvanā in line with sammā paṭipanna.

While the yogī is carrying on with the bhāvanā, he reaches a stage where he is mindful of the objects as soon as they appear. He can do so because of the samādhi he has achieved. This samādhi is called Khaṇika samādhi. So long as this Khaṇika samādhi lasts, the mind of the yogī is free from nīvaraṇas.

When the yogī reaches this stage, he achieves citta visuddhi.

Nāmarūpapariccheda ñāṇa

(The First Vipassanā Insight)

In the beginning of vipassanā, due to lack of sufficient samādhi, the yogī's mindfulness is not clear. While he is saying "sitting", he is mindful of touching and vice versa. After achievement of citta visuddhi or samādhi, his mindfulness becomes clear. Sitting, touching, raising, stepping, putting down, bending, stretching, etc., on which he concentrates are seen as separate, independent objects. This is called rūpapariccheda ñāṇa. It is so called because the yogī becomes mindful of the separate existence of rūpa. (rūpa=body+pariccheda=boundary)

As the yogī becomes mindful of the separate and independent existence of each rūpa object, he becomes mindful of the separate, independent existence of mindfulness on each rūpa object. This is called nāmapariccheda ñāṇa. (nāma=mind+pariccheda=boundary)

In the beginning of vipassanā bhāvanā, the yogī's perception is permeated with "I" thus: "I am sitting", "I am touching", "I am mindful of sitting, etc." When, however, he gains sufficient samādhi, his perception is transformed thus: Whenever he is mindful of a rūpa

object, he is conscious of the fact that a rūpa object has no consciousness. It is only an object of mindfulness. It is ñāṇa that is mindful of the rūpa object. In fact there are only two entities, namely, nāma which is mindful, and rūpa which is the object of mindfulness. In the drama of beings, there are only two actors, namely, nāma and rūpa. Atta (soul) is non-existent. It is only a figment of imagination. The yogī does not get this knowledge by way of formal thinking. This is only a spontaneous arising of knowledge caused by the perception of the true nature of nāmarūpa.

When this consciousness reaches its pinnacle, it is called diṭṭhi visuddhi, the third of the seven visuddhis. It is so called because the knowledge of nāmarūpa is free from false beliefs.

Paccayapariggaha ñāṇa

(The Second Vipassanā Insight)

Before the yogī achieves diṭṭhi visuddhi, the third visuddhi, he is not mindful of cause and effect. For instance, he is mindful of sitting, touching, standing, raising, stepping, putting down, bending, stretching, etc. But he is not yet mindful of the fact that arising of mindfulness takes place because of objects, such as, sitting, touching, etc. However, after he has achieved diṭṭhi visuddhi, he becomes mindful of the fact that mindfulness takes place because of objects; and that it will under no circumstances take place unless there are objects. This is the example of how rūpa becomes cause, and nāma becomes effect.

Let us now see how nāma becomes cause, and rūpa becomes effect.

Before the yogī achieves diṭṭhi visuddhi, he is mindful of standing, raising, stepping, putting down, bending, stretching, etc. However, he is not mindful of the fact that desire is the cause, and movement is the effect. After he has achieved diṭṭhi visuddhi, he begins to be mindful of the desire preceding every movement. In other words, he begins to be mindful of the fact that desire is the cause, and movement is the effect. He is also mindful of the fact that besides these two, namely, mind that causes movements to take place, and movements that are caused by mind, there is no such thing as atta (soul).

Knowledge of cause and effect as a result of the perception of the true nature of the five khandhas, in the course of the bhāvanā, is called paccayapariggaha ñāṇa.

When this ñāṇa reaches its pinnacle, it is called Kaṅkhāvitaraṇa visuddhi, the fourth visuddhi.(Kaṅkhā=doubt+vitaraṇa=overcoming; Kaṅkhā vitaraṇa visuddhi=complete purification in consequence of the removal of all doubt.) Herein, doubt means the doubt about Paṭicca Samuppāda which states that because of anusayas, kammas take place; and because of kammas, rebirths with anusayas take place. Thus the vicious circle had taken place in the past; it is taking place now; and it will take place in the future, so long as anusayas are not uprooted by means of Maggas.

Sammasana ñāṇa

(The Third Vipassanā Insight)

The yogī begins to see the anicca, dukkha, anatta nature of the five khandhas when he reaches this stage.

When he was in the first and the second vipassanā ñāṇa stages, he saw only the beginning and the middle of the objects. When, however, he reaches the present stage, he perceives the beginning, the middle, and the end of objects. In other words, he perceives the new object, only after he has perceived the disappearance of the old object. This fact enables him to be mindful of the anicca of both the objects and the mind that is mindful of the objects. This mindfulness of anicca is called aniccānupassanā.

When aniccānupassanā reaches a very high stage, the yogī has spontaneous, oppressive feelings of insecurity. How can impermanent khandhas give one security? How can one rely on these impermanent khandhas? Will not these impermanent khandhas cause death to one at any moment? How can one be attached to such impermanent khandhas? Such questions as these will assail the yogī whose aniccānupassanā reaches a very high stage. These spontaneous questions are signs of the yogī's perception of the dukkha of the five khandhas. This perception of dukkha is called dukkhānupassanā.

The combination of aniccānupassanā and dukkhānupassanā will enable the yogī to realize that anicca and dukkha are not the work of any agency—atta or otherwise. They are inherent in the five khandhas. This realization is a sign of the yogī's perception of the anatta of the five khandhas.

Udayabbaya ñāṇa
(The Fourth Vipassanā Insight)

In the beginning of the vipassanā bhāvanā the yogī was not yet in a position to perceive the anicca, dukkha, anatta nature of the five khandhas. Therefore, at that early stage of the bhāvanā, the yogī can have attachment to the five khandhas, taking them to be nicca, sukha, atta (permanent, capable of giving happiness, having atta or soul). When, however, the yogī reaches a very high stage of sammasana ñāṇa, he is in a position, due to improved samādhi, to perceive the anicca, dukkha, anatta nature of the object as soon as it appears. Therefore, even while he was having sammasana ñāṇa, he cannot have attachment to the five khandhas as nicca, sukha, atta.

When, however, he achieves udayabbaya ñāṇa due to better samādhi, he need not make any serious effort to be mindful as he did when he was in the previous stages. He feels as if 'the beginning' of the object suddenly dashes against the mind and without his seeing 'the middle' of the object, 'the end' suddenly disappears from the mind.

At this stage, the yogī's samādhi is in a very fine state. Whenever there is an object, it appears as if it is rushing straight into the yogī's mindfulness. Sometimes it also appears as if the object is directly falling on the mindfulness. The yogī's mindfulness is not vague. He can vividly distinguish one object from another. Because of this powerful samādhi, if he only follows each object as it appears, he can be mindful of all objects as they come and go, although the speed with which they come and go is incredibly swift.

Because of this improved samādhi, the yogī will feel as if he sees some pleasant lights.

Because of his steadfast mindfulness he may get pīti. It is a kind of ecstasy which a yogī usually gets when his samādhi becomes strong.

Here the yogī must be given a note of warning. The pleasant lights, the feelings of exultation, the wonderful experiences that he receives as a result of his surprisingly steadfast mindfulness, may lead him astray from the vipassanā bhāvanā.

When, therefore, he has such an experience, he must say "Seeing, Seeing" or "Exulting, Exulting" or "Wonderful, Wonderful" or some other appropriate words, till these distractions disappear.

If the yogī can get over these obstacles, he will reach the pinnacle of udayabbaya ñāṇa. When he reaches its pinnacle,he is deemed to have maggāmagga ñāṇadassana visuddhi, the fifth visuddhi. (Purity of the insight enabling the yogī to realize that *steadfast mindfulness of the five khandhas is the only correct way which can lead yogīs to Maggas*. Yogīs! Please note this extremely important point.)

Bhaṅga ñāṇa

(The Fifth Vipassanā Insight)

From udayabbaya ñāṇa to anuloma ñāṇa, there are nine vipassanā ñāṇas. They are as follows:

4. Udayabbaya ñāṇa,
5. Bhaṅga ñāṇa,
6. Bhaya ñāṇa,
7. Ādīnava ñāṇa,
8. Nibbidā ñāṇa,
9. Muñcitukamyatā ñāṇa,
10. Paṭisaṅkhā ñāṇa,
11. Saṅkhārupekkhā ñāṇa,
12. Anuloma ñāṇa.

These nine vipassanā ñāṇas are collectively called Paṭipadā ñāṇadassana visuddhi. It means purity of insights that will positively lead one to Maggas.

5. The fifth insight named bhaṅga ñāṇa enables the yogī to perceive only the death of objects.

6. The sixth insight named bhaya ñāṇa enables the yogī to perceive the fearful nature of nāma-rūpa.

7. The seventh insight named ādīnava ñāṇa enables the yogī to perceive the full wretchedness of nāma-rūpa.

8. The eighth insight named nibbidā ñāṇa enables the yogī to perceive the nāma-rūpa as one that fills him with weariness and disgust.

9. The ninth insight named muñcitukamyatā ñāṇa enables the yogī to perceive nāma-rūpa as one that fills him with the desire to be delivered from suffering.

10. When he gains the tenth insight named paṭisaṅkhā ñāṇa, he is so much disgusted with the perception of the continuously deteriorating nāma-rūpa that he feels tortured by the urge to give up vipassanā bhāvanā that requires him to be diligently mindful of the nāma-rūpa.

However, as a result of the reflection that the only way to freedom from dukkha lies through mindfulness of the continuously deteriorating nāma-rūpa, he carries on vipassanā bhāvanā as before.

11. With the readers' permission, I want to give an elaboration of the eleventh insight named saṅkhārupekkhā ñāṇa which enables the yogī to treat every form of nāma and rūpa with equanimity. I really consider this to be a wonderful ñāṇa.

In the vipassanā bhāvanā, even up to paṭisaṅkhā ñāṇa, the ñāṇa which precedes saṅkhārupekkhā ñāṇa, the yogī has to make an effort to be mindful of objects steadfastly. When there is a relaxation of effort, there can be occasions when mindfulness becomes unsteady. When, however, the yogī achieves saṅkhārupekkhā ñāṇa, he need not make a special effort to be mindful of objects. Saṅkhārupekkhā ñāṇa is so called because it enables the yogī to be mindful of objects steadfastly as they appear, without making a special effort.

Saṅkhārupekkhā ñāṇa has six remarkable attributes. They are as follows:

1. It enables one to be free from fear and exultation.
2. It enables one to treat good as well as bad phenomenon with equanimity.
3. It enables one to be mindful of objects steadfastly without any effort.

4. It enables one to keep mindfulness longer than when he has any other vipassanā ñāṇa.

5. It enables one to have a vipassanā ñāṇa which becomes more and more refined as it goes on and on.

6. It enables one to have a mind which, instead of flying to objects, withdraws, shrinks, turns away from, refuses to be stretched out to objects.

Explanation of the six attributes:

1. Freedom from fear and exultation

Fear

There are two kinds of fear—the fear caused by worldly matters and the fear caused by vipassanā ñāṇas.

When one thinks of dangers, such as enemies, diseases, terrible sights, etc., one has fear. This is the fear caused by worldly matters. Generally speaking, such thoughts as these, mentioned above, are shut out while one has saṅkhārupekkhā ñāṇa.

Even if they take place, such occurrences will be extremely rare. When these extremely rare occurrences do take place, they will be shut out instantly before they can cause fear, since mindfulness at this stage of vipassanā is very steady.

We will now come to the fear caused by vipassanā ñāṇas. While a yogī is having one or the other of vipassanā ñāṇas, such as, bhaya ñāṇa, ādīnava ñāṇa, nibbidā ñāṇa, muñcitukamyatā ñāṇa, paṭisaṅkhā ñāṇa, he has either fear or unpleasant feelings caused by perception of anicca (impermanence) of the five khandhas.

However, none of these unpleasant feelings will arise in the mind of the yogī who has attained saṅkhārupekkhā ñāṇa, even though perception of anicca of the five khandhas at this stage is much more positive than at the lower stages. The saṅkhārupekkhā yogī will be steadfastly mindful of either the anicca or dukkha or anatta nature of the five khandhas. But he treats every object with equanimity.

Exultation

When, for instance, the yogī thinks of the acclamation for a book of his, or when he thinks of the news of his winning the first prize of a lottery, or when he thinks of the remark of the instructor that he has made a very good progress, he will feel exultant. This kind of exultation is caused by worldly matters. Such thoughts as these, mentioned above, are shut out while one has saṅkhārupekkhā ñāṇa. Mindfulness at this stage is so very steadfast that these thoughts will be shut out before they have the chance to cause exultation.

We will now come to the exultation caused by vipassanā ñāṇas. While the yogī had udayabbaya ñāṇa because of improved samādhi, his mindfulness was in good form. He gained pīti (ecstasy). He saw pleasant lights. Because of these unusual experiences, he became very highly exultant. Had it not been for the timely help of the instructor, his vipassanā bhāvanā could have been destroyed by his exultations.

However, none of these exultations will arise in the mind of the yogī who has saṅkhārupekkhā ñāṇa, even though his samādhi is much stronger than that of the udayabbaya yogī. The saṅkhārupekkhā yogī will be steadfastly mindful of either anicca or dukkha or anatta, as each characteristic appears.

2. Treating good as well as bad phenomenon with equanimity

a. When saṅkhārupekkhā yogī sees good forms, he does not feel happy. When he sees bad forms, he does not feel unhappy. He treats both kinds of forms with equanimity. He can do so because he is steadfastly mindful of the anicca or dukkha or anatta nature of whatever he sees.

b. When he hears good or bad sounds,

c. When he smells good or bad odours,

d. When he savours good or bad tastes,

e. When he feels good or bad touches,

f. When he receives good or bad ideas, he treats them with equanimity. He can do so because he is steadfastly mindful of the anicca or dukkha or anatta nature of whatever he hears, smells, tastes, feels, conceives.

These six kinds of equanimity are called chaḷaṅg-upekkhā.

This mental attitude, namely, chaḷaṅgupekkhā, is the natural attitude of arahats. They achieve it simultaneously with the achievement of the fourth Magga, namely, the Arahatta Magga. It will neither be spoilt nor impaired under any circumstances.

The chaḷaṅgupekkhā of saṅkhārupekkhā yogī is different. He has these six equanimities so long as he has saṅkhārupekkhā ñāṇa. When saṅkhārupekkhā ñāṇa goes as a result of the suspension of the bhāvanā or some similar circumstances, these six equanimities also go.

3. Without effort

While the yogī has other vipassanā ñāṇas, he has to make a special effort in order to keep his mindfulness steadfast. When he achieves saṅkhārupekkhā ñāṇa, his mindfulness becomes steadfast, without a special effort on his part.

4. Lasts longer

In vipassanā bhāvanā, mindfulness is not consistently steadfast from start to finish. Due to various reasons, some yogīs' mindfulness may be good one day and it may be bad the next day. It may be good in the morning and may be bad in the afternoon. Even when it is said to be good, it is not good throughout the day or throughout the morning or throughout the afternoon. The best mindfulness that I can think of will go on steadfastly for about ten or fifteen minutes. While the yogī is thus carrying on with his practice, some trains of thought appear surreptitiously due to weakness in his mindfulness. The yogī is unmindful of the secret intruder for one or two minutes. As soon as he becomes mindful of the intruder, he makes a special effort to regain steadfast mindfulness. The period between his last regaining of steadfast mindfulness and his mindfulness of the secret intruder may be called a duration of mindfulness. In this way, there are durations of mindfulness in the practice of vipassanā bhāvanā. In the case of lower ñāṇas the longest duration of mindfulness will hardly last more than fifteen minutes.

In the case of a saṅkhārupekkhā yogī, the durations of mindfulness are quite different from those during other ñāṇas. They are very long.

A saṅkhārupekkhā yogī with a third grade diligence will find it easy to have a duration of mindfulness which will last not less than twenty minutes.

The duration of mindfulness of a saṅkhārupekkhā yogī with a second grade diligence will last not less than forty minutes.

The saṅkhārupekkhā yogī with a first grade diligence can maintain with ease the duration of steadfast mindfulness for not less than one hour.

While the yogī had lower ñāṇas, the yogī had to fight hard to regain steadfast mindfulness after it had been spoilt. The saṅkhārupekkhā yogī will find it easy to regain steadfast mindfulness. Concentrating on sitting, touching, let him try to be mindful of them alternately for about ten times. By about the end of the sixth time he regains steadfast mindfulness.

When he regains steadfast mindfulness, unpleasant feelings become conspicuous by their absence. The desire to bend, to stretch, to re-adjust his sitting or lying position is also conspicuous by its absence. Trains of thought are also conspicuous by their absence. That is one of the reasons why saṅkhārupekkhā mindfulness durations are wonderfully long.

The durations of mindfulness of some saṅkhārupekkhā yogīs with good samādhi will last up to two and a half or three hours. What is really wonderful about these yogīs is the fact that their positions do not change even slightly after such a long duration. For instance, the yogī who is sitting with two hands on the right arm of the chair and two legs stretching forward, at the beginning of the effort to regain steadfast mindfulness, will find himself sitting in the same position, at the end of the long duration. Though the durations are very long, these yogīs who are absorbed in steadfast mindfulness think it to be otherwise.

5. The longer it lasts, the more it is refined

The Commentary compares saṅkhārupekkhā ñāṇa to a sorting device used by oriental womenfolk to sort out chaff from pounded rice or wheat. The more they take time to sort out the chaff, the purer the pounded grain becomes. In the same way, the longer the saṅkhārupekkhā ñāṇa lasts, the more it is refined.

Compared to other lower ñāṇas, saṅkhārupekkhā ñāṇa is much more refined. It usually becomes refined after about one day. After about three or four days, it becomes very much refined.

In the case of ānāpāna bhāvanā, breathing becomes very much refined as samādhi improves. In some cases, breathing becomes so refined that yogīs fear it has stopped. Therefore, out of fright they suspend their bhāvanā.

However, when we use the word "refined" in the case of saṅkhārupekkhā ñāṇa, the meaning is quite different. When saṅkhārupekkhā ñāṇa becomes refined, objects as well as mindfulness of objects do not become dim and vague. They are as clear and positive as they used to be before saṅkhārupekkhā ñāṇa becomes refined.

It becomes refined thus. For instance, the yogī is concentrating on sitting, touching. He is mindful of many spots throughout his body that are touching either the chair or the floor or some parts of the body. These spots appear as if they are being rubbed lightly with a piece of delicate wool. They appear as if they are gently sprinkled with cool water. They appear as if they are being tenderly warmed with vapour or cooled by a breeze. Without any effort, the yogī is steadfastly mindful of the anicca or dukkha or anatta nature of these feelings.

6. Mind that shrinks

While the yogī was having the lower ñāṇas, his main concern was to prevent trains of thought from taking place. The reverse of what had happened in the lower stages is happening in the present stage. Let us see how it happens.

At the early stage of this ñāṇa, he is capable of being mindful of whatever happens in any of the six dvāras (sense doors). He is mindful of seeing, hearing, smelling, tasting, feeling, thinking as soon as any of them takes place in its appropriate dvāra.

When, however, saṅkhārupekkhā ñāṇa becomes refined, the objects of mindfulness become fewer and fewer. Of the objects in the six dvāras, he concentrates his mind only on sitting, touching.

When saṅkhārupekkhā ñāṇa becomes more refined, out of 'sitting and touching', he concentrates his mind only on 'touching'. Even this mindfulness on 'touching' does not spread out to all the spots throughout his body which are touching either the chair or the floor or some other parts of his body as before. He is mindful of only one spot. For instance, at an earlier stage, when he was concentrating on 'sitting, touching' he was mindful of either the back touching the chair, or the right thigh touching the chair, or the left thigh touching the chair, or the feet touching the floor, or one hand touching the other hand. Now, at this refined stage, he can, for instance, be mindful of only the right thigh touching the chair.

When the yogī spreads out his mind to other objects, it refuses to remain for a long time on these new objects. It returns to the right thigh.

The Buddha gave several epithets to the mind at this refined stage.

These epithets are:

1. patilīyati (withdrawing from),
2. pativattati (turning away from),
3. patikuṭati (shrinking from),
4. na-sampasāriyati (refusing to be stretched out).

Going further

When saṅkhārupekkhā ñāṇa becomes more refined, the yogī withdraws his mind even from 'touching'. When the mind is withdrawn from this last object, his entire body seems to disappear. His mindfulness is so steadfast that he is aware of the disappearance of his body from his consciousness. At that moment, he should go on saying repeatedly and quietly "disappearing, disappearing" as a confirmation of his mindfulness of the disappearance. After some time, the yogī will regain mindfulness of his usual "sitting, touching."

These are the six attributes of saṅkhārupekkhā ñāṇa. They are very important. No yogī can achieve Magga and Phala without these six attributes. After the yogī has gained these attributes, the path becomes straight for him to attain Magga and Phala.

Yogīs are required to carry on only steadfast mindfulness of the five khandhas to achieve the six attributes of saṅkhārupekkhā ñāṇa. After they have achieved the six attributes, they are required to carry on only steadfast mindfulness of the five khandhas in order to attain Magga and Phala. They are not required to do anything else. If they do anything else, they will not attain Magga and Phala.

Therefore, while they are carrying on their vipassanā bhāvanā, all of a sudden they become aware of the fact that the speed of their mindfulness has become accelerated. At that moment, some yogīs are tempted to suspend the steadfast mindfulness. They must not do it. They must not pay any undue attention to the acceleration. If they do so, their mindfulness will become unsteady. They must just carry on their mindfulness as usual. If Pañca Indriya, the five controlling principles, become well-balanced, their mind will go straight to Magga and Phala. If Pañca Indriya have not yet become well-balanced, their mindfulness will lose acceleration after some time. However, while they are carrying on their steadfast mindfulness, there will be another acceleration and another deceleration, if their Pañca Indriya have not yet become well-balanced. In this way, there may be acceleration and deceleration for some time. As soon as Pañca Indriya becomes well-balanced, there will be acceleration again. But it will be the last. Without stumbling, the mind of the yogī will attain Magga and Phala. In some cases, where Pañca Indriya are well-balanced, the mind of the yogī goes straight to Magga and Phala with the first acceleration.

What are Pañca Indriya?

Pañca means five; Indriya means controlling principle. These five principles control the mind throughout vipassanā bhāvanā. They are as follows:

1. Saddhā (faith),
2. Vīriya (diligence, energy),
3. Sati (mindfulness),
4. Samādhi (concentration),
5. Paññā (knowledge of the true nature of the five khandhas).

Out of these five controlling principles, sati (mindfulness) alone has no limit. One can be mindful to any extent—the more, the better. However, in the case of the remaining four principles, namely, saddhā, vīriya, samādhi, paññā, there must be balance among them. None must be excessive or insufficient. Yogīs must not do any other thing when there is imbalance among Pañca Indriya. Let them just carry on their steadfast mindfulness. It will most certainly bring about balance among Pañca Indriya.

Mindfulness is the panacea in vipassanā bhāvanā.

Namo tassa bhagavato arahato sammāsambuddhassa

Comments on Salient Points in the Cakkavatti Sutta

Comments on Salient Points in the Cakkavatti Sutta

by

U Ko Lay

Human society is built on the foundation of morality. To the extent that foundation is firm and secure the society that is structured on it will remain stable and prosperous. If the foundation is not strong nor well-placed, or if it deteriorates, the society will totter and collapse. For the practice of a pure life too, in accordance with the Buddha's Teaching, a firm foundation of morality otherwise known as Sīla is just as necessary. Thus material progress in the world as well as spiritual growth requires a strong moral base.

The Buddha has prescribed different types of Sīla for different classes of people. The Catupārisuddhi Sīla is to be observed by the bhikkhus of his Order; the Ten Precepts by the Sāmaṇeras; the Nine Precepts by Universal Monarchs; the Eight Precepts by ordinary lay people on special days and occasions; the Ājīvaṭṭhamaka Sīla and the Five Precepts by all people at all times; some lay people also observe the Ten Precepts.

(See 'Concepts' for more details on types of Sīla.)

The conditioning factors for development of Sīla are: association with good and wise persons; listening to discourse on Dhamma; belief in the results of good deeds and evil deeds; and the habitual practice of Sīla in former existences. The proximate causes are Hirī and Ottappa. Hirī is being ashamed of doing evil in deed, word and thought; Ottappa is fear of doing evil.

A person with Hirī recoils from evil just as a feather shrinks from the heat of fire. He is repulsed by evil, is disgusted with it; he shuns evil out of self-respect and consideration for his birth, age, learning and status. The fear of a person with Ottappa is not personal fear of another individual, nor fear of danger which threatens him, but dread of the consequences of doing evil. Such consequences are: dread of self-reproach, the censure of others, penal punishment that may follow the deed and the prospect of a bad destination after death. Thus Hirī arises because of internal causes and

Ottappa arises from external causes. These two Dhammas, Hirī and Ottappa, are always found in conjunction and they are regarded as Lokapāla Dhamma, two moral forces that govern human behaviour.

The advantages to be gained by steadfast observance of moral precepts are described in the Cakkavatti Sutta as increase in length of life, improvement in physical appearance, increase in happiness, growth in wealth, and gain in strength and power.

When an anointed king practises Dhamma and observes Sīla, making it his own support, esteeming it, and at the same time fulfils his obligations and duties of a ruler by providing protection, shelter and security for his own folk and family, for the fighting forces, for kings and vassals dependent upon him and for the people of his kingdom, the meritorious results that accrue and develop from his deeds will include even a Mighty Wheel Treasure the possession of which establishes him as a Cakkavatti, a Universal Monarch who is so mighty and powerful.

But when an anointed king fails to practise Dhamma and to observe the precepts in the prescribed manner, fails to fulfil his kingly obligations and to provide in a righteous manner the needs of the people of his kingdom, poverty becomes widespread in the land.

And when the people themselves neglect the practice of Dhamma and fail to observe the Five Precepts of refraining from killing, stealing, indulging in sexual misconduct, telling lies and taking intoxicating liquor and drugs, poverty increases in the land. Then there is a rise in thefts. With the rise in thefts, lethal weapons grow in number. As lethal weapons grow in number, killing and murder becomes widespread and the life span of the people declines.

The Cakkavatti Sutta gives a graphic description of how happiness, wealth and prosperity as well as the life span of people increase and grow when they observe Sīla, and how rulers gain in strength and power when they live and reign righteously, keeping the precepts, revering and honouring them; and how happiness, wealth and prosperity as well as the life span of the

people decline when they do not observe Sīla, and how the rulers lose in strength and power when they live and reign in an unrighteous manner, not keeping the precepts nor revering and honouring them.

It is only by appreciating the profound truth embodied in this sutta and taking heed of the lessons provided by it that the peoples of the world can save themselves from the dire disaster they are facing now because of a breakdown of morality in relationship between individual members of a family, between people of a country and between nations of the world.

Namo tassa bhagavato arahato sammāsambuddhassa

Comments on Salient Points in the Sampasādanīya Sutta

Comments on Salient Points in the Sampasādanīya Sutta

by

U Ko Lay

1. *The need to make known to the world the virtues and attributes of a Buddha.*

The appearance of a Buddha is a very rare phenomenon. Many aeons and many world cycles would pass away without the benefit of a guiding light from an Enlightened Buddha. A Buddha appears in the world for the sole purpose of showing the true Path to beings enveloped in the gloom, groping in the darkness, of ignorance. But when a Buddha appears after the lapse of an incalculably long period of time (asaṅkhyeyya), the world is slow and hesitant to take advantage of his appearance, not fully appreciating his virtues and attributes, not realizing his main objective—that of helping beings to escape from rebirth, the endless cycle of suffering.

Thus they take him to be just another samaṇa brāhmaṇa, one of those who lead a homeless life of purity, teaching various doctrines of eternalism and annihilism. When Gotama became a fully Enlightened Buddha, there were already six well-known religious teachers, namely, Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana, Sañcaya Belaṭṭhaputta and Niganṭha Nāṭaputta, with their own group of followers, dispensing their own brand of Truth. Gotama Buddha had to take great pains to show and prove, through precepts and practice, that, unlike other religious teachers, he was truly the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened.

Even as long ago as the time of the Dīpaṅkarā Buddha, the Bodhisatta, the Future Gotama Buddha, as Hermit Sumedhā, had made a firm resolve in three bold declarations "Tiṇṇo tareyaṁ, mutto moceyaṁ, buddho bodheyaṁ" which means:

"I will not go alone to the Other Side (i.e. Nibbāna),
I will help other beings too to cross to the Other Side;
I will not seek liberation for myself alone,

I will help other beings too to attain liberation;

I will not get enlightened for myself alone,

I will help other beings too to get enlightenment, to come to know the Four Noble Truths."

After that momentous event, during the following long period of four asaṅkhyeyya and one hundred thousand worlds, as a Bodhisatta he had subjected himself to a rigorous course of training for perfection in ten virtues known as pāramīs (ten perfected virtues). (For details, see Comments on the Brahmajāla Sutta.) As a result of that training, he attained Buddhahood through Magga Insight. He became endowed with Sabbaññutaṇ Ñāṇa and, accruing from it, ten special Ñānas which pertain only to the Supremely Self-Enlightened Buddhas. By virtue of these qualifications, he was in a position then to help other beings to cross to the Other Side and attain liberation, by teaching them the Four Noble Truths.

At the beginning of his Buddhahood, he had to go to great lengths to dispel scepticism and wrong notions about himself, his attainments, his virtues and attributes. Even the group of Five Bhikkhus who had been his attendants for six years were at first hesitant to accept his word that he had truly become a Supremely Enlightened Buddha, capable of helping them to get liberation if they would listen to his Teaching and practise as he would instruct.

Even when ultimately the five bhikkhus and hundreds of others following them came to accept him as their Teacher and walk along the Path shown by him, they could not fully appreciate and understand all the virtues of a Buddha.

Thus in Brahmajāla Sutta of Sīlakkhandha Vagga, Dīgha Nikāya, it was pointed out that although Brahmadatta was praising the Buddha, he could do so only in terms of sīla which he as a puthujjana grasped and understood. As such he could not adequately bring forth all the virtues of a Buddha. He was not developed enough even to have a glimpse of the Buddha's Sabbaññuta Ñāṇa which is "profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the Ariyas". The Buddha therefore took the opportunity to provide, by means of a detailed discourse,

a glimpse of certain aspects of the Sabbaññuta Ñāṇa which had enabled him to see through the sixty-two wrong views prevalent at that time.

In the Sampasādanīya Sutta, the Buddha appeared to be gently chiding the Venerable Sāriputta for stating boldly that he had such a firm faith in the virtues of the Buddha, that he believed thet there had never been, there would not be in future, nor there was now any samaṇa or brāhmaṇa who could excel the Bhagavā in Enlightenment. But by asking the Venerable Sāriputta whether he had the Cetopariya Ñāṇa to make such a brave utterance and a definite statement, the Buddha gave him an opportunity to bring out for the benefit of the audience assembled round him the virtues of a Buddha in greater detail to the extent possible for a Chief Disciple to know them.

2. *Sāriputta's reflection on his own virtues.*

On this particular day of the interview with the Buddha the Venerable Sāriputta had spent the afternoon immersed in phalasamāpatti. At the time of emergence from it, he directed his mind to reflection on all his virtues of sīla, samādhi, and paññā up to Sāvaka Pāramī Ñāṇa. But he could not fathom the full extent and depth of these virtues.

A brief explanation is needed with regard to the term Sāvaka Pāramī Ñāṇa. Sāvaka here means an Arahat and Pāramī Ñāṇa denotes knowledge or Insight gained through Pāramī. An Arahat is a disciple of the Buddha who has attained the four maggas. Arahats are of three categories: the ordinary disciples, the eighty great disciples and the two Chief Disciples.

All the three categories of Arahats have completed the full course of the threefold training in sīla, samādhi and paññā in four ways: they have realized what is to be realized (Cessation of Dukkha); they have eliminated what is to be eliminated (Taṇhā, Craving); they have practised what is to be practised (the Noble Path, the Life of Purity); and they have attained what is to be attained (Nibbāna).

All of them can enjoy the fruits of Arahatship by entering into phalasamāpatti and on emergence from it

can exercise paccavekkhaṇa ñāna, ability to reflect on the attainment gained. (See Concepts.)

In addition, simultaneously with the attainment of Arahatship, the great disciples and the two Chief Disciples become endowed with (a) Tevijja—three kinds of knowledge: Knowledge of Past Existences, Divine Power of Sight, Knowledge resulting in Extinction of Moral Intoxicants; (b) Chaḷābhiññā, the six kinds of Abhiññā (supernormal powers), namely, Iddhividha ñāṇa, Dibbasota, ñāṇa, Cetopariya ñāṇa, Pubbenivāsānussati ñāṇa, Dibbacakkhu ñāṇa and Āsavakkhaya ñāṇa. (Please refer to Sāmaññaphala Sutta.) Āsavakkhaya Ñāṇa is attained by the ordinary Arahats too, being a manifestation of Arahatship, Arahatta-sādhanā; and (c) Patisambhidā, mastery of Analytic Insight.

Thus Sāvaka Pāramī Ñāṇa is of three kinds: Insight possessed by the ordinary disciples; insight possessed by the great disciples; and insight possessed by the two Chief Disciples. The differentiation arises because of the difference in the period of training in pāramī each of them had undergone and the emphasis each individual had placed on certain selected item of the pāramī. The ordinary disciples have accumulated their ten pāramīs for a period of one thousand world cycles only; the great disciples for one hundred thousand world cycles and the Chief Disciples for one asaṅkhyeyya and one hundred thousand world cycles. Of the two Chief Disciples, the Venerable Sāriputta having greatly specialized in paññā pāramī was far superior to his peer the Venerable Mahāmoggallāna in intellectual attainments.

A Paccekabuddha is superior to a Chief Disciple because he has attained the four maggas by himself like a Buddha. But unlike a Buddha, he does not possess Sabbaññuta Ñāṇa and is not capable of teaching the Four Noble Truths.

A Buddha achieves the four maggas and simultaneously becomes endowed with Sabbaññuta Ñāṇa, which enables him to know all there is to know. He also comes to possess the ten special ñāṇas of a Buddha, which form a part of the Sabbaññuta Ñāna. (See Comments on Brahmajāla Sutta.)

On that particular day, having emerged from phalasamāpatti, the Venerable Sāriputta by exercising

his Sāvaka Pāramī Ñāṇa went over his past existences, starting from the time of Anomadassī Buddha, when he made his firm resolution to become a Chief Disciple of a Buddha, to the present moment of entering into phalasamāpatti. He was able to perceive in his mind's eye all the virtues he possessed as regards sīla, samādhi and paññā. He was however unable to see the full extent and depth of these virtues.

The Venerable Sāriputta's survey of the Buddha's virtues.

This set him wondering. The Sāvaka Pāramī Ñāṇa he possessed was only a fraction of the Sabbaññuta Ñāṇa of a Buddha. But the virtues of his own sīla, samādhi and paññā were found to be limitless and unfathomable. How extensive and profound would then be the virtues of sīla, samādhi and paññā of the Buddha who possessed the Sabbaññuta Ñāṇa! He at once endeavoured to survey the extent and depth of the virtues of sīla, samādhi and paññā of a Buddha by going over them in groups of twos, threes, fours, fives, etc., until he arrived at the Mahāvajira Ñāṇa of the Buddha.

Mahāvajira Ñāṇa is the vipassanā Insight which is developed in between two sessions of phalasamāpatti. It is so powerful and invincible that no opposing force (such as kilesas) can destroy it. Hence its name Mahāvajira Ñāṇa — Thunderbolt or Diamond Insight. It was this Mahāvajira Insight which the Buddha employed to penetrate into the full implications of each of the twelve links in the chain of Paṭiccasamuppāda, the law of Dependent Origination. He repeatedly went over the twelve links in the order of arising and in the order of ceasing of each factor.

In his investigation of the virtues of the Buddha, the Chief Disciple of the Buddha, who was equipped with superior intellect and paññā, could fathom these virtues only up to the level of the Mahāvajira Ñāṇa. He found his Sāvaka Pāramī Ñāṇa, even though it was of the highest rank amongst the disciples of the Buddha, was not adequate to survey the whole extent and depth of the Buddha's Ñāṇa. A disciple of lower grade cannot possibly know the state of mind of a higher disciple; thus even a Chief Disciple is not in a position to know

the complete extent and depth of a Buddha's Ñāṇa and mind.

Marvelling at the immensity, profundity, and subtlety of the Dhammas set forth by means of this limitless Sabbaññuta Ñāṇa, the Venerable Sāriputta reflected on how he had strongly resolved in the presence of the Anomadassī Buddha to become a Chief Disciple of a Buddha, how he was fortunate to become now a Chief Disciple of the Gotama Buddha whose Sabbaññuta Ñāṇa was beyond his mental range, whose knowledge of the Dhamma was unfathomable, whose ability to teach the Dhamma was peerless.

A strong surge of admiration for the Sabbaññuta Ñāṇa, and devotional faith and confidence in the virtues of the Buddha welled up in his breast. The tide of pīti (delightful satisfaction) that flushed through him was so overwhelming that he was impelled to proceed to the presence of the Buddha in order to express his fervent faith in and devotion to the Buddha.

When the Venerable Sāriputta came out with the bold utterance of unshakable faith in him, the Buddha of course was well aware that the Venerable Sāriputta was in no position to know the entire range of the Buddha's mind. The Sabbaññuta Ñāṇa of a Buddha is so extensive and deep that another Buddha may spend his whole lifetime praising the extent of his ñāṇa to do full justice to it. But besides a Paccekabuddha or the Buddha, a Chief Disciple is the only individual who can fairly, if not wholly, gauge the extent and depth of the Sabbaññuta Ñāṇa.

For the benefit of the community of the bhikkhus seated round him, the Buddha gave the Venerable Sāriputta the opportunity to express an appreciation of the virtues of the Buddha and his Teaching, to the extent possible with the Sāvaka Pāramī Ñāṇa of a Chief Disciple.

The contemplative survey of the Dhammas which the Venerable Sāriputta had made covered only sixteen categories of the Dhamma taught by the Buddha. It was in terms of these Dhammas, forming the main body of this Sutta, that the Venerable Sāriputta brought forth his eulogy on the virtues and attributes of the Buddha. To mention only two of these Dhammas: he

reflected and contemplated on the Faultless Dhammas, namely, the thirty-seven factors of Enlightenment made up of the Four Methods of Steadfast Mindfulness, the Four Supreme Efforts, the Four Bases of Psychic Potency, the Five Controlling Faculties, the Five Powers, the Seven Factors of Enlightenment and the Noble Path of Eight Constituents. He also reflected and contemplated on the Dhamma relating to Classification of the Āyatanas, the six internal Sense Bases and the six external Sense Bases.

The Venerable Sāriputta explained to the Buddha that with the knowledge gained by inference from personal experience (*Dhammanvaya*), he had arrived at the conclusion that the discovery of these Dhammas belonged exclusively to the domain of the Buddhas and that only a Buddha could know and teach them. He was fully convinced, therefore, that the Bhagavā had truly cultivated the thirty-seven factors of Enlightenment and had fully attained the unsurpassed knowledge of the highest Path and the Supreme Enlightenment. With this conviction had come his faith in and devotion to the Buddha.

As was expected by the Buddha, the Venerable Sāriputta's discourse on the sixteen categories of the Dhamma, in appreciation of the virtues of the Buddha, inspired intense devotional faith and piety in the minds of the assembled bhikkhus to their great benefit.

The Buddha advised the Venerable Sāriputta to keep on giving repeatedly this discourse to the bhikkhus, bhikkhunīs, to the layman and laywoman disciples in order to dispel any doubt and scepticism about the Tathāgata and to promote their welfare.

Namo tassa bhagavato arahato sammāsambuddhassa

Comments on Salient Points in the Pāsādika Sutta

Comments on Salient Points in the Pāsādika Sutta

by

U Ko Lay

1. Dispelling doubts about the Buddha's Self-Enlightenment.

In the early part of his life as a Buddha, the Bhagavā had to establish the fact that he was a Self--Enlightened Buddha. His open declaration that he was indeed a Self-Enlightened Buddha was not for self--advertisement nor for self-glorification but only to dispel doubts about his virtues and attributes so that people could understand and appreciate him as a Buddha, and avail themselves of the benefits of meeting with a Buddha in person.

At one time, the Buddha was directly challenged as to his claim to Buddhahood by no less a person than King Pasenadi of Kosala before he had become a devoted disciple of the Buddha. The King had heard of the fame of the Buddha from his queen Mallikā but not yet met him. When at last he met the Buddha, he asked him this direct question: "Does the Venerable Gotama claim to have become the Supremely Self-Enlightened Buddha?" The King said that there were other religious teachers who were much older than the Buddha, such as, Pūraṇa Kassapa, Makkhali Gosāla, Niganṭha Nāṭaputta, Sañcaya Belaṭṭhaputta, Pakudha Kaccāyana, Ajita Kesakambala who had their own Orders, their own followers and who were generally regarded to be Arahats. Even these teachers did not make any claim to Supreme Enlightenment.

The Buddha gave him a direct answer: "If it can be said of anyone to have discovered the Supreme Enlightenment, then it is only of me that can rightly be said." The Buddha added that there were four things that should not be underestimated and despised just because they were young. They were a young prince, a serpent, a fire and a bhikkhu. He then went on to explain what he said in a short discourse at the end of which the King, entirely impressed and convinced that he was meeting a Supremely Enlightened Buddha, made the declaration that he took refuge in the Buddha, the Dhamma and the Saṁgha. He also requested that he be accepted as a disciple of the Buddha.

2. *Vanquishing opposing forces and overcoming challenges.*

The Buddha continued to establish a perfect system of Teaching and a well-disciplined Order with a devoted lay following. His "fame, gain and followers" grew by leaps and bounds arousing intense jealousy in other religious teachers who, in a spirit of rivalry, sent their well-coached disciples to the Buddha to challenge him on points of doctrine.

One such encounter took place between the Buddha and Upāli, a prominent rich householder who was a well-known and leading disciple of Niganṭha Nāṭaputta. Upāli was tutored thoroughly by his teacher Niganṭha Nāṭaputta on doctrinal points concerning kamma and expressly sent to the Buddha not merely to challenge him but to crush him completely in debate. But contrary to Niganṭha's expectations, it was not the Buddha but his leading disciple and main supporter Upāli who met with stunning defeat. His humiliation did not end there. Upāli was much impressed with the Buddha's discussion; he became convinced that the Buddha's Teaching was right and his master's views were wrong. He, therefore, requested the Buddha to accept him as a lay disciple. The loss of his devoted leading disciple affected Niganṭha so much that it brought about his physical collapse and ultimately his death.

Niganṭha Nāṭaputta's death soon caused a schism among his disciples. They split into two parties and were engaged in strife and disagreements, quarrelling and arguing over doctrine. His lay followers became disgusted and displeased with these disciples of Niganṭha Nāṭaputta; they had lost respect and esteem for the fighting disciples of the late religious teacher.

3. *Buddha's well-founded system of Teaching and well-disciplined Order of Bhikkhus and Bhikkhunīs.*

Niganṭha Nāṭaputta passed away at Pāvā. At that time there was in Pāvā, a young bhikkhu by the name of Cunda Samaṇuddesa who was a younger brother of the Venerable Sāriputta and who had been admitted into the Buddha's Order under the auspices and guidance of the Venerable Ānanda. He had been witnessing, during the rain-residence period in Pāvā, the fierce in-fights that had broken out amongst the disciples of

Niganṭha Nāṭaputta after his death. He had also been hearing wild speculations about the fate of the Order established by the Buddha, whether it might break up likewise due to internal dissension, after the passing away of Gotama Buddha.

He travelled to the village of Sāma where his Upajjhāya, instructor and guide, the Venerable Ānanda was staying. After recounting the news about the death of Niganṭha Nāṭaputta and the schism in his Order following his passing away, Cunda, led by the Venerable Ānanda, went to the Bhagavā. He expected to hear a discourse by the Buddha in connection with these events.

When the Venerable Ānanda had made the report on what had happened at Pāvā, the Buddha pointed out to Cunda that it was natural that schism would occur and was to be expected in a system of Teaching which was imperfect with ill-trained, ill-developed disciples, where the Teacher was not Supremely Self-Enlightened and the doctrine was not well taught, not well imparted, not conducive to attainment of Magga. The discourse given by the Buddha which was designated later as the Pāsādika Sutta, the Delectable Discourse, brought out the genuine virtues of the Buddha, the Dhamma and the Saṁgha and demonstrated how well taught the Dhamma was, how well established the Order was and how well guarded it was against the dangers of schism.

In the discourse, the Buddha stated clearly that (a) although various religious teachers had appeared in this world, none had reached the most eminent place like him; (b) although various Orders and sects had appeared in this world, no other Order had reached the most eminent place like his Order of Bhikkhus and Bhikkhunīs; and (c) his Teaching was perfect in every sense, complete in every detail, requiring nothing to add to or subtract from, well taught and well imparted.

4. Steps to guard against possible trouble in the Order and Methods of handling differences of opinions

An important feature of this Pāsādika Sutta is the section where the Buddha had laid down instructions to the bhikkhus to recite the Dhammas he had taught after realizing them with Magga Insight and Enlightenment: "All of you, my disciples, should come together,

assemble in a congregation and recite and impart these Dhammas in a uniform version, collating meaning with meaning, wording with wording, without dissension. In this way, this Teaching will endure and last long for the welfare and happiness of many, for the good of the world, for the benefit, welfare and happiness of devas and men."

When the Venerable Mahā Kassapa and five hundred Elder Theras including the Venerable Ānanda congregated in Rājagaha soon after the parinibbāna of the Buddha and recited the Dhamma and the Vinaya they had learnt personally from the Buddha, they were not just acting on their own initiative. They were meticulously following the injunctions laid down by the Bhagavā before he passed away. If these Theras had made any decision of their own in this connection, it was only in the selection of the venue of the Congregation and the timing to hold it. Their prompt action had shielded the Buddha's Teaching from the dangers of dissentient opinions or irresponsible attitudes like those of Subhadda and had saved the treasure of the Dhamma for posterity.

The Buddha had also laid down in the Sutta the method of handling differences of opinions which might appear amongst the Saṁgha even when the bhikkhus were living in "concord, harmony, non-dissension and practice of purity", after such recitations in Congregations.

In this manner, the Buddha had made it doubly sure that the Teaching would endure, free from dissension, provided the Saṁgha obeyed his injunctions and practised as instructed.

Namo tassa bhagavato arahato sammāsambuddhassa

Comments on Salient points in the Siṅgāla Sutta

Comments on Salient Points in the Siṅgāla Sutta

by

U Ko Lay

There are some people who wrongly believe that the Buddha's Teaching being directed to attainment of high spiritual goals is too lofty and sublime for the ordinary men and women of the workaday world to follow. They believe that it can be practised only by recluses who have given up everything, their homes, pleasures of the world and sensaal delights, to devote themselves to the practice of pure life.

It is true that whatever the Buddha has said, in instructions, injunctions or discourses to devas and men, has only one taste, one flavour, that of emancipation. But the Buddha's Teaching was meant not just for the bhikkhus and bhikkhunīs who practised the Dhamma full time, leading a life of retirement in remote places, cutting themselves off from society. In his Teachings, the Buddha did not forget the needs and difficulties of the everyday world. The tremendous accumulation of his pāramīs (efforts for self-perfection) was not to be utilised for the benefit of the ascetics and recluses only. It was meant for all mankind as well as devas without distinction. To promote their welfare and happiness and to help them attain liberation from the round of rebirths is the sole purpose of the appearance of a Buddha in the world.

The Buddha's repeated injunction to his followers was very simple and straightforward:

Abstain from all that is evil.

Develop and promote good deeds.

Purify the mind.

This is the Teaching of all the Budddhas.

He explained this simple injunction in diverse ways, adapting his thoughts and words to the needs and stages of development of his audience. To the group of Five Bhikkhus, the wise sages who had attended upon him while

he was searching after the Truth and who were already established in good moral conduct with prolonged training in mental concentration, he delivered his sermon announcing that he had discovered the Deathless, the Four Noble Truths and the Noble Path of Eight Constituents.

To beings of superior and penetrating intellect such as the devas of the Tāvatiṁsa realm or the Venerable Sāriputta, one of his two Chief Disciples, the Buddha expounded the Abhidhamma, the Higher Teaching, which deals with ultimate realities, the analysis of mind and matter into their absolute components and which explains the system of causal relationships.

The exhortations given by the Buddha for the guidance and development of sāmaṇera Rāhulā are examples of the Buddha's perfect wisdom and skill to fit the Dhamma to the needs and intellectual capacity of his listeners.

The first exhortation given to Rāhulā, the Buddha's own son, at the age of seven when he became a sāmaṇera, a novice, in the Ambalaṭṭhika Sutta of Majjhima Nikāya, dealt with truthfulness and mindfulness which form indeed the foundations for building character and for developing the faculties of the mind. The Buddha made use of simple similes in the discourse to impress his teaching on the young mind of Rāhulā.

The second exhortation given to Rāhulā, in the Mahā Rāhulovāda Sutta of Majjhima Nikāya, given to Rāhulā when he was eighteen years old, contained chiefly instructions on meditation starting with mindfulness on respiration and leading on to Insight Meditation. Rāhulā was taught also the insubstantiality of the five groups of grasping and the importance of maintaining equanimity on all occasions.

The third discourse, the Cūḷa Rāhulovāda Sutta of Majjhima Nikāya, given to Rāhulā when he was in his twenty-first year after completing a full year as a bhikkhu dealt with the three characteristics of all conditioned existence (impermanency, unsatisfactoriness, insubstantiality). Contemplating on these three characteristics, Rāhulā finally attained Arahattaphala, the highest goal of a recluse's life.

In Siṅgāla Sutta, although his effort was directed towards the same ultimate goal, his approach and method

were different to suit the occasion. Young Siṅgāla was the only son of a wealthy family of Rājagaha. His parents were devout followers of the Buddha and were well established in the Path. But young Siṅgāla remained indiffe ent to the Buddha, the Dhamma and the Saṅgha. Inspite of his parents' repeated advice, he would not approach the Buddha and listen to his discourses, nor would he visit any of the leading disciples of the Buddha. He was interested in material progress and prosperity; he did not see any benefit in dealing with the Buddha or his disciples. He believed that he would have to make offerings to them and thus suffer matetial loss for himself by coming into contact with them.

As the father was about to die, he left the advice "Dear son, worship the directions", after first getting the promise from his son to fulfil his dying wish. The father gave this advice in the hope that one day the Buddha or his disciples would see him worshipping the directions, and would give him a suitable discourse that would benefit him.

The discourses given by the Buddha always dealt with topics that fell within the framework of the Noble Path of Eight Constituents divided into three groups: (a) The Sīla group made up of Right Speech, Right Action and Right Livelihood, (b) The Samādhi group made up of Right Effort, Right Mindfulness and Right Concentration, and (c) The Paññā group made up of Right Understanding and Right Thought. On meeting with Siṅgāla, the Buddha with his Sabbaññuta Ñāṇa realized of course that the young man was ill-prepared to receive his Teaching on the Noble Path as a whole or as highly advanced expositions on it. He would have to start with the initial, preparatory group of Sīla which deals with the practice of Right Speech, Right Action and Right Livelihood.

In Siṅgāla Sutta, the Buddha adapted his Teaching in such a way that the young householder at once saw in the discourse lessons of direct practical application capable of immediate and fruitful use. The Buddha laid stress on social obligations, family responsibilities and adequate discharge of duties to society founded on individual good conduct and moral purity. He described the obligations and responsibilities in the relationship between parents and children, between teacher and pupil, between husband and wife, between friends, relatives and

neighbours, between employers and employees. He explained also how the laity should look after the essential needs of the bhikkhus of the Order with loving-kindness and respect, and how the bhikkhus in turn should satisfy the religious needs of those who are less advanced intellectually and spiritually, by imparting knowledge of the Dhamma to them and helping them along the right path, thus leading them away from evil.

The way of life as envisaged and outlined in the Sutta for young Siṅgāla is as applicable and beneficial today as it was in Buddha's time. The advice given in the Sutta covers every aspect of human relationship based on loving-kindness, sympathetic understanding and charity so completely that the Commentator termed it as Gihi Vinaya, the Code of Discipline for laymen. Whoever follows and practises it as laid down in the Sutta will bring goodwill, peace and harmony not only to his family but also to the society in which he lives.

Namo tassa bhagavato arahato sammāsambuddhassa

Appendices

On Four Grounds *

There are four different groups of samaṇas and brāhmaṇas. Each group formulates its own view of the eternalism of atta as well as loka.

In the first group, there are samaṇas and brāhmaṇas whose range of recollection, by means of pubbenivāsānussati ñāṇa, does not go beyond several hundred thousand existences, in a cycle of dissolution.

In the second group, there are samaṇas and brāhmaṇas whose range of recollection, by means of pubbenivāsānussati ñāṇa, does not go beyond several million existences, in ten cycles of dissolution.

In the third group, there are samaṇas and brāhmaṇas whose range of recollection, by means of pubbenivāsānu sati ñāṇa, does not go beyond several million existences, in forty cycles of dissolution.

In the fourth group, there are samaṇas and brāhmaṇas who rely on observation and speculation, since they do not have pubbenivāsānussati ñāṇa.

The views of the above four groups are taken as the four grounds.

The duration of a cycle of dissolution should also be explained. Once a bhikkhu requested the Buddha to explain to him how long was the duration of a world. The Buddha replied that it would not be possible to explain the duration of a world in terms of years. Again the bhikkhu asked if it would not be possible to explain it by means of an example.

Then the Buddha explained how long the duration of a world was by means of an example. Suppose, there was, for example, a huge stone, which was a yojana long, a yojana wide and a yojana high (a yojana—about seven miles). If a person rubbed it gently with a piece of delicate velvet, once in a hundred years, the huge stone would, at long last, diminish and disappear as a result of rubbing. However, the world would not yet have come to an end by that time.

The first kind of dissolution takes place as the result of the appearance of seven suns in the sky. Then huge fires take place in fourteen out of thirty-one bhūmis in a cakkavāḷa (a world system). The fourteen bhūmis are as

* Para 30, Brahmajāla Sutta

follows: (1) Three first jhāna brahmā bhūmis;(2) Six deva bhūmis, one manussa bhūmi, four apāya bhūmis. The fire rages so long as there is even a tiny scrap to burn.

The second kind of dissolution takes place as the result of heavy downpour of rain. The rain water dissolves everything it touches. The downpour takes place in the three second jhāna brahmā bhūmis in addition to the fourteen bhūmis mentioned in the first kind of dissolution. It will continue so long as there is even a tiny scrap to dissolve.

The third kind of dissolution takes place as the result of a violent storm which can blow anything out of existence. The storm takes place in the three third jhāna brahmā bhūmis, in addition to the seventeen bhūmis mentioned in the second kind of dissolution. The storm rages so long as there is even a tiny scrap to be blown out of existence.

The beings of the bhūmis that are destroyed are reborn in the bhūmis which are not destroyed, respectively in accordance with their jhāna at the time of death.

Appendix A 2

Power of Recollection *

(Pubbenivāsānussati Ñāṇa)

1. Power of recollection: Ability to recollect many past existences through utmost mental concentration.

Ability to recollect many past existences is of two kinds: (i) by tracing the details of successive past lives, going back from the immediate past life to innumerable existences beyond it; (ii) by recollecting only the moments of death and the preceding moments of birth of successive existences without going through the details of the intervening period (until the particular existence which needs to be recollected is reached). This power is achieved through utmost mental concentration (ceto samādhi) by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness.

Ardent exertion means strenuous effort to rid oneself of mental defilements; *steadfast exertion* means continuing on with strenuous effort; *persevering exertion* means persevering with strenuous effort.

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* Para 31, Brahmajāla Sutta

While striving thus, one has to maintain constant mindfulness so as not to lose sight of the original object of meditation. At the same time, through right attentiveness (Samma manasikāra), one keeps to the correct method of meditation.

These three kinds of exertion, together with constant mindfulness and right attentiveness, will result first in access-concentration of the First Jhāna; and then in advancement from the First Jhāna to the Fourth Jhāna; and then, after repeated practice of entering into and arising from each jhāna, in achievement of utmost mental concentration which will lead to the power of recollecting many past existences.

Utmost mental concentration means the concentrated mind has become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable to the extent that the yogī can gain the power of recollecting past existences.

2. Who gains the power of recollection?

By going through the above process resulting in utmost mental concentration, the following persons acquire the power of recollection:

(1) Recluses and ascetics outside a Buddha's Teaching
(2) Ordinary disciples of a Buddha
(3) The Great Disciples
(4) The Chief Disciples
(5) Paccekabuddhas and
(6) The Supremely Enlightened Buddhas

The recluses and ascetics (such as samaṇas and brāhmaṇas mentioned in this Sutta) can recollect up to only forty kappas, and not any further, because their power of Insight is weak; they have no discriminative knowledge of nāma and rūpa. The ordinary disciples can recollect up to one hundred or one thousand kappas; the eighty great disciples up to one hundred thousand kappas; the chief disciples up to one asaṅkhyeyya and one hundred thousand kappas; the Paccekabuddhas up to two asaṅkhyeyya and one hundred thousand kappas; the Supremely Enlightened Buddhas have no limits to their power of recollection. The disciples, great disciples, chief disciples and Paccekabuddhas differ in their power of recollection because of the differences in the pāramīs they have fulfilled.

3. Differences in power and method of recollection.

The recluses and ascetics of other beliefs recollect past existences by tracing each successive past existence one after another. They have no power to recollect by the method of recalling the moment of death in a particular existence and jumping back to the birth moment of that particular existence without going through the details between these two moments. Just like a blind man who has to depend on a walking stick, they cannot leave out tracing past existences in succession. They cannot jump over the intervening period between the death moment and the birth moment of an existence.

The ordinary disciples and the great disciples recollect by means of both these methods of recollecting. The two chief disciples and Paccekabuddhas have no need to rely upon recollecting successive existences. They recollect by recalling only the death moments and the birth moments of successive existences.

The Supremely Enlightened Buddhas have no limits at all on their power of recollection, both with regard to the length of time or method of recollecting. They can focus exactly on any moment of any existence and see what happened then and there.

The power of recollection of an ascetic may be likened to the light produced by a fire-fly; that of the disciples to the light produced by an oil lamp; that of the great disciples to a beacon light; that of the chief disciples to the morning star; that of Paccekabuddhas to moonlight and the power of recollection of a Buddha to sunlight.

Appendix A 3

Note on "in the Wrong Way" *

He does not view the eightfold Ariya Path with taṇhā, māna, diṭṭhi. If he finds pleasure in the discovery of the path and is, therefore, attached to it, it is called viewing the path with taṇhā. Taṇhā means hunger for six objects, namely, rūpa (form), sadda (sound), gandha (odour), rasa (taste), phoṭṭhabba (tangible thing), dhamma

* Para 36, Brahmajāla Sutta

(idea), that will give one vedayita sukha (pleasurable feelings).

Taṇhā, in the present context, is dhamma taṇhā, because it is the hunger for idea, that gives samaṇas and brāhmaṇas pleasurable feelings.

Taṇhā causes upādāna, which means strong steadfast attachment to objects that give one pleasurable feelings.

If he thinks that only he can discover the path and is, therefore, proud of it, it is called viewing the path with māna. If he believes that it is "I", who discover the path, it is called viewing the path with diṭṭhi.

Appendix A 4

Note on "Feeling (vedanā)"*

The samaṇas and brāhmaṇas view their theories of eternalism with taṇhā, māna, diṭṭhi. Therefore, they find pleasure in their theories and as a result, are deeply attached to them. This attachment to pleasurable feeling is dangerous. It will lead one to endless rebirths, involving rebirths in nether regions, where mental and bodily suffering is intense. Even when one does not have rebirths in these nether regions, he will have old age, disease, death, separation, etc., whenever he has rebirths.

Cause of Feeling

Ignorance of the Four Ariya Truths is the cause of rebirth. Rebirth is the cause of contact between sense organ, object and mind. Contact is the cause of feeling.

Cause of Extinction

When contact becomes extinct, feeling becomes extinct. When rebirth becomes extinct, contact becomes extinct. When ignorance becomes extinct, rebirth becomes extinct.

Fault of Vedanā

Vedanā causes taṇhā. Taṇhā causes upādāna. Upādāna causes bhavo. The real meaning of bhava is

*Para 36, Brahmajāla Sutta

rebirth. However, in the theory of cause and effect, bhava is used figuratively and is defined as Kamma that cause rebirth. When there are rebirths, there will naturally be old age, disease, death, separation, mental as well as bodily pain, etc. (Deeds which one does, words which one speaks, thoughts which one conceives, are called Kammas.)

A Very Important Paragraph

This, the third sub-paragraph of paragraph 36, is a very important paragraph. The readers should have a very clear understanding of the idea that underlies this paragraph. Otherwise, they will definitely miss the importance of this paragraph.

The Underlying Idea

According to Buddhism, the eyes, the form and the mind that sees the form are dukkha. Similarly, the ears, the sound and the mind that hears the sound; the nose, the odour and the mind that smells the odour; the tongue, the taste and the mind that tastes the taste; the body, the tangible object and mind that feels the touch; the mano-dvāra that receives the idea, the idea and the manodvārāvajjana that is mindful of the idea—all of them are dukkha (mental and bodily suffering), because all of them are in a flux, impermanent, continuously deteriorating.

Many puthujjana Buddhists (those who have not yet achieved any of the maggas), accept the above conception, only because it is the teaching of the Buddha. They cannot be said to believe the above teaching genuinely. From the time they get up from bed in the morning, till the time they go to bed at night, they are striving bodily, verbally, mentally, to get all or some of the following sukha-vedanās (feelings that give pleasures).

1. To see forms that will give them pleasures of the eyes,
2. To hear sounds that will give them pleasures of the ears,
3. To smell odours that will give them pleasures of the nose,

4. To taste tastes that will give them pleasures of the tongue,
5. To feel the touches that will give them pleasures of the body,
6. To receive the ideas that will give them pleasures of the mind.

Some Ariyas are also Struggling

Even some Ariyas, (those who have achieved Maggas) such as Sotāpannas and Sakadāgāmīs, who have uprooted two out of seven seeds of major defilements, namely, false views of mind and body, and doubts, will still be striving to achieve these pleasurable feelings, though their efforts will be in a lesser degree.

Anāgāmīs are the Ariyas who are next to the Arahats. They have uprooted four out of seven seeds of major defilements, namely, false views, doubts, attachment to sensual pleasures, anger. Since attachment to sensual pleasures has been uprooted, they have absolutely no attachment to the pleasures of the eyes, ears, nose, tongue, body. But these anāgāmīs are very much attached to the sixth sukha-vedanā, (feelings of pleasure), namely, mano-samphassajā sukha-vedanā, (the pleasures of the mind) which can be achieved by means of jhānas.

One becomes free from attachments to these sukha-vedanās, only when one becomes an Arahat, who has uprooted all of the seven anusayas (seeds of strong defilements).

Significance of Vedanā

If one studies Abhidhamma, one will come across such words as *citta*, *cetasika*, *rūpa* and *Nibbāna*. Cetasika means a concomitant of mind. There are altogether fifty-two cetasikas. Vedanā (feeling) and saññā (perception) are two of these fifty-two mental concomitants. The Buddha singled out only these two cetasikas and mentioned them as two of the five Khandhas. They are given such significance because the first gives rise to taṇhā (hunger for pleasures) and the other gives rise to diṭṭhi (belief in soul), which are the causes of endless rebirths.

Liberation from Vedanā

The Ariya Path to liberation from attachment to vedanā has three major constituents.

The first constituent of the Ariya Path is Sīla. There are two kinds of Sīla, namely, Sīla for the laymen and Sīla for bhikkhus. Sīla requires one to refrain from doing and saying what is not right.

The second constituent is Samādhi (mental concentration). The Buddha laid down forty methods for acquiring mental concentration. These are called forty *bhāvanās*.

The third constituent is Paññā. It means the four Maggas. They will give one liberation from attachment to vedanā. One can achieve these four Maggas by means of a method which requires him to maintain steadfast mindfulness on his body as well as bodily movement, on feelings arising from mental as well as bodily contacts, on mind as well as any mental states which arise in the mind, and on all ideas. This method is called Satipaṭṭhāna method.

The Discoverer of the Ariya Path

The Buddha had, by himself, discovered the Ariya Path and liberated himself from attachment to vedanā. The Paccekabuddha was also a Buddha, because he also had, by himself, discovered the Ariya Path and liberated himself from attachment to vedanā. However, he did not achieve sabbaññuta ñāṇa. This deficiency made him unable to proclaim the truth. Therefore he was known as Paccekabuddha.

Sabbaññuta ñāṇa enabled the Buddha to know all there was to know about the four realities in the ultimate sense, namely, citta (mind), cetasikas (mental concomitants), rūpa (matter), Nibbāna (the perfect peace of extinction of taṇhā, craving). Sabbaññuta ñāṇa also gave the Buddha an extraordinary mastery over language. The combination of the supreme knowledge of citta, cetasikas, rūpa, Nibbāna, with the extraordinary mastery over language, enabled the Buddha to use various methods in his discourses for the liberation of human beings, devas and brahmās from attachment to vedanā.

APPENDIX A 5

The Thirty-One Planes Of Existence (Bhūmi) *

'Bhūmi' in Pāḷi means 'Plane of Existence'. In the Buddhist concept of 'existence' (*bhava*) there are thirty-one planes (*bhūmis*) of existence. These thirty-one planes of existence are divided into three categories, viz, (1) (*kāma bhūmi*), sensual plane of existence dominated by pleasures of the senses; (this comprises also corporeal existence); (2) (*rūpa bhūmi*), corporeal plane of existence with fine materiality; and (3) (*arūpa bhūmi*), non-corporeal plane of existence i.e., formless, non-material existence.

(1) *Kāma bhūmi* comprises the four *apāya bhūmis*, the one *manussa bhūmi*, and the six *deva bhūmis*. The four *apāya bhūmis* are (i) *niraya* (the realm of continuous intense suffering), (ii) *tiracchāna* (the realm of animals), (iii) *peta* (the realm of miserable and ever hungry beings), and (iv) *asura* (the realm of miserable and frightened beings). The *manussa bhūmi* is the plane of human beings. The six *deva bhūmis* are (i) *Cātumahārājika* (the abode of the Four Guardian Devas), (ii) *Tāvatiṁsa* (the abode of the Thirty-three Devas), (iii) *Yāmā* (the abode of misery-freed beings), (iv) *Tusita* (the abode of happy dwellers), (v) *Nimmānarati* (the abode of those who rejoice in their own creations), and (vi) *Paranimmitavasavatti* (the abode of those who indulge in pleasures created to their liking by others). Of these eleven *kāma bhūmis*, the four *apāya bhūmis* are known as unfortunate destinations (*duggati*), and the remaining seven (i.e., *manussa bhūmi* and the six *deva bhūmis*) are known as fortunate destinations (*sugati*).

Above the eleven *kāma bhūmis* are the twenty *Brahmā bhūmis*. Of these, sixteen are corporeal *Brahmā bhūmis* of fine materiality, of which fifteen are the realms of Brahmās with both mind and body, and one is the realm of Brahmās with only body and no Consciousness. The other four are non-corporeal *Brahmā bhūmis*. The sixteen corporeal *Brahmā bhūmis* are: three first-*jhāna bhūmis*, namely, bhūmis of Brahmapārisajjā, (Attendents of the Great Brahmās), Brahmapurohitā, (Counsellors of the Great Brahmās), and Mahābrahmā, (Great Brahmās); three second-*jhāna bhūmis*, namely, bhūmis of Parittābhā

* Para 39, Brahmajāla Sutta

(Brahmās of lesser radiance), Appamāṇābhā (Brahmās of limitless radiance), Ābhassarā (Brahmās of flashing radiance): three third-*jhāna bhūmis*, namely, bhūmis of Parittasubhā (Brahmās of lesser massive radiance), Appamāṇasubhā (Brahmās of limitless massive radiance), Subhakiṇhā (Brahmās of multi-hued glittering radiance); seven fourth-*jhāna bhūmis*, namely, bhūmis of Vehapphalā (Brahmās enjoying great reward of jhāna practice), Asaññasattā (Brahmās devoid of Consciousness) and five Suddhāvāsa *Brahmā bhūmis*, namely, bhūmis of Avihā (Brahmās whose position is durable), Atappā (Serene Brahmās), Sudassā (Brahmās of inspiring appearance), Sudassī (Brahmās of extremely pure appearance), and Akaniṭṭhā (Incomparable Brahmās).

Those who retain the first-*jhāna* concentration at death are reborn in the first-*jhāna Brahmā bhūmis*; those who retain the second-*jhāna* concentration at death are reborn in the second-*jhāna Brahmā bhūmis*; those who retain the third-*jhāna* concentration at death are reborn in the third-*jhāna Brahmā bhūmis*; and those who retain the fourth-*jhāna* concentration at death are reborn in the fourth-*jhāna Brahmā bhūmis*. Only those who have attained the *Anāgāmi Magga* are reborn in one of the five *Suddhāvāsa Brahmā bhūmis*, the planes of the pure, clean and undefiled. Later they attain Arahatship and live in those planes till their parinibbāna.

All *Rūpa Brahmās* look like male human beings. They are resplendent with the light from their own bodies. Their bodies are extremely delicate, and they do not have the need to take any nutriment. These Brahmās, with the exception of Asaññasatta Brahmās, subsist on *pīti* born of their *jhāna* mind.

The four non-corporeal Brahmā bhūmis are: (i) *Ākāsānañcāyatana Brahmā bhūmi*, (ii) *Viññāṇañcāyatana Brahmā bhūmi*, (iii) *Ākiñcaññāyatana Brahmā bhūmi*, and (iv) *Nevasaññānāsaññāyatana Brahmā bhūmi*. Those who have achieved and retained the *Ākāsānañcāyatana jhāna* at death are reborn in the *Ākāsānañcāyatana Brahmā bhūmi*; those who have achieved and retained *Viññāṇañcāyatana jhāna* at death are reborn in the *Viññāṇañcāyatana Brahmā bhūmi*; those who have achieved and retained *Ākiñcaññāyatana jhāna* at death are reborn in the *Ākiñcaññāyatana Brahmā bhūmi*; and those who have achieved and retained

the *Nevasaññānāsaññāyatana jhāna* at death are reborn in the *Nevasaññanāsaññāyatana Brahmā bhūmi.*

Non-corporeal Brahmās are so called because they have no body. They have only mind. *Arūpa Brahmās,* in their previous existences, firmly believed that the body (i.e. corporeality) was the root cause of all *dukkha,* and they had a deep and abiding abhorrence of the body. Therefore they practised meditation for the attainment of *Arūpa jhāna,* and eventually are reborn in these non-corporeal *Brahmā bhūmis.*

Appnedix A 6

Paṭibhāga Nimitta *

In meditation practice, out of forty kinds of meditation, there are ten kinds of kasiṇa meditation using earth, water, fire, air, dark-blue colour, yellow colour, red colour, white colour, light and space as kasiṇa objects.

In the earth kasiṇa (pathavī kasiṇa) meditation, the yogī makes a disc of reddish yellow earth, uses it as an object of his kasiṇa meditation and builds up his concentration by gazing hard at it. As his concentration becomes steadfast, he sees the earth disc with his eyes shut or open: with his eyes open he sees the actual kasiṇa object of the earth disc which is termed the 'parikamma nimitta', and with his eyes shut, he sees with his mind's eye the identical image of the earth disc, with all its faults and impurities, and that image is termed the 'uggaha nimitta'. When the concentration is so developed as to see the 'uggaha nimitta', with his eyes shut (or even open in a darkroom), the yogī puts away his earth disc, and meditates only on the 'uggaha nimitta' which again develops into a very clear and well defined image, without the original faults of the 'uggaha nimitta' and this new purified mental image is termed the 'paṭibhāga nimitta'. The yogī meditates on this 'paṭibhāga nimitta' and keeps away such hindrances as sensual desire (kāmacchanda), desire to harm others (byāpāda), sloth and torpor (thina middha), distraction and worry (uddhacca-kukkucca), and doubt (vicikicchā). In this way the yogī attains jhāna.

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* Para 54, Brahmajāla Sutta

If the original kasiṇa object (parikamma nimitta) is small, the purified mental image (paṭibhāga nimitta) also is small. If the original kasiṇa object is large, the purified mental image also is large. If the yogī continues to strive, he may attain jhāna concentration. Before or after the attainment of jhāna, he may extend this purified mental image in three ways: (i) seeing its limits; (ii) not seeing its limits; and (iii) seeing its limits vertically but not seeing its limits horizontally.

The yogī who attains this jhāna state takes this image for loka or the world. Therefore, (i) for one whose extended mental image is limited, the world is finite; (ii) for one whose extended mental image is limitless, the world is infinite, and (iii) for one whose extended mental image is limited vertically but limitless horizontally, the world is finite as well as infinite.

The yogī adopts this process for meditation on each of the remaining nine kasiṇa objects.

Appendix A 7

Dukkha *

As expounded in Para 387 of Mahāsatipaṭṭhāna Sutta, the Noble Truth of Dukkha is explained as: Birth (i.e., repeated birth) is dukkha. Ageing also is dukkha. Death also is dukkha. Grief, lamentation, pain, distress, and despair are also dukkha. To have to associate with those (persons or things) one dislikes is also dukkha; to be separated from those one loves or likes is also dukkha; the craving for what one cannot get is also dukkha; in short, the five Aggregates of Clinging are dukkha.

Dukkha as a Noble Truth is left untranslated. "Suffering" and "ill" are inadequate renderings. Dukkha is inherent in existence. The five Aggregates of Clinging therefore embody dukkha. Dukkha has connotations of impermanence, insubstantiality, unsatisfactoriness, emptiness, imperfection, insecurity, besides the obvious ones of 'suffering', physical pain and mental affliction.

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* Para 248, Sāmaññaphala Sutta

APPENDIX B 1

Saṁyojana or Fetters *

Saṁyojanas are bonds or fetters binding all beings to the wheel of existence. They are broken or eliminated in stages which mark the progress of a person towards emancipation. When they are completely eliminated, emancipation results.

The ten fetters are:

(i) *sakkāya diṭṭhi:* belief in atta or soul; illusion of self-hood; self-belief; ego illusion; the view that the body and mind is "myself".

(ii) *vicikicchā:* doubt or wavering concerning the Buddha's Enlightenment, his Teaching, and his Order.

(iii) *sīlabbataparāmāsa:* the belief that there are practices and paths other than the Ariya Path of Eight Constituents, that can liberate one from *dukkha.*

(iv) *kāmarāga:* sensual desire; sensuous passion; attachment to and satisfaction in sensual objects such as colours, shapes, sounds, odours, tastes, tactual objects.

(v) *paṭigha*: ill will, including feelings of hatred, anger, resentment, revulsion, dissatisfaction, aversion, annoyance, disappointment.

(vi) *rūparāga:* (a) craving for existence in the Fine-Material (Brahmā) realms; (b) desire for the bliss, the tranquillity, the attractive flavour or the various stages of concentration on forms, or colours, or materiality.

(vii) *arūparāga:* (a) craving for existence in the Formless (i.e., with only mind and no body) (Brahmā) realms; (b) desire for the bliss, the tranquillity, the attractive flavour of full concentration on objects other than forms, such as space or Consciousness or emptiness.

(viii) *māna:* pride; awareness of superiority or inferiority; the illusion of having this or that status relative to one another.

(ix) *uddhacca*: restlessness; agitation; mental unrest, distraction, lack of peace and quiet (arising from curiosity, inquisitiveness).

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* Para 157, Mahāparinibbāna Sutta

(x) *avijjā:* ignorance, lack of real, correct knowledge as to the nature of existence, as to the Four Noble Truths. It is the main root of dukkha and of rebirth.

Of these ten, the first five are called lower or grosser fetters, because they bind beings to the realms of sense-gratification (*kāma loka*).

One who has destroyed the first three fetters, namely, (i) illusion of self-hood, ego-illusion, (belief that there is Self), (ii) doubt and uncertainty, (iii) belief in practices and paths other than the Ariya Path of Eight Constituents, as in the case of the woman devotee Sujātā of Nātika village, who becomes a Sotāpanna, Stream-enterer, or Stream-winner. Such a person, being confirmed in the knowledge of the truth, based on sīla, samādhi and paññā, has entered the stream that leads surely to Nibbāna; he or she has attained *sotāpatti magga,* 'the path' of one who has entered the current of emancipation. This is followed immediately by *sotāpatti phala,* 'the fruit' or 'fruition' or stream-entering. Such a person, being incapable of committing demeritorious deeds which lead to rebirth in sub-human realms of existence, cannot be reborn in any realm lower than the human, and if he does not attain full emancipation earlier, he is bound to do so within the course of seven lives at the most.

When, in addition to the destruction of the first three fetters as above, the next two fetters, namely, sensual desire, (sensuous passion), and ill will, as well as *moha,* (i.e., having no proper attitude to right or wrong and to the Noble Truths), are lessened or very much weakened, one becomes a *Sakadāgāmī,* or Once-Returner, as in the case of the devotee Sudatta of Nātika village. A Once-Returner is so called because even if he fails to realize Nibbāna in the current life, he is bound to do so in the next birth (the next life). He will not have to endure more than one rebirth in the sensuous realms.

The third stage is that of the *Anāgāmī,* the Non-Returner, such as the bhikkhunī Nandā of Nātika village, who has completely destroyed the first five fetters, the lower or grosser fetters, including even the subtle remnants of sensual desire and ill will. He or she will not be born again in the sensuous realms (kāma loka). If he does

not gain Nibbāna before he dies, he will realize it in his next birth, which takes place in *Suddhāvāsa*, the Pure Abodes of the Brahmās. There he attains Arahatship, complete emancipatian, and realizes Nibbāna without returning to the sensuous realms.

The fourth and last stage is that of the Arahat, such as the bhikkhu Sālha of Nātika village, who has broken all the fetters, including the subtle fetters (vi) to (x) in the above list, who has burned out all the moral defilements and impurities or taints. For him there is no rebirth. While the mental and bodily formations (the five khandhas) continue to function, he experiences *sa-upādisesa nibbāna*, or nibbāna with the elements of existence still present. At death, this becomes *anupādisesa nibbāna*, or *parinibbāna*, the complete extinction of the life-asserting, life-sustaining factors.

These four stages of the Noble Individual (*ariya puggala*) are sometimes separated by intervals, sometimes they follow immediately after one another, but at each stage 'the fruit' or 'fruition', *phala* or attainment, follows instantly upon the realization of *Magga* in the series of thought moments. The flash of Insight into Nibbāna is *magga ñāṇa*, and the repeated experience of Insight into Nibbāna, Fruition is *phala ñāṇa*. Starting with the Sotāpanna, those who have reached any or all of these four stages are called Ariyas or Noble Individuals.

Appendix B 2

General Comments on Eight Abhibhāyatana Jhānas *

A bhāvanā (meditation) has three stages.

They are:—

(1) *parikamma*. It is the stage when the yogī begins to concentrate on an object, in order to get mental concentration. Parikamma means preparation for meditation. The first sign of mental concentration is the appearance of a mental picture of the object in the eyes of the yogī, when he closes them. This mental picture is called *uggaha nimitta*.

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* Para. 173, Mahāparinibbāna Sutta

2. *upacāra*. It is the stage when the yogī's mind reaches the immediate vicinity of *appanā samādhi* (*jhāna*). In that stage, the yogī's mind becomes devoid of five nīvaraṇas, namely, sensuality, ill will, torpor of mind or body, worry, wavering. The mental picture that appears at this stage is called *paṭibhāga nimitta*. While *uggaha nimitta* is identical with the original kasiṇa object, *paṭibhāga* nimitta is clear and bright.

3. *appanā*. It is the stage when the mind achieves jhāna. Then the mind becomes fixed on the object.

Let us now see what yogis in each of the eight jhānas do.

First abhibhāyatana jhāna

Yogīs, in this category, concentrate, as parikamma bhāvanā, on the colour of some parts of their body. If they choose dark colour, they concentrate, for instance, on hair, which has dark colour and mentally repeat "nīlaṁ, nīlaṁ". If they choose golden colour, they concentrate, for instance, on skin, which has golden colour and mentally repeat "pītaṁ, pītaṁ". If they choose red colour, they concentrate, for instance, on blood, which has red colour and mentally repeat "lohitaṁ, lohitaṁ". If they choose white colour, they concentrate, for instance, on bone, which has white colour and mentally repeat "odātaṁ, odātaṁ."

Since objects of parikamma bhāvanā are parts of the body of yogīs, they are called ajjhatta (personal) objects. Uggaha nimitta (mental picture) which yogīs get concentrating on ajjhatta objects, is not very clear. It can by no means help yogīs to achieve upacāra samādhi. Therefore, yogīs give up uggaha nimitta as soon as parikamma samādhi becomes sufficiently strong. Then they choose a small bahiddha (external) object, the colour of which is either good or bad, and concentrate on it.

Being highly gifted persons, they quickly overcome obstacles and achieve upacāra and appanā samādhi, one after another, in quick succession.

Second abhibhāyatana jhāna

Yogīs, in this category, also concentrate, as parikamma bhāvanā, on ajjhatta objects. They also give up ajjhatta

objects when parikamma samādhi becomes sufficiently strong, and concentrate on large bahiddha objects, the colour of which is either good or bad.

Being highly gifted persons, they quickly overcome obstacles and achieve upacāra and appanā samādhi, one after another, in quick succession.

Third abhibhāyatana jhāna

Yogīs, in this category, concentrate, as parikamma bhāvanā, on small bahiddha objects, the colour of which is either good or bad.

Being highly gifted persons, they quickly overcome obstacles and achieve parikamma, upacāra, appanā samādhi in quick succession.

Fourth abhibhāyatana jhāna

Yogīs, in this category, concentrate, as parikamma bhāvanā, on large bahiddha objects, the colour of which is either good or bad.

Being highly gifted persons, they quickly overcome obstacles and achieve parikamma, upacāra, appanā samādhi, one after another, in quick succession.

Fifth abhibhāyatana jhāna

Yogīs, in this category, concentrate, as parikamma bhāvanā, on bahiddha objects, the colour of which is as dark blue as the flower of the butterfly pea or dark blue fine cloth made in Bārāṇasī.

Being highly gifted persons, they quickly overcome obstacles and achieve parikamma, upacāra, appanā samādhi, one after another, in quick succession.

Sixth abhibhāyatana jhāna

Yogīs, in this category, concentrate, as parikamma bhāvanā, on bahiddha objects, the colour of which is as golden-yellow as the wild champac flower or golden--yellow fine cloth made in Bārāṇasī.

Being highly gifted persons, they overcome obstacles and achieve parikamma, upacāra, appanā samādhi, one after another, in quick succession.

Seventh abhibhāyatana jhāna

Yogis, in this category, concentrate, as parikamma bhāvanā, bahiddha objects, the colour of which is as red as bandhujīvaka flower or red fine cloth made in Bārāṇasī.

Being highly gifted persons, they overcome obstacles and achieve parikamma, upacāra, appanā samādhi, one after another, in quick succession.

Eighth abhibhāyatana jhāna

Yogis, in this category, concentrate, as parikamma bhāvanā, on bahiddha objects, the colour of which is as white as the morning star or white fine cloth made in Bārāṇasī.

Being highly gifted persons, they overcome obstacles and achieve parikamma, upacāra, appanā samādhi, one after another, in quick succession.

Abhibhāyatana jhānas and dispositions

The first abhibhāyatana jhāna is suitable for yogis who are strongly inclined towards reflection (vitakka).

The second abhibhāyatana jhāna is suitable for yogis who are strongly inclined towards stubborness (moha).

The colour of the third jhāna is either good or bad. The good colour is suitable for yogis who are strongly inclined towards irritability (dosa).

The colour of the object of the fourth jhāna is also either good or bad. The bad colour is suitable for yogis who are strongly inclined towards passion (rāga).

Appendix B 3

General Comments on Eight Vimokkhas *

(Eight kinds of release)

The first three vimokkhas

Vimokkha means complete freedom from nīvaraṇas (as long as yogis have jhānas).

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* Para 174, Mahāparinibbāna Sutta

It also means complete fixation of mind on the object of meditation, without any interference (as long as yogis have jhānas).

Out of eight vimokkhas, the first three refer to rūpa jhānas. (They are so called because these jhānas are achieved by concentrating on corporeal objects.)

Out of these three categories of rūpa jhānas, the first is achieved by concentarting on ajjhatta (internal) as well as bahiddha (external) objects.

The second is achieved by concentrating on bahiddha objects.

The third is achieved by concentrating on kasiṇas (objects of meditation) of very good and clean colour, namely, nīla, pīta, lohita, odāta (dark blue, golden, red, white). While yogis in this category are having jhānas, they do not have such a thought as "It is exquisite." Since, however, they are concentrating on "exquisite" objects, it appears as if they have such a thought.

The next four vimokkhas

The next four vimokkhas, namely, the fourth, the fifth, the sixth, the seventh refer to four arūpa jhānas. (They are so called because these four jhānas are achieved by concentrating on incorporeal objects.) These four arūpa jhānas are also named vimokkha, firstly because yogis, who have them, are completely free from any thoughts that pertain to corporeal objects, and secondly because their minds are completely fixed on incorporeal objects without any interference.

The last vimokkha

The last vimokkha, namely, the eighth, refers to nirodha samāpatti.

Nirodha means cessation. It is cessation of the nāmarūpa process, with the exception of three kinds of rūpas. While one is in nirodha samāpatti, his mind and its concomitants (citta and cetasikas) completely cease.

However, out of the four kinds of rūpas, namely,

1. Kammaja rūpa,
2. Cittaja rūpa,
3. Utuja rūpa,
4. Āhāraja rūpa,

which the body is composed of, cittaja rūpa ceases. The other three carry on as usual.

Samāpatti means attainment.

Qualifications

1. One who wishes to have nirodha samāpatti must be, at least, an anāgāmī (one who has got anāgāmi magga).

2. He must have dexterity to achieve any of the four rūpa jhānas and the four arūpa jhānas, as he pleases.

Step by Step

One who has the above mentioned two qualifications take the following steps, one by one.

1. The maximum duration of nirodha samāpatti is seven days. Before one goes into nirodha samāpatti he must determine the duration of nirodha samāpatti. For instance, he wishes to remain in it throughout the maximum duration. He must declare this wish as the first step. However, in order to ensure that he does not expire while he is in nirodha samāpatti, he is required to ascertain the span of his life before he makes the wish. Only when he sees that he will live more than seven days, he declares the wish that he wants to remain in nirodha samāpatti during its entire length. If, for instance, he sees that he has only five days to live, he may declare the wish that he wants to remain in it for four days.

2. He takes up the appropriate kasiṇa bhāvanā for the achievement of the four rūpa and the four arūpa jhānas. He may remain in the four rūpa jhānas and the first, the second, the third arūpa jhānas, as long as he wishes. When, however, he goes into the fourth and the final arūpa jhāna, namely, nevasaññānāsaññāyatana jhāna, he cannot remain in it for more than one or two thought-moments. His strong wish to be in nirodha samāpatti impels him into it. (See Para 414 of Poṭṭhapāda Sutta of Sīlakkhandha Vagga.)

Similarities and differences between Nirodha Samāpatti and Death

Similarities

(a) A dead person is motionless.
A person in nirodha samāpatti is also motionless.

(b) A dead person does not breathe.
A person in nirodha samāpatti also does not breathe
These two points are similarities between a dead person and a person in nirodha samāpatti.

Differences

(a) A dead person becomes cold some time after death.
A person in nirodha samāpatti is warm throughout the full duration of the samāpatti.

(b) Pasādas, sensitive layers that enable eyes to see, ears to hear, nose to smell, tongue to taste, body to feel are destroyed, some time after the death of a person.

Pasādas of a person in nirodha samāpatti remain intact throughout the full duration of the nirodha samāpatti.

Namo tassa bhagavato arahato sammāsambuddhassa

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Namo tassa bhagavato arahato sammāsambuddhassa

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